ILLUSTRATIONS OF

ENGLISH RELIGION

SELECTED EDITED AND ARRANGED

HENRY MORLEY

PROFESSOR OF ENGLISH LITERATURE AT UNIVERSITY COLLEGE LONDON

"LAYING, RICHER THAN GOLD OR GEMS,
DEEPER MOST BELIEVED BELOW THE BEREAVED EYES."

COWPER: *Table Talk.*

CASSELL PETTER & GALPIN

LONDON PARIS & NEW YORK.

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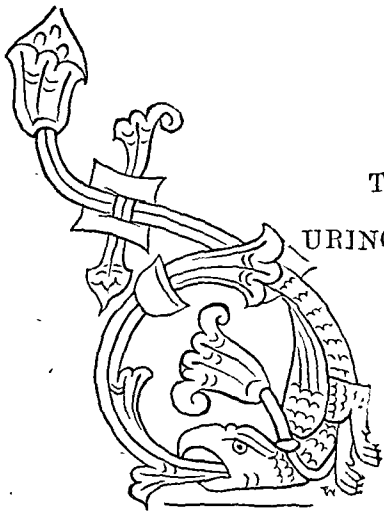
II.—RELIGION.

CHAPTER I.

THE FIRST ENGLISH.—A.D. 670 TO A.D. 1066.



Initial from the MS. of Cædmon.

DURING the First-English time nearly our whole Literature had Religion for its theme. I mean by Religion faith in a beneficent Creator, to whom, as supremely wise, just, and merciful, man ascribes the best qualities he can conceive, and to whose likeness he then seeks to conform himself; loving and serving all that he thinks highest in his God, who is the source of every good, and the helper of all faithful effort to draw near to Him. In most men this aspiration is associated with belief that the immaterial part, which yearns to be near God, survives to attain a heaven of the happiness it rightly sought. In every age and country, human nature has been able to conceive the excellence of God only by ascribing to Him all that man thinks best, and to conceive the happiness of an attained heaven only by associating it with human experiences of the highest bliss. Even though more be revealed by God himself, man's character determines how he shall receive the revelation, and we understand a people best when looking at the form it gives to that conception of the highest life which is the special concern of Religion.

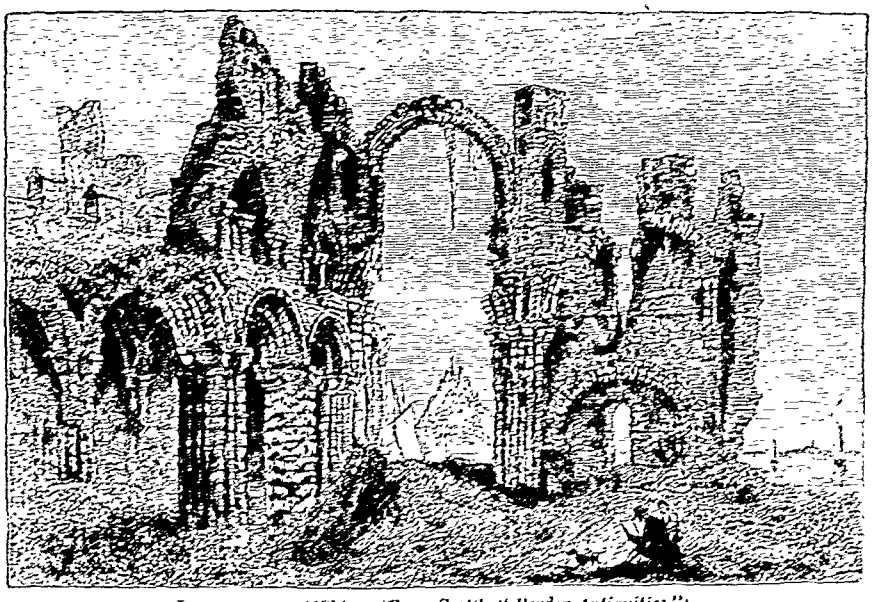
Of the strength of a religious feeling in this country before Christian times, Stonehenge and Avebury bear witness. No man knows when or how those mighty stones, which defy time, were lifted to their places; only the stones themselves tell us that in a day long past, of which we have no other record, the people of this island gave their chief strength to the service of religion. Their bodies perished, their homes passed away, their form of worship is forgotten, but they left imperishable record of a soul of worship that was in them.

Two Epistles to the Corinthians were ascribed to Clement, who was called the third bishop of Rome after the apostles, and said to have been fellow-labourer with St. Paul at Philippi. In the first of these, Paul is said to have "travelled even to the extreme boundaries of the West." This has been taken to mean that he visited Britain. Jerome, at the end of the fourth century, said that St. Paul imitated the sun in going from one ocean to the other, and that his labours extended to the West. Theodoret, Bishop of Cyrus in the fifth century, continuing the tradition, spoke of Paul as having brought salvation to the islands of the Ocean, and in his first discourse on Laws included the Britons among converts of the apostles. There was such a

tradition: and there seems really to have been early preaching of Christianity here, if the remote Britain were not used as a mere figure of rhetoric. Origen, speaking in the earlier half of the third century, said that "the power of the Saviour's kingdom reached as far as Britain, which seemed to be another division of the world." Old tradition ascribed to a King Lucius, who died in the year 201, the building of our first church on the site of St. Martin's at Canterbury. Britons are said to have died for the Christian faith; and Alban, said to have been beheaded A.D. 305 near the town now named after him St. Alban's, is described as the first British martyr. Three British bishops, one being from York and two from London, were at the first Council of Arles, A.D. 314. Some of our bishops had come to the remote west as pious missionaries, others were Celtic converts. One of these teachers, Morgan, who translated his name into Pelagius (meaning "born by the sea-shore"), and who was an old man in the year 404, ventured on independent speculations that found not a few followers, and gave for a long time afterwards much trouble to the orthodox. To combat Pelagianism, and add to the number of converts from the heathen, two bishops from Gaul, Germanus and Lupus, came as successful missionaries into Britain in the year 429. Patricius, known as St. Patrick, is said to have been born of a Christian family at Kilpatrick, near Dumbarton, in the year 372, and to have been ordained priest by Germanus before his preaching among the Irish Gaels.

There were then scattered among the people of Ireland and Scotland devoted men of their own race, known as Culdees, servants and worshippers of God, who were engaged in diffusing Christianity. Patrick added to the energy of the work done by these men in Ireland. It was an Irish abbot, Columba, who in the year 563 passed into Scotland, and from the age of about forty to the age of seventy-five worked as a Christian missionary on the mainland and in the Hebrides. His chief station was in the Hebrides, upon the rocky island of Iona, which has an area of 1,300 Scotch acres, and lies off the south-western extremity of the island of Mull. After him it was called (Iona-Columb-kill) Icolmkill; and the religious community there gathered by him, at first rudely housed, became the head-quarters of religious energy for the conversion of North Britain, the missionaries being devout native Celts, gifted with all the bold enthusiasm of their race, who were in relation rather with the Eastern than the Western Church.

The English settlers in Northumbria were Christianised by a Celtic priest, said to have been a son of Urien, who was educated at Rome, and took the name of Paulinus. But he and his fellow-missionaries promised temporal advantage to their converts, and when in the year 633 they suffered a serious defeat in battle, these fiercely cast off their new creed, and Paulinus fled from them. Then help was asked from the followers of Columba. The first man who was sent out from Iona returned hopeless; but they were strenuous workers at Iona, who would not accept failure. Another, Aidan, took the place of his more faint-hearted brother, and formed in an island on the Northumbrian coast a missionary station upon the pattern of that in the Hebrides. This was at Lindisfarne, chief of the Farn Islands, named from the Lindi, a rivulet there entering the sea. Lindisfarne is a little more than two miles across from east to west, and scarcely a mile and a half from north to south, attached at low water as a peninsula to the coast, from which it is about two miles distant. It belongs to Durham, although really part of Northumberland, and is about nine miles from Berwick-on-Tweed. The island is treeless, chiefly covered with sand, rising to a rocky shore on the north and east. The fertile ground in it is not more than enough for one farm. Here the Culdees established themselves in such force that the place came to be called Holy Island, and from this point they worked effectually for the

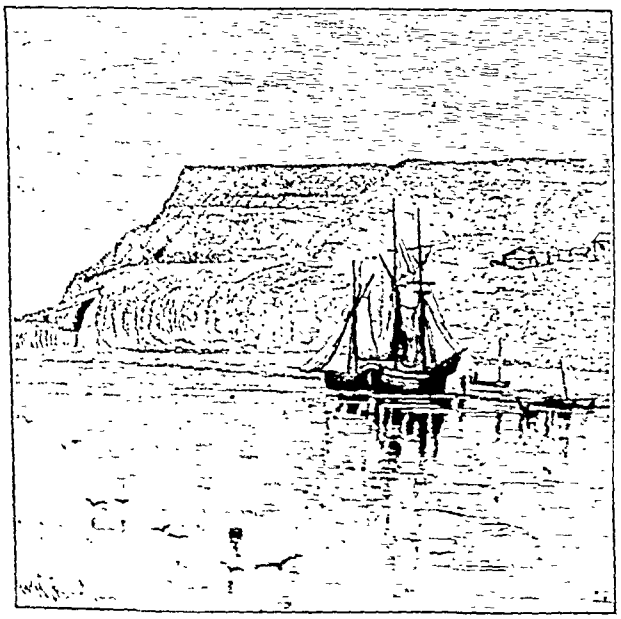


LINDISFARNE (1814). (*From Scott's "Border Antiquities."*)

Christianising of the north of England. They fed and comforted the poor, trusting instead of fearing the wild men they sought to soften, went up into their hills to live with them as comrades, and taught religion in a form that blended itself with the spiritual life of man, instead of depending for an outward prosperity on smiles of Fortune. The Culdees prospered in their work, an abbey rose in Lindisfarne, and there was a bishopric established there, which about the year 900, when the Danes ravaged the coast, was removed to Durham.

Aidan died at Lindisfarne in the year 651, and it was he who consecrated the first woman who in Northumbria devoted herself wholly to religious life, and wore the dress of a nun—Heia, who founded the religious house at Herutea. In this she was followed by the abbess Hilda, who is associated with the history of Cædmon's "Paraphrase," the grand religious poem with which our literature opens.

Hilda, daughter of Hereric, nephew to King Æduin, had been one of the converts made by the preaching of Paulinus. Hilda's sister Heresuid, was mother to the king of the East Angles. Hilda went, therefore, into East Anglia, and then designed to follow her sister when she took the religious vow at a monastery in France. But Bishop Aidan summoned Hilda back to the north, and gave her a site for a religious house on the north side of the river Wear. There she was called by Bishop Aidan, in the year 650, a year before his death, to be abbess in the religious house founded by Heia at Herutea, now Hartlepool, Heia then going to another place, probably Tadcaster. Eight years afterwards, when Aidan's successor, Finan, was Bishop of Lindisfarne,



THE WEST CLIFF AT WHITBY.

Hilda left Hartlepool to establish a religious house as a new missionary station on the west cliff at Whitby, then called Streoneshalh. Presided over by a woman, its first founder, this was a house established on the pattern of Iona, in which men and, before the Conquest, women also, studied and were taught, as Bede says, "the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and love; so that, after the example of the primitive Church, no person was

RUINS OF WHITBY ABBEY.

there rich, and none poor, all things being in common to all, and none having any property. Her prudence was so great, that not only persons of the middle rank, but even kings and princes, sometimes asked and received her advice. She obliged those who were under her direction to attend so much to the reading of the Holy Scriptures, and to exercise themselves so much in works of justice, that many might very easily be there found fit for ecclesiastical duties, that is, to serve at the altar. In short, we afterwards saw five bishops taken out of that monastery, all of them men of singular merit and sanctity. . . . Thus this handmaiden of Christ, Abbess Hilda, whom all that knew her called Mother, for her singular piety and grace, was not only an example of good life to those that lived in her monastery, but gave occasion of salvation and amendment to many who lived at a distance, to whom the happy fame was brought of her industry and virtue." She died in the year 680, after six or seven years of ill-health, at the age of sixty-six, having spent the first half of her life to the age of thirty-three in the secular habit, and devoted the rest wholly to religion.

Cædmon's poem was written in the Whitby monastery during Hilda's rule over it, that is to say, in the time between its foundation, A.D. 658, and her death, A.D. 680. The first buildings on the Whitby cliff were very simple, but in course of time a more substantial abbey took its place. It was destroyed by the Northmen in the latter half of the ninth century, rebuilt, and again destroyed. The ruins now upon the site first occupied by Abbess Hilda are of a rebuilding in which the oldest part is of the twelfth century.

In Hilda's time the servants of God in the Whitby monastery were actively engaged in the conversion of the surrounding people to Christianity, and Cædmon, who seems to have been a tenant of Hilda's and under them, was one of their first converts. As a convert zealous for the faith to which he had been brought, he sat at a rustic feast one day hearing the songs of heathen war and worship pass round the table. As the harp came towards him he rose. The guests coming from distant parts among the widely-scattered population had the cattle that brought them stabled, and in need of protection against raids for plunder. They took turns to mount guard over their property, and it being then Cædmon's turn, he made that an excuse for leaving his place among the guests before he should be asked to sing. In his mind, as a zealous Christian, would be the wish that songs of the mercy of the true God could be made familiar as these old strains to the lips of his comrades. He was a true poet, as his afterwork proved, and there might be an impulse in his mind that presently shaped itself into a dream as he dozed over his watch; but if so, to the simple faith of those times the dream would seem to be a revelation of the skill of Heaven. Read in that way, the whole story of Cædmon, as we have it from Bede, looks like the record of a simple truth that passed for miracle. This—written not more than sixty years after the poet's death—is Bede's account of the manner of Cædmon's entrance into the monastery under Hilda's rule.

BEDE'S ACCOUNT OF CÆDMON.

There was in this abbess's monastery a certain brother, particularly remarkable for the grace of God, who was wont to make pious and religious verses, so that whatever was interpreted to him out of Scripture, he soon after put the same into poetical expressions of much sweetness and feeling, in English, which was his native language. By his verses the minds of many were often excited to despise the world, and to aspire to heaven. Others of the English nation attempted after him to compose religious poems, but none could ever compare with him, for he did not learn the art of poetry from man, but being assisted from above he freely received the gift of God. For this reason he never could compose any trivial or vain poem, but only those which relate to religion suited his religious tongue; for having lived in a secular habit till he was well advanced in years, he had never learned anything of versifying, for which reason, being sometimes at entertainments, when it was agreed for the sake of mirth that all present should sing in their turns, when he saw the harp come towards him, he rose up in the midst of the supper and went home.

Having done so at a certain time, and gone out of the house where the entertainment was, to the stables of the draught animals, of which the care was entrusted to him for that night,[1] he there composed himself to rest at the proper time; a person appeared to him in his sleep, and saluting him by his name, said, "Cædmon, sing some song to me." He answered, "I cannot sing; for that was the reason why I left the entertainment, and retired to this place, because I could not sing." The other who talked to him, replied, "Yet you shall sing." "What shall I sing?" rejoined he. "Sing the beginning of created things," said the other. Having received this answer, he presently began to sing verses to the praise of God the Creator, which he had never before heard, the purport whereof was thus:—"We now ought to praise the Maker of the heavenly kingdom, the power of the Creator and his counsel, the deeds of the Father of glory. How He, being the eternal God, became the author of all miracles, who first, as almighty preserver of the human race, created heaven for the sons of men as the roof of the house, and next the earth." This is the sense, but not the words in order as he sang them in his sleep; for verses, though never so well composed, cannot be literally translated out of one language into another without losing much of their beauty and lofiness. Awaking from his sleep, he remembered all that he had sung in his dream, and soon added much more to the same effect in verse worthy of the Deity.

In the morning he came to the steward, his superior, and having told him of the gift he had received, was conducted to the abbess, by whom he was bidden, in the presence of many learned men, to tell his dream, and repeat the verses, that they might all give their judgment what it was and whence his verse proceeded. They all concluded, that heavenly grace had been conferred on him by our Lord. They explained to him a passage in holy writ, either historical or doctrinal, ordering him, if he could, to put the same into verse. Having undertaken it, he went away, and returning the next morning, gave it to them composed in most excellent verse; whereupon the abbess, embracing the grace of God in the man, instructed him to quit the secular habit, and take upon him the monastic life; which being accordingly done, she associated him with the rest of the brethren in her monastery, and ordered that he should be taught the whole series of sacred history. Thus he, keeping in mind all he heard, and as it were, like a clean animal, chewing the cud, converted the same into most harmonious verse; and sweetly repeating the same, made his masters in their turn his hearers. He sang the creation of the world, the origin of man, and all the history of Genesis; the departure of the children of Israel out of Egypt, and their entering into the land of promise, with many other histories from holy writ; the incarnation, passion, and resurrection of our Lord, and his ascension into heaven; the coming of the Holy Ghost, and the preaching of the apostles; also the terror of future judgment, the horror of the pains of hell, and the delights of heaven; besides much more of the divine benefits and judgments; by all which he endeavoured to turn men from the love of vice, and to excite in them the love and practice of good actions. For he was a very religious man, humbly submissive to regular discipline, but full of zeal against those who behaved themselves otherwise; for which reason he ended his life happily.

For when the time of his departure drew near, he laboured for the space of fourteen days under a bodily infirmity which seemed to prepare the way for him, yet was so moderate that he could talk and walk the whole time. Near at hand was the house into which those were carried who were sick, and likely soon to die. In the evening, as the night came on in which he was to depart this life, he desired the person that attended him to make ready there a resting-place for him. This person, wondering why he should desire it, because there was as yet no sign of his dying soon, yet did what he had ordered. He accordingly was placed there, and conversing pleasantly in a cheerful manner with the others who were in the house before, when it was past mid-

[1] "Ad stabula jumentorum quorum ei curaglia nocte illa erat delegata." Jumenta are yoked animals—the cattle that had brought the guests to the feast. Yet on this passage the notion has been founded that Cædmon was a herdsman.

night, he asked them, whether they had the Eucharist there? They answered, "What need of the Eucharist? for you are not likely to die, since you talk as cheerily with us as if you were in perfect health."—"Nevertheless," said he, "bring me the Eucharist." Having received the same into his hand, he asked whether they were all in charity with him, and without any ill-will or rancour? They answered, that they were all in perfect charity, free from all anger; and in their turn asked him, whether he was in the same mind towards them? He at once answered, "I am in charity, my children, with all the servants of God." Then strengthening himself with the heavenly viaticum, he prepared for the entrance into another life, and asked how near the hour was when the brethren were to be roused to sing the nocturnal lauds of our Lord? They answered, "It is not far off." Then he said, "It is well, let us await that hour;" and signing himself with the sign of the cross, he laid his head on the pillow, and falling into a slumber, so ended his life in silence.

Thus it came to pass, that as he had served God with a simple and pure mind, and quiet devotion, so now he departed to His presence, leaving the world by a quiet death; and that tongue, which had composed so many holy words in praise of the Creator, in like manner uttered its last words while he was in the act of signing himself with the cross, and recommending his spirit into the hands of God. From what has been here said, he would seem to have foreknown his own death.

There is only one known MS. of the metrical First-English Paraphrase of Bible story ascribed to Cædmon. It was discovered by James Ussher when he was a young scholar commissioned to hunt for books wherewith to furnish the library of Trinity College, Dublin. The college was then newly founded, and had Ussher among the first three students who put their names upon its books. Ussher gave the MS.—for him unreadable—to Francis Junius, a scholar known to be active in study of the Northern languages, who was then resident in London as librarian to the Earl of Arundel, and a familiar friend of Milton's. Junius recognised in it a large part of the lost work of Cædmon, and it was first printed by him at Amsterdam in the year 1655. The MS. is a small folio of 229 pages, now in the Bodleian Library among the collection of his manuscripts bequeathed by Francis Junius to the University of Oxford. The first 212 pages are in a handwriting of the tenth century, and adorned with illustrative pictures as far as page 96, with spaces for continuing the illustrations. From page 213 there is the poem of Christ and Satan in a later handwriting, with no spaces left for illustrations.

Cædmon's poem begins with the story of Creation, and joins with it the same legend of the fall of Satan that was joined with it in mediæval times, and used in his "Paradise Lost" by Milton. This was founded on a passage in the fourteenth chapter of Isaiah (verses 12—15), where Israel is to take up the proverb against the king of Babylon: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." St. Jerome seems to have been the first who applied this symbolical representation of the king of Babylon, in his splendour and his fall, to Satan in his fall from heaven; probably because Babylon is in Scripture a type of tyrannical self-idolising power, and is connected in the Book of Revelation with the empire of the Evil One. Cædmon represented Satan as the Angel of Presumption holding council with the fallen spirits, and there are one or two fine thoughts in his poem which are to be found afterwards in Milton's treatment of the same theme. As the old work was in the hands of Milton's friend Junius for years before "Paradise Lost" appeared, and as Milton included in his epic thoughts from old poets of Greece, it is not improbable that he also consciously enshrined in it a thought or two from our first Christian bard, who was also the greatest of the poets produced in First-English times. I translate into blank verse very literally the opening of Cædmon's Paraphrase:—

THE OPENING OF CÆDMON'S PARAPHRASE.

I.

Most right it is that we praise with our words,
Love in our minds, the Warden of the Skies,
Glorious King of all the hosts of men,
He speeds the strong, and is the Head of all
His high Creation, the Almighty Lord.
None formed Him, no first was nor last shall be
Of the Eternal Ruler, but His sway
Is everlasting over thrones in heaven.
With powers on high, soothfast and steadfast, He
Ruled the wide home of heaven's bosom spread 10
By God's might for the guardians of souls,
The Sons of Glory. Hosts of angels shone,
Glad with their Maker; bright their bliss and rich
The fruitage of their lives; their glory sure,
They served and praised their King, with joy gave praise
To Him, their Life-Lord, in whose aiding care
They judged themselves most blessed. Sin unknown,
Offence unformed, still with their Parent Lord
They lived in peace, raising aloft in heaven
Right and truth only, ere the Angel Chief 20
Through Pride divided them and led astray.
Their own well-being they would bear no more,
But cast themselves out of the love of God.
Great in Presumption against the Most High
They would divide the radiant throng far spread,
The resting-place of glory. Even there
Pain came to them, Envy and Pride began
There first to weave ill counsel and to stir
The minds of angels. Then, athirst for strife,
He said that northward[1] he would own in Heaven 30

[1] *Northward . . . . in Heaven.* So also in "Paradise Lost," Bk. v., lines 688, 689, Satan says—

——"We possess
The quarters of the north."

This, like the rest of the legend, has its source in the passage of Isaiah above referred to: "I will sit also upon the mount of the congregation, in the sides of the north." In the same book of "Paradise Lost," lines 725, 726, it is said of him that he

——"intends to erect his throne,
Equal to ours, throughout the spacious north."

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī is written With the commencement of the 18th century, we find the first attempts at giving serious accounts of the language itself According to Amaduzzi in his preface to Beligatti's *Alphabetum Brammhanicum* (see below), a Capuchin monk named Franciscus M Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, in two parts, of between four and five hundred double-columned pages each In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there in the year 1890 it could not be found.

We now come to the first Hindōstānī grammar John Joshua Ketelaer (also written Kōtelār, Kessler, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia He was accredited to Shāh 'Ālam Bahādur Shāh (1708-1712) and Jahāndār Shāh (1712) as Dutch envoy In 1711 he was the Dutch East India Company's Director of Trade at Surat He passed through Agra both going to and coming from Lahore (*viá* Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Agra on the 20th October From Agra they returned to Surat In 1716 Ketelaer had been three years Director for the Dutch Company at Surat He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies He died of fever at Gambroon on the Persian Gulf on his return from Isfahan, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders[1] He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his *Miscellanea Orientalia* (see below) We may assume that they were composed about the year 1715

In the same year there appeared another collection of versions of the Lord's Prayer Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens Its full title was *Oratio dominica in diversas omnium fere Gentium Linguas versa et propriis cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, varisque ipsarum Permutationibus Editore Joa Chamberlanio Anglo-Britanno, Regiae Societatis Londinensis Socio Amstelodami, typis Guil et David Goerei, 1715* For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's *Pater Noster*, but without making Müller's error of imagining it to be Sanskrit

Maturin Veyssière LaCroze was born at Nantes in 1661 In 1697 he became librarian to the Elector at Berlin and died in that city in 1739 As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and T S Bayer This was published after his death under the title of *Thesauri Epistolici LaCroziani Ex Bibliotheca Iordaniana edidit Io Ludovicus Vhlius Lipsiae, 1742* In this we find him helping Wilkins and Chamberlayne in the compilation of the *Oratio Dominica* just mentioned For our present purpose, the most important letters are those to and

[1] See G A. Grierson, *Proceedings* A S B., May, 1895 *Cf* Adelung, *Mithridates*, Vol I p 192

from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St Petersburg In one of Bayer's letters (dated June 1, 1726) we find what are I believe the first words of what is intended for Hindōstānī ever published in Europe These are the first four numerals as used by the 'Mogulenses Indi' (1=*hicku*; 2=*guu*, 3=*tray*, 4=*tzahr*), which are contained in a comparative statement of the numerals in eight languages These numerals are, however, not really Hindōstānī *Guu* is an evident misprint The others are Lahndā or Sindhī, (1= Lahndā, *hik*; Sindhī, *hiku* · 3=Lahndā, *trai*; Sindhī, *trē* 4=Lahndā, *chāi*; Sindhī, *chāri*)[1] Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find Bayer busily deciphering the Nāgarī alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgarī (Lāntshā), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned[2] Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marāthās is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara' He then proceeds to show how, in his opinion, the 'Balabande' alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth's *Pater Noster* as reproduced in Chamberlayne's work

Our next stage is Mill's *Dissertationes Selectae* Its full title is *Davidis Millii Theologiae D ejusdemque, nec non Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, variis Litterarum et Antiquitatis orientalis Capita exponentes et illustrantes Curis secundis, novisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae Lugduni Batavorum, 1743* To us its principal interest consists in the fact that, in the *Miscellanea Orientalia*, he prints Ketelaer's Hindōstānī Grammar and Vocabulary, which, as we have seen, was written about the year 1715 He also gives some plates illustrating Indian alphabets Two illustrate the Nāgarī character, and I am not certain from where he got them The third is taken from Bayer's essay in the Transactions of the Imperial Academy of St Petersburg, and shows the Lāntshā, ordinary Tibetan, and Manchu characters The fourth illustrates the Bengali alphabet The *Miscellanea Orientalia* are on pp 455-622 of the work Caput, I, *De Lingua Hindustanica* (pp 455-488) *Latin, Hindōstānī, and Persian Vocabulary* (pp 504-509) *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindōstānī, Persian, and Arabic) (pp 510-598) Except for the plates of characters, all the Hindōstānī is in the Roman character, the body of the work being written in Latin The spelling of the Hindōstānī words is based on the Dutch system of pronunciation Thus, *me kiá*, feci, *me kartsjoekœ* (*maĩ kar chukā*), feci; *misjœ* (*mujhē*), mihi. The use of the Perso-Arabic alphabet for writing Hindōstānī is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the

[1] Bayer gives the numbers more correctly on pp 113 and ff of his *Historia Regni Græcorum Bactriani* Petropoli, 1738 Here he gives the first ten numerals both in the Dēvanāgarī character, and in transliteration The latter runs, 1, *hcku*, 2, *ddhu*, 3, *tray* 4, *tgyar*, 5, *pangj* 6, *tschè*, 7, *tzatte*, 8, *aadgj*; 9, *nao*, 10, *ndga* He tells us that he got them from a native of Multan I have to thank Professor Kuhn for drawing my attention to this work.

[2] Regarding LaCroze and Bayer, see further particulars in G A. Grierson, *J A S B*, Vol. LXII (1893), pt. I pp 42 and ff

plural of the personal pronouns, and the use of *nē* in the agent case), Ketelaer is right in the first and wrong in the second. He recognises *maĩ* (which he spells *me*) and *tũ* (*toe*) as singulars, and *ham* (*ham*) and *tum* (*tom*) as plurals He has no idea of the use of *nē* On the other hand, he teaches the Gujarātī use of *āp* to mean 'we'

Ketelaer's Grammar includes not only the Hindōstānī declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindōstānī It runs as follows —

Hammare baab—Ke who asmaanmehe—Paak hoeé teere naom—Auwe hamko molok teera—Hoé resja teera—Sjon asmaan ton sjimienme—Rootie hammare nethi hamkon aasde—Oor maafkaar taxier apne hamko—Sjon mafkarte apre kariesdaar onkon—Nedaal hamko is was wasjeme—Bell hamko ghaskar is boerayse Teeræ he patsjayi, soorravri alemgiere heametme Ammen

In the year following the publication of Ketelaer s Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur Reverendi Benjamin Schultzii Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum* (sic) *Luce perfusis Regulis constans et Missionariorum Usui consecrata Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D Jo Henr Callenberg Halae Saxonum, 1744* (some copies are dated 1745) Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface Schultze's Grammar is in Latin. Hindōstānī words are given in the Perso-Arabic character with transliteration The Nāgarī character (*Deva-nágaricæ*) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of *nē* with the past tenses of transitive verbs

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Völckern und Nationen gebräuchlich sind, Auch einigen* Tabulis polyglottis *verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herrn, in 200 Sprachen und Mund-Arten mit dererselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet Aus glaubwürdigen* Auctoribus *zusammen getragen, und mit darzu nöthigen Kupfern versehen Leipzig, Zufinden bey Christian Friedrich Gessnern 1748* Fritz's book is a long way ahead of its predecessor Chamberlayne's Part I (pp 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each On pp 120-122 we find described the use of the Perso-Arabic alphabet as applied to Hindōstānī It may be noticed that all mention of the cerebral letters is omitted. On p 123 we have the 'Devanagram,' on p 124 the 'Balabandu,' and on pp 125-131 the 'Akar Nagari, which are all rightly classed together as various forms of the same alphabet but the transliteration is often curiously incorrect For instance,

under 'Akar Nagarı,' ढ is transliterated *dhgja*, and it is explained that an *n* is always sounded before it and that the *j* is clearly pronounced as in the Arabic ج It will be seen that here the existence of cerebral letters is indicated Except in the case of 'Akar Nagarı,' no attempt is made to distinguish between aspirated and unaspirated letters On p 204 are given the Hindōstānī numerals from 1—9, and 10, 20, 30, etc, up to 90 They commence, *Jek, do, tin, schahar, patsch, sche, sat, att, nau, das.* Part II (pp. 1-128) contains the versions of the Lord's Prayer On pp 81 and 82 is given Schultze's 'Hindostanica seu Mouirca seu Mogulsch' version in the Perso-Arabic character with transliteration The latter begins, *Asman-po*[1] *rahata-so hamara Bap, tumara Naun pak karna hone deo, tumari Padaschahi ane deo,* etc The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s Hanscret,' and Bhōjpurī in 'Akar-Nagarika' (the last two by Schultze) Finally, there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes The Hindōstānī forms of these four words are given as *Bab', Asmán, Hunnia,* and *Rosi* (sic), respectively

Our next authority is *Travels from St Petersburg in Russia to diverse Parts of Asia* By John Bell Glasgow, 1763 (New Edition, Edinburgh, 1806) In Chapter 12 of this work are given the Numerals of Indostan

Of much more importance is the *Alphabetum Brammhanicum seu Indostanum Universitatis Kasí Romae,* 1761 *Typis Sac Congregationis de Propag Fide* It is by a Capuchin Missionary named Cassiano Beligatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi) In this preface there is a very complete account of the then existing knowledge regarding Indian languages It describes Sanskrit (समस्कृत) correctly as the language of the learned, and next refers to the 'बखा बोली' or 'Beka Bolì' or common tongue which is found in the University of 'Kasì or Benarès' It then goes on to enumerate the other principal alphabets of India which (except 'Nagrì, Nagrì Soratensis, or Balabandù') do not immediately concern us Of more particular interest is his mention of a *Lexicon Linguae Indostanicae* which was composed by a Capuchin Missionary of Surat named Franciscus M Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length He also mentions a manuscript dialogue (? in Hindōstānī) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betia, in the present district of Champaran, by Josephus M Gargnanensis and Beligatti, the author of the work we are now describing The *Alphabetum Brammhanicum* is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types But not only are the Dēvanāgarī letters represented by types, but even the Kaithī ones receive the same honour Beligatti calls the Dēvanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasí,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum populare Indostanorum vulgo *Nagri*' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be

[1] This postposition '*po*' (*pō*) belongs to Dakhinī Hindōstānī

written in the 'भाखा बोली *bhakà boli* or vulgar tongue'[1] He then gives a good description of the Kaithī alphabet, using moveable types also here The book concludes with an account of the numerals and with reading exercises These last are transliterations of the Latin *Pater Noster* and *Ave Maria* into Dēva-nāgarī, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindōstānī, in the same character Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work

With the *Alphabetum Brammhanicum* the first stage of Hindōstānī Bibliography may be considered to be completed Hadley's Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese *Gramatica Indostana* (1778 far in advance of Hadley), Gilchrist's numerous works (commencing 1787), and Lebedeff's Grammar (1801) These will all be found below, each described in its proper place Lebedeff's work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindōstānī (or, as he called it, the Indian mixed dialect) His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year According to Adelung,[2] he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press I have no knowledge of any other works from his pen It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindōstānī which he displays in his grammar Not only is its system of transliteration (*kon hay hooa* = who is there) detestably incorrect, but so is the whole account of the grammatical structure of the language The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time 'The Indian words in this work are . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a *Bebee-saheb*, cannot fail in a short time to obtain a knowledge of their [the natives'] idioms, and to master the Indian dialects with incredible facility'

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindōstānī had begun to be seriously studied

[1] Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down Count de Gubernatis (*Bolletino Italiano degli Studii Orientali*, Firenze, 1876-77, pp 44, 45) mentions a *Gramatica Mora (vuol dire Hindostani) adopera i caratteri devanagarici Segue un parvum Dictionarium indostanum de Nominibus ut plurimum obviis in Historia Indica*, by the Paulinus a S Bartholomaeo mentioned in the next page as the author of the preface to the *Alphabeta Indica* The work mentioned by Count de Gubernatis is apparently in MS and should belong to the latter half of the 18th century I owe this reference to the kindness of Professor Zacharias

[2] *Mithridates*, I 185 According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Rasumosky, who carried him to Italy, where he became proficient on the violoncello He then wandered to Paris and London, where he took service under a Lord who went to India as Governor

in Calcutta In 1782 Iwarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium Discors exhibita Concordia Tamulicae videlicet, Granthamicae, Telugicae, Sanscrutamicae, Marathicae, Balabandicae, Canaricae, Hindostanicae, Cuncanicae, Gutzaratticae et Peguanicae non characteristicae, quibus ut explicativo-Harmonica adjecta est Latine* It is a comparative vocabulary of fifty-three words in these eleven languages The words include parts of the body, heaven, sun, etc, certain animals, house, water, sea, tree, the personal pronouns and numerals

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S Bartholomaeo, entitled *Alphabeta Indica, id est Granthamicum seu Sanscridamico-Malabaricum, Indostanum sive Vanarense, Nagaricum vulgare, et Talenganicum* It is a collection of these four alphabets, all in moveable types

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* may be taken as the link between the old philology and the new A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement So far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century In it 'Mongolisch-Indostanisch oder Mohrisch' (*i e*, Urdū) (Vol I pp 183 and ff) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp 190 and ff) are jointly described as the 'Allgemeine Sprachen in Indostan' By 'Rein oder Hoch-Indostanisch' are meant the various 'Hindī' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p* For instance, he spells *bhōjanam* 'podsanam.' Vol IV of the work consists of additions and corrections, and of a supplement by J S Vater Further information regarding Hindōstānī will be found on pp 58-63, 83 (relationship of Hindōstānī to Romani), and 486 of that volume

SUMMARY OF IMPORTANT EARLY DATES

A D	
1600	EMPEROR AKBAR reigning
	English East India Company incorporated
1602	Dutch East India Company founded
1605	EMPEROR JAHĀNGIR comes to the throne
1615	Embassy of Sir T Roe English factory established at Surat
1616	Earliest recorded mention of the Indostan language (spoken by Tom Coryate)
1620	Jesuits' College founded at Agra English establish an Agency there
1623-24	Pietro Della Valle in India
1628	EMPEROR SHĀH JAHĀN comes to the throne
1630	? Compilation of the Surat Dictionary of Persian, Hindōstānī, English, and Portuguese
1640	English factory established at Hugli.
1653	Heinrich Roth joins Jesuit College at Agra
1655	Terry's *Voyage to East India* published. Terry accompanied Sir T Roe (1615)
1658	EMPEROR AURANGZĒB comes to the throne
1661	Bombay transferred to the English crown.
1663	Pietro Della Valle's Indian Travels published
1664	Heinrich Roth visits Rome and meets Kircher
1667	Kircher's *China Illustrata* LaCroze appointed Librarian at Berlin
1672	J Fryer's Travels in East India and Persia commenced and continued to 1681 Published 1698.
1672	O Dapper's *Asia* published in Dutch
1673	J Ogilby's *Asia*

A.D

1678 Henricus van Rheede tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue
1680 Andreas Müller's *Oratio Orationum*
1681 O Dapper's *Asia* (German Translation) published at Nürnberg
1694 Thomas Hyde's *Historia Shahiludii*
1696 Charnock founds Fort William in Calcutta
1698 J Fryer's *Travels in East India and Persia* published See 1672
1704. Franciscus M Turonensis completes his *Lexicon Linguae Indostanicae*
1708 EMPEROR BAHĀDUR SHĀH comes to the throne
1711 Ketelaer's embassy
1712 EMPEROR JAHĀNDĀR SHĀH comes to the throne
1713 EMPEROR FARRUKH-SIYAR comes to the throne
1715 Ketelaer's Grammar The *Oratio Dominica* of Chamberlayne and Wilkins
1719 EMPEROR MUḤAMMAD SHĀH comes to the throne
1726-29 Bayer's investigations
1739 Death of LaCroze See 1667 Invasion of India by Nādir Shāh
1743 Mill's *Dissertationes Selectae* Publication of Ketelaer's Grammar Manoel da Assumpçam publishes a Bengali Grammar and Vocabulary at Lisbon
1744 Schultze's *Grammatica Hindostanica*
1745-58 Schultze's Bible translations
1748 EMPEROR AḤMAD SHĀH comes to the throne Fritz's *Sprachmeister* published.
1754 EMPEROR 'ĀLAMGIR II comes to the throne
1757 Battle of Plassy
1759 EMPEROR SHĀH 'ĀLAM II. comes to the throne
1761 *Alphabetum Brammhanicum* Third battle of Panipat Defeat of the Marāthās by Ahmad Shāh Durrānī
1772 WARREN HASTINGS, GOVERNOR OF BENGAL Hadley's Grammar published.
1773 Fergusson's Hindōstānī Dictionary published
1778 *Gramatica Indostana* published at Lisbon.
1782 Iwarus Abel's *Symphona Symphona*
1786 MARQUIS OF CORNWALLIS, GOVERNOR GENERAL
1787 Gilchrist begins publishing
1788 *The Indian Vocabulary* published in London.
1790 Harris's *Dictionary of English and Hindostany*
1791 *Alphabeta Indica* published at Rome
1793 SIR JOHN SHORE, GOVERNOR GENERAL William Carey lands at Calcutta
1798 LORD MORNINGTON (MARQUIS OF WELLESLEY), GOVERNOR GENERAL
1800 Robert's *Indian Glossary*
1801 Lebedeff's Grammar Carey's first Bengali New Testament printed.
1805 MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL W Hunter's translation of the New Testament into Hindōstānī. Done with the aid of Muhammad Fiṭrat and other learned natives
1806 Publication of first volume of Adelung's *Mithridates* Henry Martyn arrives in India, and commences translation of New Testament
1807 EARL OF MINTO, GOVERNOR GENERAL
1810 Henry Martyn's Urdū translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muhammad Fiṭrat
1811 Carey publishes a Hindī New Testament.
1812 Fire in Serampore Press Henry Martyn's version of the New Testament destroyed before issue
1813 EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL Carey publishes the Pentateuch in Hindī
1814 Henry Martyn's translation of the New Testament into Hindōstānī issued Carey publishes New Testament in Hindī

Authorities.

Of the dialects of Western Hindī, Braj Bhākhā and Hindōstānī are those which have received most literary culture Kanaujī is so like Braj Bhākhā, that it hardly deserves separate mention I only refer to it as its separate existence is popularly recognised. Some few works have

been written in Bundēlī, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students Even Dr Kellogg does not describe it in his *Grammar* Kanaujī and Bundēlī are therefore hardly mentioned in this bibliography Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī

The following Bibliography is divided into four sections —

I —*General* —This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology

II —*Grammars, Dictionaries, and other helps to the student* —I have endeavoured to make this as complete as possible up to the date of the Mutiny After that I have selected, perhaps in a somewhat arbitrary fashion

III – *Selections, Collections of Scattered Pieces, and Collections of Proverbs* —This includes some Readers put together mainly for students

IV —*Texts* —Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native presses of India For them, the reader can consult Mr Blumhardt's *Catalogues* of Hindōstānī and Hindī works in the British Museum Library, and of the same in the India Office Library These are all published separately, and can be obtained at a moderate price To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindī

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name In the fourth section writers are arranged alphabetically

In the following lists I have taken special care to include everything written by Garcin de Tassy In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J Vinson With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar —

SECTION I —GENERAL

ADDOT, SANDFORD, AND FORBES, DUNCAN,—*On the Origin and Structure of the Hindoostanee Tongue, or General Language of British India* London, 1828

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Mémoire sur les Particularités de la Religion Musulmane dans l'Inde* Reprinted from *Journal Asiatique* Paris 1831 2nd Edn, Paris, 1869

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Notice sur les Fêtes populaires des Hindous, d'après les Ouvrages hindoustanies* Reprinted from the *Journal Asiatique* Paris, 1834

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Notice sur des Vêtements avec des Inscriptions arabes, persanes, et hindoustanies* *Journal Asiatique* Paris, 1833 (Reprinted in 1878 in the *Mémoire sur les Noms propres*, etc)

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Histoire de la Littérature hindoui et hindoustan , par M Garcin de Tassy*— Tome I, *Biographie et Bibliographie* Paris (printed under the Auspices of the Oriental Translation Committee of Great Britain and Ireland), 1839 Tome II., Extraits et Analyses, *ib* 1847 Seconde edition *augmentée* 3 tom. Paris 1870 71 (Reviewed by Éd Lancereau in *Journal Asiatique*, IV , ix (1847), pp 447 and ff Also Anon , *Zeitschrift* der Deutschen Morgenländischen Gesellschaft, I (1847), pp 360 and ff.)

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Les Auteurs hindoustanis et leurs Ouvrages d'apres Biographies originales, par M Garcin de Tassy* Paris, 1855 (Extract from the Revue Contemporaine, T xxii) 2nd Edn Paris, 1868

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Notice des Biographies originales des Auteurs qui ont écrit en Langue indienne ou hindoustanie, par M Garcin de Tassy, lue a l'Académie des Inscriptions et Belles Lettres de l'Institut de France* Paris, 1856.

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Tārīkhe Shu'arā-e Urdū A History of Urdū Poets, chiefly translated* [into Urdū] *from Garcin de Tassy's 'Histoire de la Littérature hindoui et hindoustani'*, by S Fallon and Moonshee Kareem ooddeen Delhi, 1848

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Sâadi Auteur des premières Poésies hindoustanies Journal Asiatique*, IV, i (1843), pp 5 and ff. Separate reprint, Paris, same date

NEWBOLD, T J.,—*Lettre à M Garcin de Tassy, membre de l'Institut au sujet de sa notice intitulée. Sâadi, Auteur des premieres Poésies hindoustanies Journal Asiatique*, IV, ii. (1843), pp 361 and ff.

GARCIN DE TASSY, JOSEPH HÉLIODORE —*Discours à l'Ouverture de son Cours d'Hindoustani à l'École des Langues Orientales Vivantes* Paris, 1850 (4 pp), 1851 (8 pp), 1852 (8 pp), 1853 (16 pp), 1854 (8 pp), 1855 (16 pp), 1856 (8 pp), 1857 (16 pp), 1859 (30 pp), 1861 February (16 pp), 1861, December (15 pp), 1862 (20 pp), 1863 (31 pp), 1864 (27 pp), 1865 (35 pp), 1866 (47 pp), 1867 (40 pp), 1868 (73 pp), 1869 (38 pp). 2nd Edition of preceding under title of *La Langue et la Littérature hindoustanies de 1850 a 1869* Paris, 1874

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*La Langue et la Littérature hindoustanies, Revue annuelle* Paris, 1871 (48 pp), 1872 (83 pp), 1873 (109 pp) 1874 (86 pp), 1875 (116 pp), 1876 (127 pp), 1877 (178 pp), 1878 (104 pp)

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Mémoire sur les Noms propres et les Titres musulmanes* Paris, 1854 2nd Ed., Paris, 1878

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Les Femmes Poëtes dans l Inde (Revue de l'Orient)* Paris, 1854

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Discours de M Garcin de Tassy a la Société d'Ethnographie, le 27 Février 1865* Paris, 1867

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Origine et Diffusion de l'Hindoustani appelée Langue Générale ou Nationale de l'Inde* (Memoire de l'Academie de Caen.) Caen, 1871

GARCIN DE TASSY, JOSEPH HÉLIODORE,—See Bland, N, Leloncle, François

SETON-KARR, W S,—*The Urdu Language and Literature Calcutta Review*, Vol. IV (1845) (No 8, Art 3)

BUYERS, W.,—*The Hindi Language Thomson's Dictionary Calcutta Review*, Vol. IX. (1848) (No 18, Art 3)

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BADLEY, B H ,—See Craven, Rev T

BERTRAND, L'ABBÉ,—See Forbes, Duncan , Garcin de Tassy, Joseph Héliodore

CALLENBERG, J H ,—See Schultze, Benj

FAIZ ALLĀH KHĀN,—See Nisār Ali Beg

FAQIR CHAND, LĀLĀ (VAISH), OF DELHI.—See Fallon, S W

FRANCIS, C R.—See Small, G

HUNTER, WILLIAM, M D.—See Taylor, Captain Joseph

JA'FAR HUSAIN,—See Pritchard, Itudus T

KHUDĀ-DĀD BEG,—See Pritchard, Itudus T

LAZARUS, E J ,—See Brice, N

LEES, W NASSAU,—See Thompson, J T

MONIER-WILLIAMS,—See Williams, (Sir) Monier

MUḤAMMAD AḤSAN,—See Nisār 'Ali Beg

MUḤAMMAD FITRAT, MIRZĀ,—See Hadley George

MUḤAMMAD HASA (QATIL),—See Inshā Allāh Khān.

NASH, MRS FRASER,—See Small, G

REINAUD,—See Garcin de Tassy, Joseph Heliodore.

SCOTT W ,—See Gilchrist, J Borthwick.

DE SACY, SILVESTRE,—See Muhammad Sāliḥ (Mirzā), and Price, Captain William
SMYTH, W CARMICHAEL,—See Taylor, Captain Joseph, Roebuck, Lieut T
TĀRINĪ-CHARAN MITRA,—See Price, Captain W

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'ABDU'L-MAJID, HAKIM MAULAVĪ,—See Kālī Krishna, Rājā

FAQIR CHAND, LĀLĀ, (VAISH),—See Fallon, S W

GILBERTSON, G W,—See Lallū Lāl

BENLOREL N L.—See Shakespear, John.
BERTRAND L ABBE,—See Garcin de Tassy, Joseph Héliodore
LANCERIAT, E.,—See Garcin de Tassy Joseph Héliodore
PARRY, J W.,—See Temple, Captain R
SMITH, W CARMICHAEL,—See Lallū Lāl
TABINI-CHARAN MITRA,—See Price, Capt William.

SECTION IV —TEXTS (alphabetically arranged under Authors' names)

'ABDU'L-LĀH MĪR, CALLED MISKĪN —*Marzban Bhārat de Mīr Abdullā Miskīn, ou le Mirat de Mahal et de ses deux Fils* traduit de l Hindoustani par M. Garcin de Tassy Paris, 1845 See Haidar Bakhsh (Haidarī)
'ABDU'L-LĀH, MĪR, CALLED MISKĪN —See also Gilchrist, J B in Section II.
'ABDU'L-LĀH SAYYID,—See Bahādur 'Alī, Kāzim 'Alī Jawān.
ABDU'L-KARĪM, MUNSHĪ,—See Arabian Nights.
'ADĪLAT KHĀN,—See Amman Mir, Lallū Lāl.
ĀGHĀ HASAN (ALĪNAT),—See Jansen, H. in Section II.
AHMAD KHĀN, SAYYID C S I.,—*Āsāru's-sanādīd* Delhi, 1847. *Asaru-s-sanadid A History of old and new Rules or Governments and of old and new Buildings, in the Domain of Delhi*; composed by Syud Ahmed Khan. Delhi, 1854 (A second edition of the preceding with much additional matter) *Description des Monuments de Delhi en 1852, d'après le Texte hindoustani de Sayyid Ahmad Khan* par M. Garcin de Tassy. *Journal Asiatique* V. xv (1860), pp 505 and ff. xvi. (1860), pp 190 and ff ; pp 392 and ff. pp 521 and ff., xvii (1861) pp 77 and ff., separate reprint
ALEXANDER, JAMES EDWARD,—See Insāmu'd-dīn
ALTĀF HUSAIN (HĀLĪ) —*Mazālī sudasī* (2 Pts.) Lahore 1874, 77
Madd-o-jazr-e Islām (the Ebb and Flow of Islām) Commonly known as the *Musaddas-e Hālī* 1st Edition, (? Place) 1875 - others, Delhi, 1886 (with glossary) Aligarh, 1895
Hayāt-e Sa'dī Delhi 1886
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Dīwān-e Hālī Cawnpore. 1893 See also Section I. above
Yādgār-e Ghālib Cawnpore. 1897
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AMĀNAT —See Jansen, H. in Section II.
AMĀNATU'L-LĀH MAULAVĪ,—*Hidāyat-ul Islām* (Hidāyatu'l-islām) compiled by Maulānā Umarū O llah, in Arabic and Hindoustanee Translated under the superintendence of, and by J Gilchrist. (In two volumes, of which only Vol. I. was published.) Calcutta. 1804
AMBIKĀ DATT VYĀS,—See Bihārī Lāl
AMMAN MĪR,— باغ و بہار (*Bāgh o Bahār*) One hundred and two pages appeared in Gilchrist's and 'Abdu'l-lāh Miskīn's *Hindī Manual or Cadet of India* Calcutta. 1802 See Section II.
Bagh o Bahar a Translation into the Hindustanee Tongue of the celebrated Persian Tale entitled "Qissa Chahar Darwesh" by Meer Ummun under the superintendence of J Gilchrist Calcutta. 1804 Second Edition by Ghoolam Ukbar, under the superintendence of Captain Thomas Roebuck. Calcutta, 1813 Third Edition, ib. 1824. Other Editions, Cawnpore 1832, Calcutta. 1834 Madras 1847 Calcutta (Title, باغ و بہار *Tales of the Chahar Darwesh*) 1847 Cawnpore 1870 Calcutta, 1873 Delhi (illustrated) 1876, Bombay (in Gujarātī character) 1877, Cawnpore. 1878. Delhi (illustrated), 1882 and many others *Bāgh o Bahār; containing the entertaining Tales in the Hindūstānī Language. By Mīr Amman of Dilhī, one of the learned Natives formerly attached to the College of Fort William at Calcutta. A new Edition carefully collated with original Manuscripts To which is added a Vocabulary of all the Words occurring in the Work*, by D Forbes London. 1846 Second Edition of the same. London, 1849 Another edition of the same *The Hindustani Text carefully printed in the Roman Character To which is added a Vocabulary of all the Words occurring in the Work*, by D. Forbes. London, 1859 *Bāg-o-Bahār The Hindūstānī Text of Mīr Amman, edited in Roman Type, with Notes and an introductory Chapter on the Use of the Roman Character in Oriental Languages* by M. Williams London, 1859

The Tale of the four Darwesh, translated from the Oordoo Tongue of Meer Ummun by L F Smith with Notes by the Translator Madras, 1825 *Translation of the Bāgh o Bahār, or Tales of the Four Darwesh from the Urdu Tongue of Mīr Ammar of Dihli* By Lee Ford Smith New Edition revised and corrected throughout by D Forbes London, 1851 Reprint (of first edition) Lucknow, 1870 *The Bāgh o Bahār, or the Garden and the Spring, being the Adventures of King Āzād Bakht, and the four Darweshes literally translated from the Urdū of Mīr Amman, of Delhi* With copious explanatory Notes, and an introductory Preface, by E B Eastwick Hertford, 1852 Another Edition, London, Hertford (printed), 1877 *Bāgh o Bahār, or Tales of the four Darwesh s Translated from the Hindūstānī of Mīr Amman of Dihli* By Duncan Forbes A new Edition, revised and corrected throughout London, 1862

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Note—The original is a translation of the Chahār Darwēsh of Amir Khusrau

ANDERSON, LIEUT R P,—See Nihāl Chand (Lāhōrī)

ARABIAN NIGHTS,—*Hilayautool Jaleelah, Translation of Alfalyattinolielah called Arabian Nights, for the Use of the College at Fort St George* Translated by Moonshy Shumsooddeen Uhmed. Madras. 1836 (Contains only the first 200 Nights)

Tarjuma Alf Laila lī (The Translation is by Munshī 'Abdu'l Karīm, from the English of E Forster) Cawnpore, 1844, *ib.* 1853, Bombay, 1860, Cawnpore, 1862-63, *ib.*, 1869, *ib*, 1876; *ib*, 1883-84, Delhi. 1890 *Tarjuma-i Alif* (sic) *Laila ba-z ban-i-Urdu* (*Do Jild baharīāt-i-Yūrop*) Romanized under the superintendence of T W H Tolbort and edited by Frederic Pincott. (The first half, i e, Jilds I. and II of 'Abdu l-Karīm's Translation) London, 1882

Sahasra Rajarī Charitra ('Abdu'l-Karīm's Version translated into Hindī by Paṇḍit Pyārē Lāl) Lucknow, 1876

Alf Laila Nau Mazzam (Translated into verse in four parts by Muhammad Asghar 'Alī Khān Nasīm, Totārām Shāyān (Pts II and III), and Munshī Shādī Lāl Chaman, respectively Lucknow 1861 68

Hazār Dāstān (A prose version by Totārām Shāyān) Lucknow 1868

Shabistān e Surūr (An abridged translation, by Mirzā Rajab 'Alī Bēg, Surūr) Lucknow, 1886

Alf Laila (A translation by Muḥammad Hāmid 'Alī Khān, Hāmid.) Cawnpore, 1890

Shabistān-e Hairat (A translation in the form of a novel, by Mirzā Hairat of Delhi, illustrated) Delhi. 1892

Alf Laila-e Dilkuśād also called Mashshāta-e Baghdād (An imitation of the Arabian Nights, by Mirzā Hairat of Delhi.) Delhi, 1892

AYŌDHYĀ SINGH UPĀDHYĀY, PANDIT CALLED HARI AUDH—*Thēth Hindī lī Thēth or an original Indian Story in pure Hindūstānī*, by Pandit Avodhya Sinha Upadhya, (Hari Oudh) of Nizamabad. N-W P Edition in Nāgarī characters Bankipore 1899 Edition in Persian characters, Bankipore and (printed) Allahabad, 1902

(This, like the *Karānī Thēth Hindī-mē* of Inshā Allāh, is in pure Hindī absolutely free from both Persianisation and Sanskritisation Unlike the older work, the idiom is that of Hindī, rather than that of Urdū This is most noticeable in the order of the words)

AYŌDHYĀ SINGH UPĀDHYĀY, PANDIT, CALLED HARI AUDH,—*Adh khilā Phūl* Another novel in the same style Bānkipore (Nāgarī Character), 1905

ĀRĪF,—See Muhammad Husain.

'AZIZU D-DĪN AḤMAD,—*Karīm Fāṭima* Lahore, 1895

BAHĀDUR 'ALĪ, MIR,—*Uthlaqi Hindi or Indian Ethics, translated from a Persian Version of the Hitoopudes, or Salutary Counsel, by Meer Buhadoor Ulee under the Superintendence of J Gilchrist* Calcutta 1803 Other Editions Madras, 1845, Bombay, 1875, Madras, 1879

Akhlák i Hindí, or Indian Ethics Translated into Urdú from a Persian Version of the Hitopadesa, by Mír Bahádur 'Alí Edited, with an Introduction and Notes, by Syed Abdoolah London, 1868 Extracts from the book will be found in Price's Hindee and Hindoostanee Selections See Section III.

See Hasan, Mīr

BANERJEA, K M,—See Lallū Lāl

BANESS, J F,—See Lallū Lāl

BARKER, W B,—See Mazhar 'Alī Khān Wilā

BEAMES, J,—See Chand Bardāī

BELL, C W BOWDLER,—See Hasan, Mīr

BENMOHEL, N L.,—See Shēr 'Alī Afsōs

BERTRAND, I'ABBÉ,—See Haidar Bakhsh (Haidarī), Shēr 'Alī Afsōs, Tahsīnu'd-dīn

BHAIRAVA-PRASĀDA,—See Lallū Lāl

BIHĀRĪ LAL,—*The Sutsuya of Biharee with a Commentary entitled the Lalu Chundrika, by Shree Lulloo Lal Kuvi, Bhak'ha Moonshee, in the College of Fort William* Calcutta, 1819 A revised edition issued from the Office of the Superintendent of Government Printing, India, in 1896, by G A Grierson. It is entitled *'The Satsaiyā of Bihārī, with a Commentary entitled Lāla Candrikā, by Çrī Lallū Lāl Kavi'* Several editions have been published by native presses, amongst which may be mentioned *Śṛingāra-saptasatī*, Benares, 1873 (This includes a Sanskrit metrical version and a Sanskrit commentary, both by Paramānanda Paṇḍit), *Śrī-Bihārī Sat-saī satīk Hari prakāś Ṭīkā sahit*, Benares, 1892 (Has an excellent commentary by Hari Prakāś), *Bihārī-Bihār* Benares, 1898 (Has an introduction, and a commentary in the Kundaliyā metre by Ambikā Datt Byās)

BURTON, SIR RICHARD F,—See Mazhar 'Alī Khān Wilā

CARMICHAEL-SMYTH,—See Smyth

CHAMAN,—See Kāzim 'Alī Jawān.

CHAND BARDĀI,—Only portions of the text have been printed Parts have been edited by Mr J Beames and by Dr A F R Hoernle, C I E, in the Bibliotheca Indica The latter gentleman has also translated a section of the portion which he edited. Canto I. has also been edited in Benares by Pandit Mōhanlāl Vishnulāl Paṇḍyā, under the title of *M V Pandia's Manuscript of the Prithiráj Rásáu of Chand Bardáí, edited in the original old Hindi with critical Notes by Pandit, etc* Benares, 1887, 1888 A continuation is now (1912) being issued in Benares by the Nāgarī Prachārinī Sabhā The following are the principal works dealing with the poem —

TOD, COL JAMES,—*Rajasthan*, passim. See especially, Vol I, pp 254, 614, 623 Also, *The Vow of Sanjogta* (a translation of an episode in the poem), *Asiatic Journal*, Vol XXV, pp 101-112, 197-211, 273-286

BEAMES, J,—*On Chand's Poems Proceedings*, Bengal Asiatic Society, 1868, p 242

BEAMES, J,—*The Nineteenth Book of the Gestes of Prithirāj by Chand Bardai, entitled 'The Marriage of Padmavati', literally translated from the old Hindi Journal*, Bengal Asiatic Society, Vol XXXVIII (1869), Pt I., p 145

BEAMES, J,—*Reply to Mr Growse Ib*, p 171

BEAMES, J,—*Translations of selected Portions of Book I of Chand's Epic Journal*, Bengal Asiatic Society, Vol XLI (1872), Pt I., p 42

BEAMES, J.,—*List of the Books contained in Chand's Poem, the Prithirāja Ráso Ib*, p 204

BEAMES, J,—*Letter* (on his edition of Chand) *Proceedings*, Asiatic Society of Bengal, 1873, p 122

BEAMES, J,—*Studies in the Grammar of Chand Bardái Journal*, Asiatic Society of Bengal, Vol XLI (1873), Pt I, p 165

BEAMES, J,—*Translation from the first Bool of the Prithirája Rásau By Kaii Chand Bardai Indian Antiquary*, Vol I (1872), p 269

GROWSE, F S.,—*The Poems of Chand Barday Journal*, Asiatic Society of Bengal, Vol XXXVII (1868), Pt I., p 119

GROWSE, F S.,—*Further Notes on the Prithirájráyasa Ib.*, Vol XXXVIII (1869), Pt I, p 1.

GROWSE, F S.,—*Translations from Chand Ib.*, p 161

GROWSE, F S.,—*Rejoinder to Mr Beames Ib.*, Vol XXXIX (1870), Pt I, p 52

GROWSE, F S,—*A Metrical Version of the opening Stanzas of Chand's Prithiráj Rásau Ib*, Vol XII (1873), Pt I, p 329

SYĀMAL DĀS, KAVIRĀJ,—*The Antiquity, Authenticity and Genuineness of the Epic called the Prithí Raj Rásá, and commonly ascribed to Chand Bardai* *Journal*, Bengal Asiatic Society, Vol. LV (1886), Pt. I, p 5

MŌHANLĀL VISHNULĀL PANDYĀ, PANDIT,—*The Defence of Prithiraj Rásá* Benares, 1887 This is a reply to the preceding

SYĀM SUNDAR DAS,—*Arrangement of the Chapters of the Prithiraj-Rāso* *Indian Antiquary*, Vol XXXI (1902), p 499

See also '*Notice sur un Poëme historique indien composé par Tchand Barde du xiie Siecle*' *Journal Asiatique*, II, i, (1828), p 150

CLINT, L,—See Inshā Allāh Khān, called Inshā

COURT, MAJOR HENRY,—See Hasan, Mīr, Muhammad Rafī', Sher 'Alī Afsōs

DHRUVA-DĀS,—*Bhakta-nāmāvalī* (a series of Lives of the Saints, in Braj Bhākhā), edited by Rādhā-kṛishṇa Dās in Nāgarī Prachāriṇī Grantha-mālā, No 1 Benares (printed Allahabad), 1901 [The work was written early in the 17th century]

EASTWICK, E D,—See Amman, Mīr, Hafizu'd-dīn Ahmad, Ikrām 'Alī, Lallū Lāl, Mazhar 'Alī Khān Wilā

FEEB, L,—See Kāzim 'Alī Jawān.

FORBES, DUNCAN,—See Amman, Mīr, Ḥaidar Bakhsh (Haidarī), Ikrām 'Alī, Mazhar 'Alī Khān Wilā

GARCIN DE TASSY, JOSEPH HÉLIODORE,—See 'Abdu'l-lāh, Mīr, called Miskīn, Ahmad Khān, Sayyid, C S.I., Amman, Mīr, Ikrām 'Alī, Muhammad Taqī, Mīr, Nihāl Chand (Lāhōrī), Tahsīnu-'d-dīn, Wahu'l-lāh, Shah

GHULĀM AKBAR,—See Hafīzu'd-dīn Ahmad.

GHULĀM HAIDAR,—See Ikrām 'Alī, Muhammad Rafī'

GHULĀM MUḤAMMAD, MUNSHĪ,—See Mazhar 'Alī Khān Wilā

GHULĀM QĀDIR,—See Hafīzu'd-dīn Ahmad.

GILCHRIST, J H B,—See Amānatu'l-lāh, Amman, Mīr, Bahādur 'Alī, Mīr, Haidar Bakhsh (Haidarī); Kāzim 'Alī Jawān, Hasan, Mīr, Nihāl Chand (Lāhōrī), Sher 'Alī Afsōs

GIRIDHAR GŌSWĀMĪ,—See Sūr Dās

GRIERSON, G A,—See Bihārī Lāl

GROWSE, F S,—See Chand Bardāī

HAFĪZU'D DĪN AḤMAD,—*The Khirud Ufroz* (Khirad-afrōz), *or the Ayar Danish of Abool Fuzl, translated into Hindoostanee, by Muoluwee Shuekh Huffeez Ood-deen Ahmud* Calcutta, 1805 or 1803 (Incomplete) *The Khirud Ufroz, originally translated into the Hindoostanee Language, by Muoluvee Hufeez ood-Deen Uhmud, from the Uyar Danish, written by the celebrated Shuekh Ubool Fuzl, Prime Minister to the Illustrious Ukbur, Emperor of Hindoostan. Revised, compared with the original Persian, and prepared for* the Press, by Captain Th Roebuck with the Assistance of Moulavee Kazim Ulee and Moonshees Ghoolam Ukbar, Mirzae Beg and Ghoolam Qadir Calcutta, 1815 *Khirad-Afroz (the Illuminator of the Understanding) by Maulavī Hafīzu'd dīn A new Edition of the Hindústání Text, carefully revised, with Notes, critical and explanatory* by Edward Eastwick, F R S, F S A, M R A S, Professor of Hindustání at Haileybury College Hertford, 1857 *The Khirud-Ufroz translated from the Oordoo into English, and followed by a Vocabulary of the difficult Words and Phrases occurring in the text,* by T P Manuel (Only a portion of the Work has been translated.) Calcutta, 1861

(*N B*—Abū'l-fazl's Ayar-e Dānish is a simpler Persian version of Husain ibn 'Alī al-Kāshifī's Anwār-e Suhailī)

HAIDAR BAKHSH (ḤAIDARĪ), SAIYID,—*Arāish-e Mahfil Published by Munshī Qudratu'l-lāh* Calcutta, 1803 *Araesay Mehfeel A translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled Qussu, e Hatim Tai, executed under the direction of John Borthwick Gilchrist* by Sueed Hydurbux Hydree Bombay, 1845 Many other editions in India Among them one in the Nāgarī character, (Calcutta, (?) 1845), and one in the Gujarātī character (Bombay, 1877)

(*N.B*—There is another, altogether different, Arāish e Mahfil, dealing with the history of India, by Sher 'Alī Afsōs)

HAIDAR BAKHSH (HAIDARĪ), SAIYID,—*Tota Kuhanee A Translation into the Hindoostanee Tongue of the popular Persian Tales entitled Tootee Numu, by Sueyud Hueder Bukhsh Huedaree Under the Superintendence of J Gilchrist* Calcutta, 1804 (An edition of four pages of this work had previously appeared in 1802 in Gilchrist's *Hindee Manual*) Other Editions Calcutta, 1836, *ib*, 1839, Bombay, 1840, Madras, 1841, Bombay, 1844, Delhi, 1859, Cawnpore, 1864;

Bombay, 1870, and many others. *Tota Kahānī, or Tales of a Parrot, in the Hindustani Language. Translated by Sayyid Haidar Bakhsh, surnamed Haidari . . . a new Edition with . . . a Vocabulary of all the words occurring in the Text*, by D. Forbes. London, 1852.

The Tūtī Kahānī, or Tales of a Parrot, translated from Sayyid Haidar Bakhsh's Hindustani Version of Muhammad Qādirī's Persian Abridgment of Nakhshabī's Tūtī Nāma, by G. Small. London, 1875.

Haidar Bakhsh (Haidarī) Sayyid.—*Gul-i Maghfirat, or the Flower of Forgiveness being an Account . . . of those Martyrs called Shahīds or Martyrs from the Time of Muhammad to the Death of Hussain at Karbala.* By Meer Haidar Bukhsh Hydaree. Calcutta, 1812.

Les Shohdas de Haidari, récits historiques et légendaires sur la Vie et la Mort des principaux Martyrs musulmans. Ouvrage traduit de l'Hindoustani par M. l'Abbé Bertrand, . . . suivi de l'Éloge de Mahdi, traduit de la même Langue, par M. Garcin de Tassy. Paris, 1845.

Haidar Bakhsh (Haidarī) Sayyid.—See Shēr 'Alī Afsōs.

Haidar, Mirzā.—See Arabian Nights.

Hall, F. E.—See Lallū Lāl.

Hall, Pearis.—See Bihārī Lāl.

Hallstrand, L.—See Sōr Dās.

Hasan, Mīr.—*Sihr-i-halāl* (Sihr-i-halāl) *or Mamnūn-o-Mīr Hasan, being a History of the Prince Benazir, in Hindustani Verse.* Published under the patronage of the College of Fort William in Bengal. Calcutta, 1805. Many other editions, such as Cawnpore, 1862, 1874, Meerut, 1876, Cawnpore, 1878. *Nasr Benazir (Nagrī Bānagī), or a prose Version by Meer Bahadur Ulee, of the Sihr-i-halāl, an enchanting Fairy Tale in Hindustani Verse, by Meer Hasan, compiled for the use of the Hindustani Students in the College of Fort William, under the superintendence of* John Gilchrist. Calcutta, 1803. *The Nasr Benazir. An Eastern Fairy Tale, translated from the Urdū* by C. W. Boulder Bell. Calcutta, Hull (printed) 1871. *The Nagrī-Bānagī or the Incomparable Prince of Mīr Hasan literally translated into English* by Major Henry Court. 2nd Edition. Calcutta, 1889. *The Nasr-i-Nasr, one of the Text Books for the High Proficiency Examination in Urdū*, edited by Lieut.-Col. G. S. A. Ranking. Calcutta, 1902.

Hasan, Mīr.—See also Nihāl Chand (Lāhōrī).

Hasnuddin.—See Ja'far Sharīf.

Hayward, A. F. R., C.I.E.—See Chand Bardāī.

Hollings, Capt. W.—See Lallū Lāl, Maghar 'Alī Khān Wilā.

Ibnu 'Arī.—*Ikhwānu-s-safā.* Translated from the Arabic by Maulavī L. 'A. Calcutta, 1811. Other editions: Madras, 1840, Bombay, 1844; second edition, edited by Ghulām Haidar, Calcutta, 1845; Lucknow, 1848; Delhi, 1851, Lahore, (?) 1855, Lucknow, 1862; Madras, 1862, Lahore, 1868; Bombay, 1870, Bangalore, 1872, Madras, 1872; Madras, 1879. Bunduishahr, 1852, and others. *Ikhtiyār-i-Ikhwānu-s-safā* (Selections from the I. S.). Edited by J. Michael, London, 1829. *Ikhwānu-s-safā.* Translated from the Arabic into Hindustani, by Maulavī Imām 'Alī. A new Edition, revised and corrected, by Duncan Forbes . . . and Dr. Charles Rieu. London, 1862. *The Ikhwānu-s-safā . . . Third Edition, revised and corrected* by W. Nassau Lees. Calcutta, 1862.

A complete Vocabulary to the Ikhwānu-s-safā: with etymological Illustrations of . . . difficult Words. By T. P. Manuel. Calcutta, 1862.

An English Translation of the Ikhwānu-s-safā, by Moonshee Syed Hossain. Madras, 1855. *The Ikhwānu-s-safā, translated from the original Arabic into English Prose, and followed by a Vocabulary of the difficult Words . . . occurring in the Text*, by T. P. Manuel. Calcutta, 1861. *Ikhwānu-s-safā; or Brethren of Purity. Translated from the Hindustani of Maulavī Imām 'Alī*, by John Platts, Esq.—Carried through the Press by Edward B. Eastwick. London, 1869.

Les Ikhwānu-s-safā. Extrait de Tuhfat Ikhwānu-s-safā . . . traduit d'après la Version Hindoustanie par M. Garcin de Tassy. Paris, 1864.

Insha Allāh Khān, called Insha.—*Rānī Ketkī kī Kahānī.* The complete works. Delhi, 1855, Lucknow, 1878.

A Tale by Insha Allāh Khān. Communicated and translated by L. Chat, Esq., *Journal of the Asiatic Society of Bengal*, Vol. XXI (1852), pp. 1 and ff. Continuation, translated by the Rev. S. Slater, Vol. XXIV (1855), pp. 72 and ff. (This is the celebrated tale commonly called '*Kahānī Rānī Ketkī*,' which has frequently appeared in Indian School-books such as

'*Guṭkā*' Its value consists in its style, which, though pure and elegant Urdū and fully intelligible to the Musalmāns of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Paṇḍits The idiom (including the order of the words) is distinctly that of Urdū, not of Hindī In this last respect, it differs from the work of Ayōdhyā Singh Upādhyāy, in which the order of words is that usual in Hindī.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ —See also Section II.

I'TIṢĀMU'D-DĪN,—*Shigurf nāma-e Wilāyat, or Excellent Intelligence concerning Europe, being the Travels of Mirza Itesa Modeen in Great Britain and France Translated from the original Persian Manuscript into Hindoostanee, with an English Version and Notes*, by James Edward Alexander London, 1827

JA'FAR SHARĪF,—*Qanoon-e-Islam, or the Customs of the Moosulmans of India, comprising a full and exact Account of their various Rites and Ceremonies By Jafur Shurreef, composed under the Direction of, and translated* by G A. Herklots London, 1832.

JARRETT, CAPT H S ,—See Muhammad Rafī'

KĀLI KRISHNA, RĀJĀ,—See Mazhar 'Alī Khān Wilā

KĀZIM 'ALI JAWĀN (MIRZĀ) AND LALLŪ LĀL,—*Singhasun Butteesee, or Anecdotes of the celebrated Bikramajeet, translated into Hindoostanee from the Brij-Bhakha of Soondur Kubeeshwur*, by Meerza Kazim Ulee Juwan, and Shree Lulloo Lal Kub Calcutta, 1805 Second Edition, Calcutta, 1816 Other Editions Calcutta, 1839, Agra, 1843, Bombay, 1854, Lucknow, 1862, Benares, 1865, Lucknow, 1870, *ib* same date, Delhi, 1875, Lucknow, 1877, Meerut, 1882 All the above are in the Nāgarī character In the Gurmukhī character, Lahore, 1876. In the Persian character, Agra, (?) 1866, Lucknow, (?) 1868

Singhāsan Battīsī Manẓūm (a metrical version), by Rang Lāl, *alias* Chaman Cawnpore, 1869, *ib*, 1871

Selections (in the Nāgarī character) in Vol II. of Shakespear's *Muntakhabāt-i-Hindī* See Section III

Singhāsan Battīsī translated into Hindī, from the Sanskrit, by Lallūjī Lāl Kabi A new edition with copious Notes by Syed Abdoollah London, 1869

A Throne of Thirty-two Images, or the Buttris Shinghashun (Translated into English) Calcutta, 1888

Contes indiens Les trente deux Récits de Trône (Batris-Sinhasan) ou les Merveilleux Exploits de Vikramaditya, traduits par L Feer (Collections de Chansons et de Contes populaires, Vol VI.) Paris, 1881

(Extracts from the S B in J Vinson's *Manuel de la Langue Hindoustani*, pp 150 and ff) See Section II

KĀZIM 'ALI JAWĀN (MIRZĀ),—*Sukoontala Natuk, being an Appendix to the English and Hindoostanee Dialogues* [by J B Gilchrist], *in the Universal Character* London, 1826 Another Edition, Lucknow, 1875 See Section II.

KĀZIM 'ALI JAWĀN (MIRZĀ),—See Hafiẓu'd-dīn Ahmad, Muhammad Rafī', commonly called Saudā, Muhammad Taqī, Mīr

KEMPSON, M ,—See Nazīr Ahmad.

LAKSHMAN SINGH, RĀJĀ,—*Sakuntala or the Lost Ring, a Sanskrit Drama of Kalidas, translated into Prose and Verse, with notes* by Kuñwar [Rājā] Lachman Sinha, Deputy Collector, N-W P. [pp 95-175 of Śiva Prasād's Hindi Selections (1867)] Another Edition, Benares, 1897

The Śakuntalā in Hindī The Text of Kanvar Lachhman Sinh critically edited, with grammatical, idiomatical, and exegetical Notes, by F Pincott London, 1876

LALLŪ LĀL,—*Prēm Sāgar, or the History of Krishnu, translated into Hindee, by Shree Lulloo Lal Kub* Calcutta, 1803, 1805, 1810, 1825 (with Vocabulary), 1831 (edited by Yogadhyan Misra), 1842, and many other editions in India In the Gujarātī character, Bombay, 1854, (illustrated) 1862

The Prem Ságar, or the Ocean of Love, being a History of Krishn, according to the tenth Chapter of the Bhágavat of Vyásadev, translated into Hindí from the Braj Bhákha of Chaturbhuj Misr, by Lallú Lál, late Bhakhá Munshi of the College of Fort William A new edition with a Vocabulary, by Edward B Eastwick, M R A S Hertford, 1851 *Selections from the Prem Ságar The Hindí Text printed in the Roman Character, with a complete Vocabulary to the entire work* By J F Boness Calcutta 1875 Second Edition, 1880

Translations *The Prem Sagur Translated into English*, by Capt W Hollings Calcutta, 1848 Second Edition, 1867 Another, Allahabad, 1900 *Prem Ságar, or the Ocean of Love.*

Literally translated from the Hindī of Shrī Lallū Lāl Kab into English. By Edward B. Eastwick, C.B., F.R.S., M.R.A.S. London, 1867.

Selections from the Prem Sāgar and Bāgh-o Bahār. Translated into literal English, with copious Notes. By 'Adālat Khān. Second Edition, Calcutta, 1851.

LALLŪ LĀL.—*Rajneeti, or Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos. Translated from the original Sanscrit of Narayun Pandit into Braj Bhakha.* By Shree Lalloo Lal Kub. Calcutta, 1809. Other Editions, to 1827; Agra, 1843. *Rāja-nīti, or Code of Hindu Ethics, with a Preface, Notes, and supplementary Glossary.* By F. E. Hall, Allahabad, 1854. Other Editions: Lucknow, 1873; Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners, by the Rev. Dr. K. M. Banerjea and Lt.-Col. (General Sir) A. C. Tower. Calcutta, 1883.

Rājanīti ke Pañchīpañchīyan. A Hindī Version, by Bhairava-prasāda, of the Braj-Bhāshā Text of L. L. Bombay, 1854. Another Edition, Bombay, 1866.

The Rajneeti, or Tales exhibiting . . . . . Hindoos. Translated literally from the Hindī of Shrī Lallū Lāl Kab, into English, by J. R. A. S. Lowe. Calcutta, 1853.

Analyse et Extraits de Radjneeti. By M. Éd. Lancereau. *Journal Asiatique*, IV., xiii. (1849), p. 71.

LALLŪ LĀL.—*Madho Bilas. Tale of Madho and Sukhdan, in poetry* (done into Hindī from the Sanscrit), by Lallu Jī Lal Kabi. Agra, 1846. Other Editions: Calcutta, 1868; Calcutta, (?) 1870. I have been unable to trace the earlier editions.

LALLŪ LĀL,—See Bhārī Lāl; Kāzim 'Alī Jawān; Mazhar 'Alī Khān Wilā; Muhammad Taqī.

LĀL KAVI,—*The Chhatra Prakash, a Biographical Account of Chhatra Sal, Raja of Bundelkhand,* by Lal Kavi. Edited by Captain W. Price, Professor of Hindee and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829. Republished in the Benares *Nāgarī-Pracharinī Granth-mālā*, Benares, 1903.

History of the Bundelas, by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prakāsh.)

LANCEREAU, E.,—See Lallū Lāl; Mazhar 'Alī Khān Wilā.

LEES, W. NASSAU,—See Ikrām 'Alī; Shīr 'Alī Afsos.

LOWE, J. R. A. S.—See Lallū Lāl.

MAHDI 'ALI KHĀN,—See Nihāl Chand (Lāhorī).

MANTEL, T. P.—See Hafīz ud-dīn Ahmad; Ikrām 'Alī.

MAZHAR 'ALI KHĀN WILĀ AND LALLŪ LĀL,—*Bait'al Pachīsee; being a Collection of twenty-five Stories related by the Demon Bait'al to the Raja Bikramajeet, translated into Hindoostanee from the Brujbhakha of Sunt Kuleshur,* by Muzhur Ulee Khan Vila, and Shree Lulloo Lal Kub. Calcutta, 1805. Other editions, Calcutta, 1812, 1834; Agra, 1843; Calcutta, 1849, Indore, 1849; Bombay, 1857; Calcutta, 1860; Calcutta, 1870; Benares, (illustrated) 1876, (?) Delhi, 1876. Also printed in Vol. I. of Price's *Hindee and Hindoostanee Selections*, 1830. See Section III. *The Baitāl Pachīsī, or Twenty-five Tales of a Demon. A new Edition of the Hindī Text, with each Word expressed in the Hindūstānī Character immediately under the corresponding Word in the Nāgarī, and with a perfectly literal English interlinear Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes,* by W. B. Barker . . . Edited by E. B. Eastwick. Hertford, 1855. *Baitāl Pachīsī. A new and corrected Edition, with a vocabulary of all the Words occurring in the Text,* by D. Forbes. London, 1857.

Bytal-Pachisee, or the Twenty-five Tales of Bytal, translated from the Brujbhakha into English by Bajee Kishen Bahadur. Calcutta, 1834. *The Bytal Pachisee, translated into English,* by W. Hollings. Calcutta, 1860. Another Edition, to 1866. Reprinted, Allahabad, 1910. *The Baitāl-Pachīsī . . . translated from Dr. Forbes's new and corrected Edition,* by Gholam Mohammad Munsif. Bombay, 1868. *Vikram and the Vampire, or Tales of Hindu Devilry.* Adapted (from the Baitāl Pachīsī) by Sir Richard F. Burton. London, 1870. Another (Memorial) Edition, edited by Isabel Burton. London, 1893 [only 'eleven of the best tales' translated]. *The Baitāl Pachīsī, or Twenty-five Tales of a Sprite.* Translated from the Hindī Text of D. Forbes by J. Platts. London, 1871.

Extraits du Bétâl-pachîsî (traduits) par M. Éd. Lancereau. *Journal Asiatique*, IV., xviii., xix. (1851-52).

Bētāl, fünfundzwanzig Märchen und Erzählungen in deutscher Bearbeitung von E. Lehmann, A. Weber und Nachträgen. I. Bändchen. Baitāl Pachīsī oder die fünfundzwanzig Erzählungen des Dämons. In deutscher Bearbeitung, etc. By Hermann Oesterley. Leipzig, 1873.

MICHAEL, J ,—See Ikrām 'Alī

MIRZĀ BEG,—See Hāfiẓu'd-dīn Ahmad.

MOHANLĀL VISHNULĀL PANDYĀ, PANDIT,—See Chand Bardāī

MUḤAMMAD 'ABDU'L-ḤĀLIM (SHARAR),—*Quwwat-e Intiẓāmīya* Lucknow, 1889
Shahīd-e Wafā Lucknow, 1891 , another Edition, Lahore, 1892 , another, Delhi 1896
Ḥasan Anjilīnā Lahore, 1892
Manṣūr aur Mōhanā Lahore, 1893 another Edition, Lucknow, 1898
Malīku'l-'azīz aur Varjīnā Lahore, 1893
Dil-kash Sadhaura, 1896
Ziyād aur Ḥalāwa Pt 1 Delhi, 1896 Pt I, 2nd Edition, Lucknow, 1896
Badru'n-nisā-kī Muṣībat Lucknow, 1897 Another Edition, *ib*, 1899
Ayām-e 'Arab Vol I. Lucknow, 1899
Durgēsh-nandinī Translated from the Bengali of Bankim Chandra Lucknow, 1899
Firdaus-e Barīn Lucknow, 1899
Flōra Flōrinda Lucknow, 1899
Dil-chasp Delhi, 1900
Dil-gudāz, (a monthly literary magazine, edited by Sharar The British Museum has Vol VI, Lucknow 1899)

MUḤAMMAD ASGHAR 'ALĪ KHĀN NASIM,—See Arabian Nights

MUḤAMMAD ASLĀM,—See Muhammad Rafi'

MUḤAMMAD FAIZ,—See Nihāl Chand (Lāhōrī)

MUḤAMMAD HĀMID 'ALĪ KHĀN, HĀMID,—See Arabian Nights

MUḤAMMAD HUSAIN (ĀZĀD),—Besides the *Āb-e Ḥayāt* (Section I., *ante*, and above), and the *Jāmi'u-'l-gawā'id* (Section II., above), Āzād has also edited (Lahore, 1890) the *Dīwān-e Zauq*, with a preface and notes.

MUḤAMMAD HUSAIN (ĀZĀD),—*Darbār-e Akbarī* Collected and Edited by Sayyad Mumtāz Alī. Lahore, 1898

MUḤAMMAD IBRĀHĪM (ZAUQ),—See Muhammad Husain (Āzād)

MUḤAMMAD RAFI', COMMONLY CALLED SAUDĀ,—*Intikhāb-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), *or Selections from the poetical Works of Rufeen oos Souda*, by Moulavee Muhammud Uslam and Kazim Ulee Juwan Calcutta, 1810 Second Edition, revised and enlarged, by Mouloowe Golam Hyder Calcutta, 1847 *Muntakhab-i Mugnawiyāt-i Saudā* Revised Edition by Captain H S Jarrett Calcutta, 1875 Another edition revised and edited by Lieut -Col. G S A Ranking, Calcutta, 1903 *Selections from the Kulliyat or complete Works of Mirza Rafi oos-Sauda* literally translated by Major Henry Court Simla, 1872 Editions of his complete works,—*Kulliyāt-e Saudā*, Poetical Works of Mirzā Muhammad Rafi, (Saudā) Delhi, 1853 Cawnpore, 1872, 1888

MUḤAMMAD RAMAZĀN,—See Nihāl Chand (Lāhōrī)

MUḤAMMAD TAQI KHĀN, CALLED HAWAS,—*Lailī Majnūn-e Hawas* (The Story of the Loves of Laili and Majnūn, in verse) Cawnpore, 1844, Calcutta, 1846, Lucknow, *ib.*, 1862, 1869, Cawnpore, 1874, *ib*, 1882, *ib.*, 1885

MUḤAMMAD TAQI, MIR,—*Kooliyat Meer Tuqee, The poems of Meer Mohummud Tuqee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāẓim 'Alī Jawān and other] learned Moonshees attached to the College of Fort William Calcutta, 1811 *Shooulu,e ishq* (*Sho'la-e 'Ishq*) *The Flame of Love a Hindoostanee Poem, by Meer Mohummud Tuqee* Edited by William Carmichael Smyth London, 1820 (This poem will also be found in Lallū Lāl's Laṭāif-e Hindi See Section III) *Conseils aux mauvais Poètes, Poème de Mir Taki, traduit de l'Hindoustani*, par M. Garcin de Tassy *Journal Asiatique*, VII. (1825), pp 300 and ff Separate reprint Paris, 1826 *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pughesi Pico), Palermo, 1891 The Hindōstānī text of this poem will be found on p 124 of J Vinson's *Manuel de la Langue Hindoustani* Paris, 1899 See Section II *Satire contre les Ignorants* (literal translation of original), by J Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff

MUḤAMMAD TAQI, MIR,—See Lallū Lāl

NAẒIR,—See Walī Muhammad

NAẒIR AḤMAD, KHĀN BAHĀDUR,—*Mir'ātu'l-'arūs* (A Hindōstānī Novel, especially intended for women) Cawnpore, 1869, Lucknow, 1869, Cawnpore, 1875, Bareilly, 1880, Allahabad,

[illegible] 1888; Delhi, 1891. [illegible] Edited by the Lower Chamber [illegible] and Translated by G. E. Ward. London, 1891. [illegible] Translated from the Original by G. E. Ward. London, [illegible]

[illegible]. A Tale of Indian Life—a sequel to the preceding. Agra, 1878; [illegible] 1879; Cawnpore, 1879; Agra, 1888; Cawnpore, 1891; [illegible], 1893.

[illegible]. A novel on the importance of education and religious training. Agra, 1879; Cawnpore, 1879; Allahabad, 1888; Delhi, 1891; Lahore, 1891. [illegible] (Experiences of Dwarka) of Master [illegible] Kishore Lal of Delhi . . . Edited with Notes and Index by H. Beveridge. London, 1891. Second Edition of the first five chapters, with commentaries and vocabulary by the same. London, 1891.

[illegible] of Dwarka. [illegible] from the original Edited by H. Beveridge. London, 1892.

[illegible] from the Autobiography in F. Thomas's Notes [illegible] pp. [illegible] and [illegible]. See Section [illegible]

Nizam Chand [illegible] and Sahib Ram Arora.—[illegible] Gulistan [illegible] Gulistan [illegible] Translated from the Persian [illegible] Edited [illegible] Chand under the superintendence of J. Gilchrist. Calcutta, 1812. [illegible] Gulistan [illegible] Translated in the Form of Dialogues by Nizam Chand [illegible] . . . and afterwards revised by Mirza Sahib Ram Arora . . . Second Edition. Revised . . . by T. Roebuck. Calcutta, 1818. Another Edition, edited by Muhammad Fida and Muhammad Ramazan. Calcutta, 1827. Another Edition. Calcutta, 1832. [illegible] A Translation into the Hindustani Dialect of the popular Persian Tale, entitled Gul Bakawali, by Nizam Chand, Calcutta, under the superintendence of J. Gilchrist. Sixth Edition. Bombay, 1845. Other editions Calcutta, 1847; Lucknow, 1847; Bombay, 1870. (In one volume with Mohan Lal Dehlvi's Tarif Dil-ba-Dil and Mir Hamid's Sifat-i-Nisvan): Cawnpore, 1871; Delhi, 1872; Cawnpore, 1873; [illegible], 1875; Delhi, 1875 (in the Nagari character); [illegible], 1878 (with Commentaries); [illegible], 1880 (Nagari character); Cawnpore, 1884; Lucknow, 1884; the same, part: Cawnpore, 1879; Delhi, 1879; Cawnpore, 1880 (Illustrated); [illegible], 1880; Delhi, 1880; Mathura, 1882; Delhi, 1882 (Illustrated); Benares, [illegible]; Cawnpore, 1889.

Extracts from the Gul Bakawali are in Vol. II. of Prem's Hindi and Hindustani Selections. See Section [illegible]

A translation into English by Lieut. R. P. Robertson was published in Delhi in 1861. I have not seen it.

[illegible] Le Bonze Idolâtre et Avare [illegible] Le Bonze Le Babouchi. Journal Asiatique [illegible], pp. [illegible] and [illegible]. Separate reprint, par M. Garcin de Tassy. Paris, 1876. Le Dervisch [illegible] Le Bonze Le Babouchi. Extrait de [illegible] par M. Garcin de Tassy. Paris (Le Bonze Le Babouchi), 1876.

Nizamani, Bhagwan.—See Mughal [illegible] Tale [illegible]

Nizamuddin, Faqir.—See Dilchasp [illegible]

Nizi, Prasanna.—See Muhammad Taqi Mir.

Nizvan, Tasadduq.—See Anchhar Nighas; Lakshmana Singh [illegible]

Nizvan, Tota.—See Chahar [illegible]; Mughal [illegible] Tale [illegible]

Nizvan, T. B.—See Lal Chand.

Nizvan, Chhu Thakur.—See Amrapali [illegible]; Bibiyan [illegible]; Dil Chand; Mughal [illegible] Tale [illegible]; Nihal Chand Chibbar; Shah [illegible] Shah.

Nizvan Lal Bhagat.—See Anchhar Nighas.

Nizvan Lal Bhagat, Sardar Mandi.—See Anchhar Nighas.

Nizvan Lal, Thakur.—See Mughal [illegible] Tale.

Nizvan, Tasadduq, B. S.—See Hanif Mir; Muhammad Bakh.

Nizvan Chhu Chhu Bhagat, Sangat.—Shamsgarh. Cawnpore, [illegible].

Pathan Kalu. The Story reproduced from the Amalik [illegible]. Part I. Lucknow, [illegible]. 2nd Edition. Part [illegible]. Lucknow, [illegible]. 3rd Edition (in Part). Cawnpore, [illegible].

Hajj [illegible]. 2nd Edition. Lucknow, [illegible].

Sahar [illegible]. Lucknow, [illegible].

Besides the above Tales, there Nizvan has various translations of Tales from Qalandar's under the title of Ghalib Faqir. I. Pir. Lucknow, [illegible]. [illegible] by Sir [illegible]

under the title of *Tārīkh-e Rāsiya* Lucknow, 1887 And (3) 'Letters from High Latitudes,' by the Earl of Dufferin. Lucknow, 1888

RIEU, DR CHARLES,—See Ikrām 'Alī

ROEBUCK, CAPT THOMAS,—See Amman, Mīr, Hafīzu'd-dīn Ahmad, Nihāl Chand (Lāhōrī)

SADAL MIŚRA,—*Chandrāwatī* Benares, 1901, Nagarī Prachāriṇī Sabhā Granth-mālā, No 2 [A translation of the Nāsikētōpākhyāna made in 1803 S M was a contemporary of Lallū Lāl at the College of Fort William. He wrote several Hindī works, but this appears to be the only one that has been printed It is a translation of the Sanskrit *Nāsikētōpākhyāna*]

SAIYID HUSAIN, MUNSHĪ,—See Ikrām 'Alī

SARDĀR,—See Sūr Dās

SARSHĀR,—See Ratan Nāth Dar, Paṇḍit

SAUDĀ,—See Muhammad Rafī'

SHĀDĪ LĀL CHAMAN,—See Arabian Nights

SHAKESPEAR, JOHN,—See Kāzim 'Alī Jawān, Sher 'Alī Afsōs

SHAMSU'D DIN AHMAD, MUNSHĪ,—See Arabian Nights

SHARAR,—See Muhammad 'Abdu'l-ḥālim

SHER 'ALĪ AFSŌS, MĪR,—*Bāgh-e Urdū, the Rose Garden of Hindoostan, translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeraz*, by Meer Sher Ulee Ufsos under the direction and superintendence of John Gilchrist Calcutta, 1802 Other Editions Calcutta, 1808, Madras, 1844, Bombay, 1846, Delhi, 1848, Bombay, 1851 (without prefatory matter)

SHER 'ALĪ AFSŌS, MĪR,—*Araish-i muhfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura Compiled from the Khoolasut ool Hind [of Sujān Rāy] and other Authorities*, by Meer Sher Ulee Ufsos Calcutta, 1808 (Other Editions Calcutta, 1848, Lahore, 1867, Lucknow, 1870 The *Araish i-mahfil, printed for the use of the junior Members of Her Majesty's Indian Civil Services* Third Edition, revised and corrected by W Nassau Lees Calcutta, 1863

Selections from this work will be found in Shakespear's *Muntakhabāt-i-Hindī* (1817) and in Price's *Hindee and Hindoostanee Selections* (1830) See Section III

The Araish-i-mahfil, or the Ornament of the Assembly, literally translated from the Oordoo by M H. Court Allahabad, 1871, Second Edition, Calcutta, 1882

Arāish e Mahfil or Assemblage of Ornament (sic) *Ten Sections of a Description of India, being the most interesting Portion of J Shakespear's Muntakhabāt i Hindī Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical*, by N L Benmohel Dublin, 1847

Quelque Lignes sur les Sciences des Indes, extraites de l'Araïch-i-Mahfil, de Mir Cher Aly Afsos, et traduites de l'Hindoustani, par M Garcin de Tassy *Journal Asiatique*, IX (1826), pp 97 and ff

Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Araïch-i Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Cher-Aly-Afsos, et traduite de l'Hindoustani, par M Garcin de Tassy *Journal Asiatique*, XI (1827), pp 94 and ff

Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Araïch-i-Mahfil de Mir Cher-i-Alī Afsos Par M l'Abbé Bertrand *Journal Asiatique*, III, xiv, 1842, pp 71 and ff

Histoire des Rois de l'Hindoustan après les Pandavas, traduite du Texte Hindoustani de Mir Cher-i Alī Afsos By the same *Ib*, IV, iii, 1844, pp 104 and ff, 229 and ff, 354 and ff

Note—There is another and altogether different Arāish ē Mahfil by Haidar Bakhsh Haidarī, which deals with the Story of Hātim Ṭāī The two works have often been confounded

SHER 'ALĪ AFSŌS, MĪR,—See Haidar Bakhsh (Haidarī), Nihāl Chand (Lāhōrī)

SLATER, REV S,—See Inshā Allāh Khān, called Inshā

SMALL, G,—See Haidar Bakhsh (Haidarī)

SMITH, L F,—See Amman, Mīr

SMYTH, WILLIAM CARMICHAEL,—See Muhammad Taqī, Mīr

SŪDAN KAVI,—*Sujān-charitra* (an account of the wars of Sujān Singh of Bharatpur), edited by Rādhākrishṇa Dās, in Nāgarī Prachāriṇī Granth-mālā, No 3 Benares (printed Allahabad), 1902 [Sujān Singh, also known as Sūraj Mall, died in 1764]

SŪR DĀS,—*Sūr-sāgar*, Lucknow, 1864, Agra, 1876, Lucknow, 1880.
Dṛishṭūṭ, Lucknow, 1880 (with the commentary of Sardār, called *Sāhityalahari*); Benares, 1869 (with a commentary by Giridhar Gōsvāmī), Patna, 1889 (with a commentary by Harischandra)
Many editions of portions of the *Sūr-sāgar* have appeared in India

SYĀMAL DĀS, KAVIRĀJ,—See Chand Bardāī.

TAḤSĪNU'D-DĪN,—*Qissa-e Kāmrūp ō Kalā*. *Les Aventures de Kamrup, par Taḥsīn-uddīn, publiées en Hindoustani*, par M. Garcin de Tassy . . Paris, 1835
Les Aventures de Kamrup, texte hindoustani romanisé d'après l'Edition de M. Garcin de Tassy, par M. l'Abbé Bertrand. Paris, 1859
Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand. Paris, 1857
Les Aventures de Kamrup par Taḥsīn-uddīn; traduites de l'Hindoustani par M. Garcin de Tassy . . Paris printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834

TOD, COL. JAMES.—See Chand Bardāī.

TOKEE, LIEUT.-COL. (GENERAL SIR) A. C.—See Lallū Lāl.

TOLBORT, T. W. H.,—See Arabian Nights

TŌTĀRĀM SHĀYĀN,—See Arabian Nights

VINSON, J.—See Amman, Mīr, Kāzim 'Alī Jawān, Muhammad Taqī, Mīr, Nazīr Ahmad.

WALI MUḤAMMAD, usually known as NAZĪR,—*Kulliyāt, or Complete Works*. Lucknow, 1870, Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma* of the Story of the Grain merchant, and *Achār chāhō-'ā*, or Pickled Rats) Lucknow, (?) 1869. *Banjāra Nāma*, and *Mōtī Nāma*, Lucknow, 1874. *Giri-band-e Nazīr* (a collection of short poems, of which the principal is the *Jōgī Nāma*) Agra, (?) 1869. *Lailī Majnūn-e Nazīr* (the Romance of Lailī and Majnūn in verse) Cawnpore, 1866, Delhi, 1873. *Muntakhab-e Nazīr* (selections from his poems) Cawnpore, 1863, Bombay, 1880

WALIŪ-L-LĀH, SHĀH, usually known as WALI,—*Dīvān-i Walī*. *Les Oeuvres de Wali, publiées en Hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1878. *Les Oeuvres de Wali. Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836

WARD, G. E.,—See Altāf Husain and Nazīr Ahmad.

WILĀ,—See Mazhar 'Alī Khān Wilā

WILLIAMS, MONIER,—See Amman, Mīr

YŌGA-DHYĀN MISRA,—See Lallū Lāl.

ZAUQ.—See Muhammad Ibrāhīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures

SCHULTZE, BENJ., AND CALLENBERG, J.,—The first four Chapters of Genesis in Hindōstānī. Translated by Schultze and published by Callenberg. Halle, 1745-46. Daniel by the same, Halle, 1748

SCHULTZE, BENJ., AND CALLENBERG, J.,—*Evangelium Lucae in Linguam indostan sive translatum a viro plurimum reverendo Benjamin Schultzio evangelio in Irāna Missionario, edidit D. J. Henr. Callenbergius*. Halae Saxonum, 1749. The same, 1758
Acta Apostolorum, in Linguam, etc. Halae Sax., 1749
Epistola Jacobi in Linguam, etc. Halae Sax., 1750
Marci Evangelium, in Linguam etc. Halae Sax., 1758
Evangelium Johannis in Linguam, etc. Halae Sax., 1758
Johannis Apocalypsis, in Linguam, etc. Halae, 1758
Novum Testamentum, in Linguam etc. Halae, 1758

HUNTER, WILL.,—*The New Testament of Jesus Christ, translated into the Hindoostanee Language, by Mirza Muhammad Fitrut and other learned Natives of the College of Fort William, revised and compared with the Original Greek by Will. Hunter*. Calcutta, 1805

SERAMPORE MISSIONARIES (ANON.),—*The New Testament of Our Lord and Saviour Jesus Christ; translated into the Hindoostanee Language from the Original Greek*. By the Missionaries of Serampore. Serampore, 1811. [This is rather Hindī.]
Dharm-i Pōthī (the whole Bible). Serampore, 1812, 1816, 1819, 5 Vols.

SERAMPORE MISSIONARIES (ANON.).—*The Gospels* . . . . . translated into Braj Bhāshā. Serampore, 1822. The New Testament, 1827

SERAMPORE MISSIONARIES (ANON.),—The New Testament translated into Kanauji. Serampore, 1822

MARTYN, THE REV H.,—*The New Testament of Our Lord and Saviour Jesus Christ, translated into the Hindoostanee Language from the original Greek, by the Rev H Martyn, and afterwards carefully revised with the assistance of Mirza Fitrit and other learned Natives* For the British and Foreign Bible Society Serampore, 1814 Persian character

The same Nāgarī character Calcutta, 1817

The same Persian character London, 1819

CHAMBERLAIN, J.,—The four Gospels, translated into the Hindui Language Serampore, 1820 Acts to I Corinthians, 1823 All these in Nāgarī type The four Gospels in Kaithī type Serampore, 1823

THOMPSON, REV J T.,—The four Gospels translated into Hindī, Serampore, 1825 Psalms, *ib.*, 1836. Both in Nāgarī.

BOWLEY, THE REV WILLIAM,—*The New Testament of Our Lord and Saviour Jesus Christ, altered from Martyn's Oordoo translation into the Hinduee language* by the Rev William Bowley, under the patronage of the Calcutta Auxiliary Bible Society Calcutta, First three Gospels, 1818-19; Fourth Gospel, 1820, Acts, 1822, Entire New Testament, 1826, an edition of the four Gospels, Calcutta, 1826, in the Kaithī character

HINDŌSTĀNĪ

'It is sheer pedantry—nay, a misconception of the laws which govern language as a living organism—to despise pithy and apt colloquialisms, and even slang In order to remain healthy and vigorous, a literary language must be rooted in the soil of a copious vernacular, from which it can extract and assimilate, by a chemistry peculiar to itself, whatever nourishment it requires It must keep in touch with life in the broadest acceptation of the word, and life at certain levels, obeying a psychological law which must simply be accepted as one of the conditions of the problem, will always express itself in dialect, provincialism, slang'—W ARCHER in the *Pall Mall Magazine* for October 1899

As a dialect of Western Hindī, Hindōstānī presents itself under several forms These may first of all be considered under two heads, *viz* Vernacular Hindōstānī, and the Literary Hindōstānī founded thereon Vernacular Hindōstānī is the language of the Upper Gangetic Doab and of Western Rohilkhand Literary Hindōstānī is the polite speech of India generally, and may be taken as the vernacular of educated Musalmāns throughout northern India, and of all Musalmāns south of the Narbada Being derived from, and still having its roots in, vernacular Hindōstānī, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process Literary Hindōstānī is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindī Its grammar and its various standards of literary style are fixed, and present a suitable form with which to compare the different vernaculars on which it is based, or to which it is related I therefore commence by describing Literary Hindōstānī

The following is the approximate number of speakers of the two main divisions of Hindōstānī,—the vernacular, and the literary form of speech—

Vernacular Hindōstānī . . .	5,282,733
Literary Hindōstānī	11,350,436
TOTAL	16,633,169

Literary Hindōstānī,[1] *Urdū, and Hindī*

Name of the dialect

The word 'Hindōstān' is Persian by origin, and means literally 'the country of the Hindōs or Hindūs' By it Indian writers connote the country between the Punjab on the west, Bengal on the east, the Himalayas on the north, and the Vindhyas on the south It includes the

[1] The name is 'Hindōstānī', not 'Hindūstānī' as commonly written. All the early European writers spelt it correctly with *o*, not *u* The word rhymes in Persian and Urdū poetry with *dōstān* and *bōstān* and the vowel of the second syllable is consequently *ō*, not *ū*, even the word now more generally pronounced *Hindū* should correctly be *Hindō* and is often to be heard so pronounced in India (where the distinction between *ū* and *ō*, lost in Erān, still survives) by accurate reciters of Persian poetry *Hindō* represents an earlier *Hindau*, being the modern Persian for the ancient *Hendava*, *i e*, a dweller in the country of the *hapta hindu* (Sanskrit, *sapta sindhu*) or 'seven rivers' now called, with the omission of two (probably the Saraswatī and Drishadwatī or Ghaggar), the 'Panj-āb' See Lyall *Sketch of the Hindustani Language*, p 1 Sir Charles Lyall has drawn my attention to the following verse by Sa'dī, *Bōstān* (ed Graf, *Muqaddimah* 127) —

گل آرد سعدي سوي بوستان

بشوخي و فلفل بهندوستان

'Sa'dī has shamelessly brought a rose to the garden and pepper to India,' *i e*, he has brought coals to Newcastle

ancient *Madhyadēśa* or Midland of Sanskrit geography, but extends far beyond it to the east[1]

The word 'Hindōstānī' was coined under European influence, and means the language of Hindōstān It thus connotes much more than it literally signifies, for, besides Hindōstānī, three other languages, Bihārī, Eastern Hindī, and Rājasthānī, are spoken in Hindōstān, a tract inhabited by about ninety millions of people, and as large as Germany, France, and Spain combined Even in the tract in which Western Hindī is a vernacular, and of which Hindōstānī may be considered as the standard literary dialect, it is only spoken as a general vernacular in a comparatively small area in the north-western corner

Early names

The earliest writers on India (such as Terry and Fryer) called the current language of India 'Indostan' In the early part of the eighteenth century writers alluded in Latin to the *Lingua Indostanica*, *Hindustanica*, or *Hindostanica* The earliest English writers in India called the language 'Moors,' and it appears to be Gilchrist who about 1787 first coined the word 'Hindōstānī' or, as he spelt it, 'Hindoostanee'[2]

Where spoken

Literary Hindōstānī, as distinct from vernacular Hindōstānī, is current, in various forms, as the language of polite society, and as a *lingua franca* over the whole of India proper It is also a language of literature, both poetical and prose

Number of speakers.

As most of those who possess the power of speaking it use it as a second language, in addition to their own vernaculars, it is impossible to give more than an approximate number of the speakers amongst whom it is current It is true that, especially in the larger cities, the Urdū form of Hindōstānī is the only vernacular of educated Musalmāns, but no figures are available for distinguishing these from the large number of people who are bilingual Only for the Dakhinī form of Hindōstānī are approximately correct figures available

The following table shows, province by province, the best estimate which I can put together of the number of people who speak Literary Hindōstānī, in some form, or other, by preference I exclude from it the speakers of Vernacular Hindōstānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindī such as Bundēlī, Kanaujī, Braj, or Bāngarū The figures for Dakhinī are given as a total, the details being given later on, province by province, when we come to consider that form of speech more particularly The figures for Assam, Bengal, the United Provinces, Rajputana, Central India, Ajmere-Merwara and Kashmir, are estimates based on returns supplied for the Survey The others are based on the Census figures for 1891, after making the necessary adjustments

In Bombay, I have taken the Hindōstānī of Gujarat and Sindh as Literary Hindōstānī, and that of the rest of the presidency as Dakhinī

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[1] The eastern limit of the *Madhyadēśa* was what is now Allahabad.

[2] Ferguson in 1773 published a *Dictionary of the Hindostan Language* For further particulars on this subject see the Bibliography, *ante*

Table showing the estimated number of speakers of Literary Hindōstānī in the various Provinces of India

Province.		Estimated number of speakers
Assam		32,299
Bengal		1,828,372
Berar		4,000
Bombay—		
Gujarat	101,191	
Sindh	18,009	119,200
Burma		83,694
Central Provinces		80,256
Panjab		1,329,891
United Provinces		3,859,291
Baroda		11,026
Mysore		25,534
Rajputana, Central India, and Ajmere-Merwara		322,000
Kashmir		800
Add figures for Dakhinī		3,654,172
TOTAL		11,850,436

Origin of the dialect.

As already stated, Literary Hindōstānī is based on the vernacular Hindōstānī spoken in the Upper Doab and in Western Rohilkhand. It grew up as a *lingua franca* in the polyglot bazaar attached to the Delhi court, and was carried everywhere in India by the lieutenants of the Mughul Empire Since then its seat has been secure It has been adopted as the language which every follower of Islām (the religion of the Emperors) speaks if he can, and its simple grammar and enormous vocabulary have rendered it able to fill the need which has always been felt in such a polyglot tract as India for a *lingua franca* It has also received, in at least two of its forms, considerable literary cultivation [2]

Urdū

It has several recognised varieties, amongst which may be mentioned Urdū, Rēkhta, Dakhinī, and Hindī Urdū is that form of Hindōstānī which is written in the Persian character, and which makes

[1] Most of these are probably speakers of Dakhinī, but no certain information is available

[2] It will be noticed that this account of Hindōstānī and its origin differs widely from that which has been given hitherto by most authors (including the present writer), which was based on Mīr Amman's preface to the 'Bāgh o Bahār' According to him Urdū was a mongrel mixture of the languages of the various tribes who flocked to the Delhi bazaar The explanation given above was first put forward by Sir Charles Lyall in the year 1880, and the Linguistic Survey has shown the entire correctness of his view Hindōstānī is simply the vernacular of the Upper Doab and Western Rohilkhand, on which a certain amount of literary polish has been bestowed, and from which a few rustic idioms have been excluded.

a free use of Persian (including Arabic) words in its vocabulary The name is said to be derived from the *Urdū-e mu'alla* or royal military bazaar outside the Delhi palace It is spoken chiefly in the towns of Western Hindostan, by Musalmāns and by Hindūs who have fallen under the influence of Persian culture Persian vocables are, it is true, employed in every form of Hindōstānī Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindī of modern writers like Harishchandra of Benares To object to their use would be affected purism, just as would be the avoidance of the use of all words of Latin derivation in English But in what is known as High Urdū the use of Persian words is carried to almost incredible extremes In writings of this class we find whole sentences in which the only Indian thing is the grammar, and with nothing but Persian words from beginning to end It is curious, however, that this extreme Persianisation of Hindōstānī is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people On the contrary, the Urdū language took its rise in the efforts of the ever pliable Hindū to assimilate the language of his rulers Its authors were Kāyasths and Khatrīs employed in the administration and acquainted with Persian, not Persians or Persianised Turks, who for many centuries used only their own language for literary purposes[1] To these is due the idea of employing the Persian character for their vernacular speech, and the consequent preference for words to which that character is native 'Persian is now no foreign idiom in India, and though its excessive use is repugnant to good taste, it would be a foolish purism and a political mistake to attempt (as some have attempted) to eliminate it from the Hindū literature of the day' I have made this quotation from Sir Charles Lyall's work, in order to show what an accomplished scholar has to say on one side of a much debated question. That the general principle which he has enunciated is the correct one I think no one will dispute Once a word has become domesticated in Hindōstānī no one has any right to object to its use whatever its origin may be, and opinions will only differ as to what words have received the right of citizenship and what have not This, after all, is a question of style, and in Hindōstānī, as in English, there are styles and styles For myself, I far prefer the Hindōstānī from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste

Rēkhta. Rēkhta (*i e* 'scattered' or 'crumbled') is the form which Urdū takes when used for poetry The name is derived from the manner in which Persian words are 'scattered' through it When poems are written in the special dialect used by women, which has a vocabulary of its own, it is known as Rēkhtī[2]

Dakhinī. Dakhinī[3] is the form of Hindōstānī used by Musalmāns in the Deccan Like Urdū it is written in the Persian character, but is much more free from Persianisation It uses grammatical forms (such as

[1] English is being introduced into Bengali in the same way by English knowing Babus When these gentlemen talk amongst themselves in Bengali, sometimes every second word is English Once in Monghyr I overheard one Babu say to another 'ē dēśēr climate constitutionēr janya ati healthy' A native horse-doctor once said to me about a dog licking his wound, 'Kutta kā ghāva bahut antiseptic hai', and Mr Grahame Bailey has heard one Panjābī dentist say to another 'continually excavate na karō'

[2] It is hardly necessary to point out that much of the preceding account of Urdū is based on Sir Charles Lyall's '*Sketch of the Hindustani Language*'

[3] Dakhinī is separately described on pp 58 and ff.

mērē-lō for *mujh-kō*) which are common in rustic parts of Northern India, but which are not found in the literary dialect, and in the Southern Deccan it does not use the agent case with *nē* before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

Hindī

The word 'Hindī' is used in several different meanings. It is a Persian, not an Indian word, and properly signifies a native of India, as distinguished from a 'Hindū' or non-Musalmān Indian. Thus Amīr Khusrau says, 'whatever five Hindū fell into the King's hands was pounded to death under the feet of elephants. The Musalmāns who were Hindīs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāthi are as much Hindī as the language of the Doab. On the other hand, Europeans use the word in two mutually contradictory senses, *viz.* sometimes to indicate the Sanskritised, or at least the non-Persianised, form of Hindōstānī, which is employed as a literary form of speech by Hindūs, and which is usually written in the Nāgarī character; and sometimes, loosely, to indicate all the rural dialects spoken between Bengal proper and the Panjab. In the present pages, I use it only in the former sense. This Hindī, therefore, or, as it is sometimes called, 'High Hindī', is the prose literary language of those Hindūs of Upper India who do not employ Urdū. It is of modern origin, having been introduced under English influence at the commencement of the last century. Up till then, when a Hindū wrote prose and did not use Urdū, he wrote in his own local dialect, Awadhī, Bundēlī, Braj Bhākhā, or what not. Lallū Lāl, under the inspiration of Dr Gilchrist, changed all this by writing the well-known Prēm Sāgar, a work which was, so far as the prose portions went, practically written in Urdū, with Indo-Aryan words substituted wherever a writer in that form of speech would use Persian ones. It was thus an automatic reversion to the actual vernacular of the Upper Doab. The course of this novel experiment was successful from the start. The subject of the first book written in it attracted the attention of all good Hindūs, and the author's style, musical and rhythmical as the Arabic *saj'*, pleased their ears. Then, the language fulfilled a want. It gave a *lingua franca* to the Hindūs. It enabled men of widely different provinces to converse with each other without having recourse to the (to them) unclean words of the Musalmāns. It was easily intelligible everywhere, for its grammar was that of the language which every Hindū had to use in his business relations with Government officials, and its vocabulary was the common property of all the Sanskritic languages of Northern India. Moreover, very little prose, excepting commentaries and the like, had been written in any modern Indian vernacular before. Literature had almost entirely confined itself to verse. Hence the language of the Prēm Sāgar became, naturally enough, the standard of Hindū prose all over Hindostan, from Bengal to the Panjab, and has held its place as such to the present day. Now-a-days no Hindū of Upper India dreams of writing in any language but Hindī or Urdū when he is writing prose; but when he takes to verse he at once adopts one of the old national dialects, such as the Awadhī of Tulsī Dās or the Braj Bhākhā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindī, with, in the opinion of the present writer, but mediocre success. Since Lallū Lāl's time Hindī has developed for itself certain rules of style which differentiate it from Urdū, the principal ones relating to the order of words, which is much less free than in that form of Hindōstānī. It has also, of late

years, fallen under the fatal spell of Sanskrit, and is showing signs of becoming in the hands of Pandits and under the encouragement of some European writers who have learned Hindī through Sanskrit, as debased as literary Bengali, without the same excuse Hindī has so copious a vocabulary of its own, a vocabulary rooted in the very beings of the sturdy peasantry upon whose language it is based, that nine-tenths of the Sanskrit words which one meets in most modern Hindī books are useless and unintelligible excrescences The employment of Sanskrit words is supposed to add dignity to the style One might as well say that a graceful girl of eighteen gained in dignity by masquerading in the furbelows of her great-grandmother Some enlightened native scholars are struggling hard, without displaying an affected purism, against this too easily acquired infection, and we may hope that their efforts will meet with the encouragement which they deserve

Definition of 'Hindōstānī,' 'Urdū' and 'Hindī'

We may now define the three main varieties of Hindōstānī as follows —Hindōstānī is primarily the language of the Upper Gangetic Doab, and is also the *lingua franca* of India, capable of being written in both Persian and Dēva-nāgarī characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature The name 'Urdū' can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindī' can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī character These are the definitions which were proposed by the late Mr Growse, and they have the advantage of being intelligible, while at the same time they do not overlap Hitherto, all the three words have been very loosely employed Finally, I use 'Eastern Hindī' to connote the group of intermediate dialects of which Awadhī is the chief, and 'Western Hindī' to connote the group of dialects of which Braj Bhākhā and Hindōstānī (in its different phases) are the best known

Literature

As a literary language, the earliest specimens of Hindōstānī are in Urdū, or rather Rēkhta, for they were poetical works Its cultivation began in the Deccan at the end of the 16th century, and it received a definite standard of form a hundred years later, principally at the hand of Walī of Aurangabad, commonly called 'the Father of Rēkhta' The example of Walī was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Saudā (d 1780, the author of the famous satires) and Mīr Taqī (d 1810) Another school (almost equally celebrated) arose in Lucknow during the troubled time at Delhi in the middle of the 18th century The great difference between the poetry of Urdū and that written in the various dialects of Eastern or Western Hindī lies in the system of prosody In the former the prosody is that of the Persian language, while in the latter it is the altogether opposed indigenous system of India Moreover, the former is entirely based on Persian models of composition, which are quite different from the older works from which the native literature took its origin Urdū prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindī prose it was due to English influence, and to the need of text books in both forms of Hindōstānī for the College of Fort William The Bāgh o Bahār of Mīr Amman

and the Khirad Afrōz of Hafīẓu'd-dīn Ahmad are familiar examples of the earlier of these works in Urdū, as the already mentioned Prēm Sāgar written by Lallū Lāl is an example of those in Hindī Since then both Urdū and Hindī prose have had a prosperous course, and it is unnecessary to dwell upon the copious literature which has poured from the press during the past century The late Sir Sayyid Ahmad Bahādur is probably the most eminent among deceased writers of Urdū prose, while in Hindī the late Harishchandra of Benares, by universal consent, holds the first place Hindī, of course, has no poetical literature Urdū poetry continues to flourish

Headquarters of Urdū and Hindī

Urdū and Hindī, as representing, each, one of the two great religious systems of India, have their headquarters wide apart Two rival cities claim to be the true headquarters of Urdū, *viz* Delhi and Lucknow The styles of the writers of these two cities, and of their respective followers, show considerable points of difference Putting a few matters of idiom, such as the use of the Infinitive as a Gerundive, or of certain verbs as transitive or intransitive, to one side, the main point of difference is that Lucknow Urdū is much more Persianised than the Urdū of Delhi Lucknow writers delight in concocting sentences which, except for an auxiliary verb at the end, are throughout Persian in construction and vocabulary Delhi Urdū, on the other hand, is more genuinely Indian Writers are not afraid to employ a word because it is of home growth This avoidance of pedantry had been strongly advocated by the new school of Delhi writers which has come to the front in the last twenty years of the nineteenth century, and of whom, Naẕīr Ahmad, the author of several excellent novels, is the most illustrious example The Urdū of his earlier works is remarkably clear and simple, and his writings exhibit both sturdy common-sense and a fine appreciation of humour Other authors of this school who may be mentioned are Hālī, Muhammad Husain Āzād (said by some to compose the purest Urdū prose that ever was written), Ratan Nāth Sarshār, and 'Abdu'l-Halīm Sharar All these writers, whether in prose or verse, are apostles of naturalness as opposed to the artificial thought and diction of the Lucknow school

Hindī, also, has two schools of writers—that of Agra, and that of Benares The Hindī prose of Benares is as artificial as literary Bengali It stands as a literary parallel to Lucknow Urdū, in avoiding the use of simple language as much as possible and in confining its vocabulary almost entirely to words borrowed directly from Sanskrit Native Indian words are eschewed as strictly as those of Persian origin The school of Agra, on the other hand, is not only much more free from Sanskritisms, but admits with comparative liberality foreign words which have achieved citizenship in the general vocabulary of India

Various standards of Literary Hindōstānī

In connexion with this, it may here again be mentioned that Literary Hindōstānī is not only founded on a vernacular dialect of Western Hindī, but is still in living connexion with it. Different writers have not hesitated to employ in their works idioms borrowed from their own vernaculars, and many of these have won their way into what is the standard form of speech Hence the literary Hindōstānī of the time of Gilchrist is very different from that employed at the present day Idioms have fallen into disuse, and new idioms have been introduced, so that works like the *Tōtā Kahānī* or the *Bāgh o Bahār* are very

unsafe guides as to what is elegant modern Urdū Many European writers have fought against this change, and have not hesitated to condemn new idioms as 'ungrammatical' or as solecisms They forget that the works which they consider to be classics were really first attempts at writing Hindōstānī prose, and that a hundred years of practice, with an inexhaustible well of racy native idiom at hand from which to draw at will, has greatly improved a form of speech originally possessed of great capabilities Mr Platts was, I believe, the first to attack this too conservative method of teaching a language,—not as it is, but as the teacher thinks it ought to be He rightly insisted that grammars written by Europeans, however scholarly, cannot be considered as the ultimate court of appeal The *jus et norma loquendi* of the best writers of the time is the only criterion The language cannot be made to fit the grammars, but the grammars must be made to fit the language[1] It is a false purism which condemns the use of an apt expression because, although born of the soil, it has not been used by former writers[2]

Written character

The particular alphabet in which Hindōstānī is written is usually a matter of religion Musalmāns commonly employ the Persian alphabet with a few additional signs, and most Hindūs the Dēva-nāgarī or the Kaithī Simple Hindōstānī which is neither highly Persianised nor highly Sanskritised can be, and often is, written in both alphabets It is quite common to find a book which appeals to a large circle of readers issued in two editions, one in the Persian character for Musalmāns, and one in the Dēva-nāgarī character for Hindūs In this respect it should be noted that many educated Hindūs, and especially Kāyasths, are equally familiar with both alphabets

When Hindōstānī is highly Persianised, and takes the form of Urdū, the words are often so foreign in sound that they cannot be conveniently represented in the Dēva-nāgarī character Hence Urdū is always written in the Persian character Similarly highly Sanskritised Hindī does not lend itself to the Persian character and always appears in Dēva-nāgarī Amongst fanatics who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth True Hindōstānī can be written with ease in either character, and Musalmāns find it easiest to read it in the Persian and most Hindūs in the Dēva-nāgarī But, owing to the fact that the extreme varieties of Hindōstānī on each side can only each be written in one character, these fanatics have confused alphabet with language They say, *because* a thing is written in Dēva-nāgarī *therefore* it is Hindī, the language of Hindūs, and *because* a thing is written in the Persian character *therefore* it is Urdū, the language of Musalmāns Nothing could be further from the truth The written character does not make a language If it did, when we write Hindōstānī in English characters, we should have to say it was the English language, and not Hindōstānī, but not even

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[1] As examples of this borrowing from the vernacular dialects, I may cite the use of *un nē*, instead of *us nē*, to mean 'by him.' Several grammarians have exercised their ingenuity over it, and some have condemned it as wrong It is simply the very common vernacular *unē* or *unī*, which is still retained in Dakhinī In the literary language the *n* has been doubled under the influence of false analogy Another example is the employment of *kō* in the sense of the dative instead of *kō* All over northern India *kō* is frequently used for the dative, and quite properly so As we go east it is the rule, and we never hear *kō* All grammarians except Mr Platts have tried to explain this *kō* as an oblique form of *kā* In phrases like *us-kō sakhṭ chōṭ lagī hai*, it is, as Mr Platts points out, a dative pure and simple

[2] Compare the remarks of W Archer quoted at the head of this section

our fanatics would go so far as that, although that is where their arguments would logically lead them. It is necessary to mention this because the policy regarding the alphabets which are officially recognised by some of the Indian Governments has been much misrepresented. When orders were issued enjoining or permitting in certain cases the use of the Dēva-nāgarī character for official documents a cry was raised, which misled many well-meaning Muhammadans, that the Hindī language was being introduced into our courts. Government was quite aware that Sanskritised Hindī was just as unintelligible to the masses as Persianised Urdū, and took no steps towards introducing either. All that it directed was that, without changing the language, official documents should be written in characters which would be most decipherable to those who had to read them.[1]

It is unnecessary to describe the Dēva-nāgarī and Kaithī alphabets. A full account of them will be found on pp. 7 and 8 of Vol. V, Pt. II of this Survey. Nor is it required to describe the Persian Alphabet. The student will find all that he needs on this point in any Hindūstānī grammar. Suffice it to say that the signs employed for sounds peculiar to Indian languages, and not found in Persian, are ٹ ṭ, ڈ ḍ, ڈھ ḍh, ڑ ṛ and ڑھ ṛh. Instead of the four dots written over each of these letters we often find a small ط. Thus ٹ, ڈ, ڑ, ڑھ.

Hindūstānī Grammar.

Hindūstānī is so well-known a language that it would be waste of space to give more than the merest sketch of its grammar. I shall, however, deal at some length with what are known to Indian grammarians as the *prayōgas*, or 'constructions' of a verb with its subject and its object.

The Prayōgas and their origin.

Hindūstānī, like every Aryan language of India, is derived from an ancient Indian dialect not unlike the old Sanskrit which we meet in the Vedic hymns. This ancient dialect became changed in the course of centuries, and we have specimens of it in various stages from about 250 B.C. down to, say, 1000 A.D. The modern vernaculars may be said to have become established on their present basis at about the latter date.

We may take Sanskrit grammar as illustrating in its main features the grammar of the ancient Indian dialect from which Hindūstānī is sprung. When we examine this grammar we find that the verb is supplied with a very complete and somewhat complicated array of tenses. The present and one form of the future tense were fairly simple. They have survived, in an abraded form, down to the present day, although the representative of the future is now-a-days excluded from literary Hindūstānī. With the past tenses it was different. Besides an Imperfect the ancient Indian dialect had three tenses which expressed past time, a perfect, and two aorists. It had also a past parti-

[1] The writer has taken a business of delivering my written lectures. He has for [illegible] read it—that is the first [illegible] quite [illegible] [illegible] meaning—and is the second, and subsequent stage. The [illegible] stages are with the [illegible] [illegible] [illegible]. This is illustrated by the [illegible] proverb, 'when he had read and understood' and [illegible] [illegible]. Similarly the word for reading [illegible] itself is [illegible] and take. It [illegible] that in some parts of India, [illegible] is employed for writing Urdū. [illegible] the Muhammadans of [illegible] [illegible] for it.

ciple, which was always intransitive, that is to say, in the case of transitive verbs, it took a passive meaning Thus, the past participle of the intransitive verb 'to go' was 'gone,' but that of the transitive verb 'kill,' was not 'having killed,' but was, passively, 'killed' In the old Indian dialect, as in Sanskrit, this past participle was often used as a past tense, without employing any auxiliary verb When its speakers wished to say 'he went,' they often said 'he gone,' and when they wished to say 'I killed him,' they often said 'he killed by me,' in which it will be seen that the participle still retains its passive sense But there is another way of using the past participle of a neuter verb,—*i e*, impersonally When a speaker of the old Indian dialect wished to say 'he went,' he as often as not (instead of saying 'he gone') said 'it (is) gone by him'[1]

Now the true past tenses of the ancient Indian dialect had a very complicated conjugation There were two ways of forming the perfect, and regarding the more commonly used form, even Sanskrit grammarians were not agreed as to its rules The two aorists were still more difficult to conjugate correctly The formation of the past participle is on the other hand simple enough As the language developed from the ancient Indian dialect it, according to a well-known law, proceeded along the line of least resistance, and gradually abandoned the whole complicated array of past tenses and adhered solely to the employment of the past participle to express the idea connoted by a past tense. In doing so it retained all the methods of employing the past participle which existed in the old Indian vernacular, and also extended them by adding one of its own. When Hindōstānī, therefore, wishes to express the idea of 'he went,' it says either,—

1 (Actively), 'he gone,' *woh chalā* (Sanskrit, *sa chalitah*)

or

2 (Impersonally) 'by him it (is) gone,' *us-nē chalā*[2]
(Sanskrit, *tēna chalitam*)

Similarly, if it wishes to express the idea of 'I killed him,' it says either,—

3 (Passively), 'by me he (was) killed,' *maĩ nē woh mārā*[3]
(Sanskrit, *mayā sa māritah*)

or

4 (Impersonally) 'by me with reference to him it was killed (or killing was done),' *maĩ-nē us-kō mārā* (The Sanskrit would be *mayā tasya-kritē māritam*, but the impersonal construction with transitive verbs was not employed in Sanskrit)

The fourth is apparently a development of the modern vernacular, based on the analogy of the second—at least there is no evidence that it existed in the ancient Indian vernacular from which Hindōstānī is descended

We thus see that there are three methods of employment of the past participle to express the past tense Of these, one, the active one, is confined in Hindōstānī to intransitive verbs, one, the passive one, is confined to transitive verbs, and one, the impersonal one, is employed with both intransitive and transitive verbs, although *literary* Hindōstānī prohibits its employment with the former

[1] It will be remembered that intransitive verbs in Latin can also be similarly employed in two ways For 'I play,' we may say either, actively, *ludo*, I play, or, impersonally, *luditur a me*, it is played by me

[2] This second impersonal form of a neuter verb is excluded from literary Hindōstānī, but it occurs in vernacular dialects.

[3] I do not pretend that this particular sentence is idiomatic Hindōstānī, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct

These three constructions (or *prayōgas*) are named as follows by Indian grammarians—

(1) The active construction is called the *Kartari prayōga*
(2) The passive , „ „ *Karmani* „
(3) The impersonal „ „ „ *Bhāvē* „

One word more The past participle is an adjective, and is therefore liable to change for gender

In the Active construction it naturally agrees with the subject If a man is gone, we say *mard chalā*, but if a woman is gone, we say *'aurat chalī*

In the Passive construction the participle must agree in gender with what would be, in English, the object For instance, the phrase 'the woman struck a horse' must be expressed passively by 'by the woman a horse (was) struck,' in which it is evident that the participle 'struck' must agree with 'horse,' and not with 'the woman,'—thus *'aurat-nē ghōrā mārā* But, 'the woman struck a mare' would be *'aurat-nē ghōrī mārī*, in which *mārī*, struck, is put in the feminine to agree with 'mare'

In the impersonal construction, the participle should, properly speaking, be in the neuter, but that distinction of gender no longer exists in literary Hindōstānī, the masculine being at the present day always substituted for it Hence the participle is always in the masculine Thus 'the woman struck the horse' is 'by the woman with reference to the horse it was struck (or striking was done),' *'aurat-nē ghōrē-kō mārā*, and 'the woman struck the mare' is 'by the woman with reference to the mare striking was done,' *'aurat-nē ghōrī-kō mārā*

It is of great importance that this system of construction should be thoroughly mastered. Otherwise it will not be easy to understand the interlinear translations of the specimens which follow, in which all three constructions are literally translated whenever they occur

Urdū and Hindī Grammar compared

There is no difference of importance between the declensions and conjugations used in Urdū and Hindī, respectively Urdū often borrows Persian constructions, such as the *izāfat*, but these are borrowings and nothing more Besides the difference of vocabulary, there is, however, an important point of difference in the idiom of the two forms of Hindōstānī This consists in the order of words In Hindī prose, which follows the almost universal rule of all Indo-Aryan dialects, the order of words is fixed, and can only be altered for the sake of emphasis Except when the order is deliberately changed to lay stress on any particular word, it is invariably,—first, the introductory words of the sentence, such as conjunctions and the like, next, the subject, next, the indirect object with its appurtenances, then, the direct object with its appurtenances, and, last of all, the verb Adjectives and genitives precede the words they qualify For instance, the sentence which in English would run,—'I give John's good book to you' would run in Hindī prose,—'I you-to John's good book give' In Urdū, on the contrary, the influence of Persian and of Semitic languages has greatly relaxed this rule The Persian rule of order, or even the Semitic one (in which the verb precedes the subject), is often followed, and, especially, the verb is frequently moved from the end to the middle of the sentence So important is this point of the order of words in a sentence that Hindī scholars make it a test as to whether the language of a book is Hindī or Urdū, and in one notable case—the

Kahānī thēth Hindī mē, a work written by Inshā (see p 35) in the last century—a book which does not contain a single Persian word from cover to cover is classed as Urdū because the writer ordered his sentences in the Persian fashion He was a Musalmān, and could not release himself from the habit of using idioms which had been taught him by Maulavīs in his school-days

Hindōstānī Vocabulary

The Vocabulary of Hindōstānī falls under four heads, *viz* —

(1) pure Hindōstānī words,
(2) words borrowed from Sanskrit,
(3) words borrowed from Persian (including Arabic), and
(4) words borrowed from other sources

The last group may be dismissed without notice, such words exist in every language

Perso-Arabic element

As regards the Persian (and Arabic) borrowings, they do not come from the old Iranian language of pre-Musalmān times (though that has also contributed a small quota), but from the Arabicised Persian of the Mughul conquerors Thus, through Persian, the Indo-Aryan vernaculars have also received an important contribution of Arabic, and even some few Turkī, words The influence of the Musalmān religion has opened another door for the entry of Arabic, and a few words have also been imported on the west coast from Arab traders In the main, however, the Arabic element in all the Indian vernaculars, whether Aryan or not, came in with Persian, and as a part of that language The pronunciation of the Persian words so imported is that of the Mughul times, and not the effeminate articulation of the land of the Lion and the Sun at the present day The extent to which Persian has been assimilated varies greatly according to locality and to the religion of the speakers Everywhere there are some few Persian words which have achieved full citizenship and are used by the most ignorant rustic, and we find every variation between this and the Urdū of a highly educated Muhammadan writer of Lucknow, who uses scarcely a single Indo-Aryan word except the verb at the end of his sentence In all circumstances, however, it is the vocabulary and but rarely the syntax which is affected Only in the Urdū of the Musalmāns do we find the Persian order of words in a sentence There has been no other introduction of Persian construction, nor are the Arabic words inflected (except by purists) according to their own rules, but they have to conform to the grammatical system of their host

Sanskrit element

Tatsamas

The words borrowed from Sanskrit take two forms, according to whether they are lifted straight out of the Sanskrit dictionary, spelling and all, or whether they are more or less mispronounced, and spelt according to the mispronunciation Words of both classes are named *Tatsamas* or 'the same as "that" (*i e*, Sanskrit),' and European scholars have named the corrupted *Tatsamas* of the second class semi-*Tatsamas* This borrowing has been going on for centuries, but has been carried to excess during the last hundred years

Tadbhavas

The pure Hindōstānī words form the backbone of the language They are derived from the ancient Indian dialect which I have already mentioned as akin to classical Sanskrit This ancient language passed through various stages and ultimately became Hindōstānī, just as Latin passed through various stages and became Italian, French, etc After the ancient Indian dialect had lost its pristine form, and before it finally became Hindōstānī, it passed

through what is known as the Prakrit stage If we borrow the terms of blood relationship, we may say that the ancient Indian dialect and classical Sanskrit were brothers; that Prakrit was the son of the ancient Indian dialect, and the nephew of Sanskrit, and that Hindōstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit Words borrowed by Hindōstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindōstānī words, descended through Prakrit from the ancient Indian dialect, although we often meet them side by side in the same sentence Nay, we sometimes find a grand-uncle and his own grand-nephew on the same page[1] These genuine Hindōstānī words are called by native scholars, *tadbhavas* or 'Having "that" (*i e*, Sanskrit, or, rather, its brother the ancient Indian dialect) for their origin.' We thus find that the Indian element of the vocabulary of Hindōstānī is made up of *tadbhavas* with a mixture, varying in amount, of *tatsamas*

To take examples, the modern vernacular word *ājñā*, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit Its semi-Tatsama form, which we meet in some languages, is *āgyā*, and one of its Tadbhava forms is the Hindī *ān*, derived immediately from the Prakrit *ānā* So also, *rājā*, a king, is a Tatsama, but *rāy* or *rāo* is a Tadbhava Of course complete triplets or pairs of every word are not in use. Frequently only a Tatsama or a Tadbhava occurs by itself Sometimes we even find the Tatsama and the Tadbhava forms of a word both in use, but each with a different meaning. Thus, there is a classical Sanskrit word *vaṁśa*, which means both 'family and 'bamboo,' and connected with it we find in Hindī the semi-Tatsama *bans*, meaning 'family,' and the Tadbhava *bā̃s*, meaning 'a bamboo'[2]

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindōstānī. It is only upon the vocabulary that its influence has been directly felt. The grammar shows little (if any) traces of it. This has continued steadily in the course of its development since the earliest times The influence of Sanskrit may have retarded this development, and probably did so in some cases, but it never stopped it, and not one single Sanskrit grammatical form has been added to the living grammar of Hindōstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindōstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence For instance, *ghōrā* a horse, has an oblique form *ghōrē*, because it is a Tadbhava, but *rājā*, a king, never changes in the oblique cases, because, and only because, it is a Tatsama Now in all the modern Indo-Aryan vernaculars the verb must change its form in the processes of conjugation, while nouns are not necessarily changed in the course of declension Hence Tatsamas are as a rule never treated as verbs If it is found necessary to do so, it must be done with the help of another Tadbhava verb. For instance, the word *darśan*, seeing, is a Tatsama, and if we wish to use it in the phrase 'he sees,'

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[1] In Bengali, in which the state of affairs is exactly similar, I have seen in the narrative part of a novel the *tatsama* word *dīpa-śalākā*, and in the very next line, in which one of the characters uses colloquial language, the corresponding *tadbhava*, *dē̃ śalāi*, a match.

[2] Tatsamas and Tadbhavas occur also in European languages. Thus, 'lapsus' in 'Lapsus calami' is a Tatsama, and 'Lapse' is a semi-Tatsama with meaning 'a falling,' while 'Lap' is the Tadbhava form of the word, with the different meaning of 'the hanging part of a garment. Similarly 'fragile' and 'redemption' are semi-Tatsamas, while 'frail' and 'ransom' are the corresponding Tadbhavas

we cannot say *darśanē*, but must employ the periphrasis *darśan karē*, he does seeing On the other hand, in all the modern vernaculars nouns need not be declined synthetically Borrowed nouns can always be declined analytically Hence Tatsama nouns (which are necessarily declined analytically) are common, and, in the high literary styles of all the vernaculars, very common Thus, although there are sporadic exceptions to the broad rule, it may be laid down as a universal law that Indo-Aryan vernacular nouns may be either Tatsamas (including semi-Tatsamas) or Tadbhavas, but that Indo-Aryan vernacular verbs *must* be Tadbhavas

Evil results of excessive employment of Tatsamas

During the last century, the introduction of printing and the spread of education has, in the case of some modern Indo-Aryan languages, introduced a fashion of using Tatsamas in comparison with which the wildest Johnsonese may almost be considered to be a specimen of pure Saxon English It has been proved, for instance, by actual counting that in a modern Bengali work 88 per cent of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocable of true home growth In such cases the result has been most lamentable The vernacular has been split into two sections—the tongue which is understanded of the people, and the literary dialect, known only through the press, and not intelligible to those who do not know Sanskrit [1] Literature has thus been divorced from the great mass of the population, and to the literary classes this is a matter of small moment, for 'this people, who knoweth not the law, are cursed'

Although Bengali displays the greatest weakness in this respect, and has lost all power of ever developing a vigorous literature, racy of the soil, until some great genius rises and sweeps away the enchantment under which it labours, other Indian vernaculars, especially Hindī, show signs of falling under the same malignant spell The centre of Hindī literature is naturally Benares, and Benares is in the hands of the Sanskritists There is no necessity, as may have existed in the case of Bengali, for Hindī to have recourse to the classical tongue In themselves, without any extraneous help whatever, the dialects from which it is sprung are, and for five hundred years have been, capable of expressing with crystal clearness any idea which the mind of man can conceive It has an enormous native vocabulary, and a complete apparatus for the expression of abstract terms Its old literature contains some of the highest flights of poetry and some of the most eloquent expressions of religious devotion which have found their birth in Asia Treatises on philosophy and on rhetoric are found in it, in which the subject is handled with all the subtilty of the great Sanskrit writers, and this with hardly the use of a Sanskrit word Yet in spite of Hindī possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author's learning to a comparatively small circle of Sanskrit knowing scholars Unfortunately, the most powerful English influence has during this period been on the side of the Sanskritists This Sanskritised Hindī has been largely used by missionaries, and the translations of the Bible have been made into it The few native writers who

[1] The newly appointed minister to a Scotch parish had made a round of visits to his people 'He's a rale fine edicated man, the new meenister,' said an enthusiastic wife "Ay, he's a' that, returned the husband "Ye dinna ken the meaning o the hauf o' the words he uses"—*St James's Gazette*

have stood up for the use of Hindī undefiled have had small success in the face of so potent an example of misguided efforts Arguments may be brought forward in favour of using classical Sanskrit words for expressing technical terms in science and art, and I am willing to admit their truth I am not one of those who (to quote a well-known example) prefer 'the unthroughforcesomeness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop There is still time to save Hindī from the fate of Bengali, if only a lead is taken by writers of acknowledged repute, and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the provinces immediately concerned

Evil results of excessive Persianization

Very similar remarks apply, *mutatis mutandis,* to that form of Urdū which is overloaded with Persian words The Hindōstānī of Musalmāns will always differ in its vocabulary from that of Hindūs, but this is no reason for overloading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author's co-religionists Urdū can be simple and Urdū can be pedantic The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalmān

Urdū and Hindī spelling

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindōstānī grammar It will be remarked that in Urdū the so-called imperfect ᵃ, which has been carefully recorded in all the vernacular specimens in the Dēva-nāgarī character, is omitted This is the usual method of writing Urdū For instance, the word meaning 'to see' would be देखना *dēkhᵃnā* in Hindī, but دیکھنا *dēkhnā* in Urdū This principle is followed in all the specimens of literary Hindōstānī The imperfect letter is also omitted in the skeleton grammar

HINDŌSTĀNĪ SKELETON GRAMMAR.

I—NOUNS

(a) Masculine

(1) *Tadbhavas* in *ā*—

	Sing	Plur
Nom.	*ā*	*ẽ*
Obl.	*ẽ*	*õ*

Tadbhavas in *ā*, which are nouns of relationship, and a few others, do not change, except in the oblique plural. Thus, *chāchā*, an uncle, *lālā*, a master In short, they follow No. 2

(2) Others—

	Sing	Plur
Nom	—	—
Obl	—	*õ*

(b) Feminine

(1) In *ī*

	Sing	Plur
Nom.	*ī*	*iyā*
Obl	*ī*	*iyõ*

(2) Others—

	Sing	Plur
Nom.	—	*ẽ*
Obl.	—	*õ*

Postpositions—

Direct	Nom	—
	Acc (1)	—
Oblique	Acc (2)	*kō*
	Agent	*nē*
	Instr	*sē*
	Dat	*kō, kē-liyē*
	Obl	*sō*
	Gen	*kā, kē, kī*
	Loc	*mẽ, par*

Adjectives—

(1) Masc. *Tadbhavas* in *ā* Masc. *ā* (Obl. Sing and Plur *ē*). Fem. *ī*

(2) Others do not change

II—PRONOUNS

		(a) Personal		(b) Demonstrative		(c) Relative	(d) Correlative	(e) Interrogative		(f) Indefinite	
		1st	2nd	This	That	Who	That	Masc Fem	Neut	Any one	Anything
Dir	Sing	*maĩ*	*tũ*	*yah, yeh, yih*	*wah, woh, wuh*	*jõ*	*sõ*	*kaun*	*kyā*	*kōī*	*kuchh*
	Plur	*ham*	*tum*	*yah, yeh, yih*	*wah, woh, wuh*	*jẽ*	*tẽ*	*kaun*	—	—	—
Obl.	Sing	*mujh*	*tujh*	*is*	*us*	*jis*	*tis*	*kis*	*kāhē*	*kisī*	—
	Plur	*ham*	*tum*	*in*	*un*	*jin*	*tin*	*kin*	—	—	—

III—VERBS

(A) Regular, Transitive and Intransitive

Infinitive	Root +	*nā*
Verbal noun	„ +	— (obl *ā*)
Pres. Part Act	„ +	*tā*
Past Part Pass	„ +	*ā*
Fut Part Pass	„ +	*nā*
Conjunctive Part	„ +	*kē kar* or *karkē*
Noun of Agency	„ +	*nēwālā, -nēhārā*

Radical tenses—

Pres Conj	Root +	Personal endings
Fut. Ind = Pres Conj	„ +	*gā*

Participial tenses—

Past Ind.	= Past Part
Past Conj	= Pres Part

Periphrastic tenses—

Pres. def	Pres. Part	+ *hũ*, etc.
Imperf.	„	+ *thā*
Perf.	Past Part	+ *hũ*, etc., (intr) or *hai* (tr)
Plup	„	+ *thā*

And many others

Personal endings—

	1	2	3
Sing	*ũ*	*ẽ*	*ẽ*
Plur	*ẽ*	*õ*	*ẽ*

Construction—

Transitive verbs All tenses formed from Past Part., either passive or impersonal.

Other tenses active

Intransitive verbs. Active throughout

Passive—Past Part Pass., + the proper tense of √ *jā*

(B) Auxiliaries—

(1) √ *hā*, Pres

	1	2	3
Sing	*hũ*	*hai*	*hai*
Plur	*haĩ*	*hō*	*haĩ*

(2) √ *th*, Past

	Sing	Plur
Masc	*thā*	*thē*
Fem	*thī*	*thī*

(3) √ *hō*, Regular, except in Past See head (C)

(4) √ *jā* Regular, except in Past See head (C)

(C) Irregular verbs—

Infinitive	Past Part Pass
(1) *hōnā*	*huā*
(2) *marnā*	*muā*
(3) *karnā*	*kiyā*
(4) *dēnā*	*diyā*
(5) *lēnā*	*liyā.*
(6) *jānā*	*gayā.*
(7) *ṭhānnā*	*ṭhayā*

(D) Causals and double causals—

(a) Add *ā* and *wā*, with shortening of root vowel

(b) Many neuter verbs form Causal by lengthening the vowel

(c) Irregulars.

	Causal	Double causal
(1) *chhūṭnā*	*chhōṛnā*	*chhuṛānā*
(2) *ṭūṭnā*	*tōṛnā*	*toṛwānā*
(3) *phatnā*	*phāṛnā*	*phaṛwānā*
(4) *phūtnā*	*phōṛnā*	*phoṛwānā*

and others

(E) Compound verbs—

(a) From Direct Verbal Noun, Intensives, Potentials, Completives

(b) From Oblique Verbal Noun Frequentatives, Desideratives

(c) From Oblique Infinitive, Inceptives, Permissives, Aconsitives.

(d) From Oblique Pres. Part Act., Continuatives, Statistics

DAKHINĪ HINDŌSTĀNĪ OR MUSALMĀNĪ

Name of dialect

The Musalmān armies imposed their language on their co-religionists in the Deccan from the first At the present day, whether the language of the country is Marāthī, Tamil, Telugu, or some other Dravidian form of speech, the Musalmāns of southern India all employ that form of Hindōstānī, commonly known as Dakhinī, the language of the Deccan, or as Musalmānī, the language of Musalmāns

Origin

It was in the Deccan that Hindōstānī, under the form of Urdū, first received cultivation, and it was at the hands of Walī of Aurangabad (*cir* 1700), the 'Father of Rēkhta,' that a standard of literary form was given to it Walī's example was followed at Delhi, and from thence the poetical literature of Urdū spread over northern India One result of its Deccan origin is that, even at the present day, we find, in Urdū poetry written in the north, idioms peculiar to Dakhinī that do not appear in standard prose

Relation to literary Hindōstānī

It is commonly said that Dakhinī is a corrupt Hindōstānī Historically speaking it would almost be truer to say that literary Hindōstānī is a corrupt Dakhinī, for we have seen that Hindōstānī literature took its origin in the Deccan Without, however, going so far as that, it is not correct to look upon Dakhinī as a corrupt form of speech The Musalmān armies carried vernacular Hindōstānī to the south before it had been standardised, and it then contained many idioms which are now excluded from literary prose Some of these have survived in the Deccan Such are, for instance, the employment of the oblique genitive as a base for declension in phrases like *mērē-kū*, to me, where the standard would have *mujh-kō* Again, the oblique plural in *ã* survives to the present day in the Vernacular Hindōstānī and in Dakhinī, but is excluded from Urdū prose So also the nasalization of the infinitive, as in *mārnã*, to strike, is only a survival of the old neuter gender, which has disappeared in the modern literary languages, but is still common in the dialects Other similar examples will be noted as they occur in the following pages

Only in one respect can Dakhinī be called a corrupt language In Madras and the south of the Bombay Presidency, no doubt under the influence of the surrounding Dravidian languages, the passive construction of the past tense of transitive verbs has been abandoned Transitive and intransitive verbs are now treated in exactly the same way, and though the subject is occasionally put into the agent case with *nē*, the *nē* is altogether neglected as a factor in the idiom, and the verb agrees in number and gender with the subject (although in the agent case), and not with the object In Central Bombay, on the other hand, the presence of Marāthī has prevented the proper employment of the agent case from disappearing

Locality where spoken

We may roughly take the Satpura Hills, south of the Narbadā valley, as the boundary between Dakhinī Hindōstānī, as a recognised literary form of speech, and the standard Hindōstānī of Delhi and Lucknow Taking the figures of the Census of 1891 as our basis, we may consider the following to be the approximate number of those who speak it

Table showing the approximate number of speakers of Dakhinī Hindōstānī

Berar		274 102
Bombay—		
Bombay City	94,431	
Thana	24,821	
Kolaba	5,932	
Ratnagiri	25,867	
Kanara	18,627	
Khandesh	117,844	
Nasik	47 977	
Ahmednagar	48,847	
Poona	57,669	
Sholapur	56 669	
Satara	40,781	
Belgaum	76,950	
Dharwar	101 216	
Bijapur	79,999	
Feudatories	254,282 [1]	
		1 051,912
Central Provinces—		
Nagpur	41,616	
Wardha	14,836	
Chanda	10,939	
Bhandara	11,685	
		79,076
Madras—		
British Territory	817 146	
Native States	17 707	
		834,853
Nizam's Dominions		1,198 382
Mysore		208 928
Coorg		6 919
	TOTAL	3,654,172

The Authorities which deal with Dakhinī are included in the General Bibliography of Western Hindī I here give a brief account of the main points in which the dialect differs from standard Hindōstānī

Authorities, Grammar

DECLENSION.

Nouns.—The oblique form singular is formed as in standard Urdū The nominative and oblique plural are often formed differently The common rule is that the nominative plural usually ends in *ē* or *ã̄*, and the oblique plural in *ȭ* or *yaũ*. Sometimes *ẽ̄* is used for the nominative plural, and *ã̄* for the oblique plural

The following are examples —

Nom Sing	Obl Sing	Nom Plur	Obl. Plur
piyāla, a cup	*piyālē*	*piyālē*	*piyālȭ*
andēsha, thought	*andēshē*	*andēshē*	*andēshyaũ*
ghōṛā, a horse	*ghōrē*	*ghōrē*	*ghōrȭ*
kauwā, a crow	*kauwē*	*kauwē*	*kauwyaũ*
baniyã̄, a trader	*baniyē*	*baniyē*	*baniyȭ*
āshnā, an acquaintance	*āshnā*	*āshnāẽ̄*	*āshnāȭ*
dānā, a sage	*dānā*	*dānāyã̄*	*dānāyȭ*

[1] Many of these speak the standard form of Hindōstānī, but it is impossible to separate them out

Nom Sing	Obl Sing	Nom. Plur	Obl Plur
mahīnā, a month	*mahīnā*	*mahīnyā̃*	*mahīnyā̃* or *-yõ*
māo, a mother	*māo*	*māwā̃* or *māõ*	*māwā̃* or *māõ*
ghar, a house	*ghar*	*gharā̃*	*gharā̃*
ādmī, a man	*ādmī*	*ādmyā̃*	*ādmyā̃*
sũ, an oath	*sũ*	*suwā̃*	*suwā̃* or *suwõ*
naddī, a river	*naddī*	*naddyā̃*	*naddyā̃*

The usual **postpositions** are —

Agent	*nē, nī*
Dative-Accusative .	*kū, kũ, kō, kē-taĩ, kataĩ, kanē*, to or for
Ablative	*sū, sũ, sõ, sõ, sē, sẽ, satī*, from, by
Genitive . .	*kā*, (*kē, kī*) (as in the Standard)
Locative	*mẽ, mõ*, in , *pō, pa, par*, on.

Pronouns.—The following are the first two personal pronouns —

		First Person.	Second Person.
Sing	Nom	*maĩ*	*tū, tũ, taĩ*
	Gen.	*mērā* (*-rē, -rī*), *mujh, muj*	*tērā* (*-rē,-rī*), *tujh, tuj*.
	Acc Dat	*mujhē, mujē, munjē, mujh-kū, mērē-kanē*, etc	*tujhē, tujē, tujh-kū, tērē-kanē*, etc
	Obl.	*mujh, muj, mērē*	*tujh, tuj, tērē*
Plur	Nom	*ham, hamẽ, hamõ, hamārā*	*tum, tumẽ, tumē, tumhẽ, tumhõ*
	Gen	*hamārā* (*-rē, -rī*), *hamārā* (*-rē, -rī*), *haman*	*tumārā* (*-rē, -rī*), *tumārā* (*-rē, -rī*), *tuman, tum*
	Acc Dat.	*hamẽ, hamnā, ham-kū, haman-kū, hamõ-kū, hamārē-kanē*, etc	*tumhẽ, tumnā, tum-kū, tuman-kū, tumhõ-kū, tumārē-kanē*, etc
	Obl	*ham, haman, hamnā, hamõ, hamārē*	*tum, tuman, tumnā, tumhõ, tumārē*

The forms which differ from the standard should not be considered corruptions They all occur in various dialects of Western Hindī and were brought down to the Deccan before Urdū was standardised. Special attention may be drawn to the employment of the oblique form of the genitive as a general oblique base Although this is almost totally excluded from standard Urdū, it is common in all the vernacular dialects of northern Hindostan The forms *hamnā* and *tumnā* are oblique forms of *haman* and *tuman*, respectively, and point to Rājasthānī influence

The **Demonstrative Pronouns**, including the **Pronoun of the third person**, are,—

Sing	This	That, he, she, it
Nom	*ē, yē, yō, yeh, inē, ī*	*ō, wō, woh, unē, ū*
Acc Dat	*isē, is, is-kū*, etc	*usē, us, us-kū*
Obl.	*is*, (as an adjective, also) *yē*	*us*.
Plur		
Nom.	*in, inū, inũ, inõ, inhẽ*	*un, unū, unũ, unõ, unhẽ, wē, ō, woh,*
Acc Dat	*in-kū*, etc	*un-kũ*, etc
Obl.	*in, inū, inũ, inõ, inhõ, inhẽ, inan*	*un, unū, unũ, unõ, unhõ, unhẽ, unan*

The singular is often used for the plural, and *vice versa*
The Agent Singular is often *inē* or *inī*, and *unē* or *unī*
The **Reflexive Pronoun** is,—

	Singular and Plural
Nom	*āp, ap, āpē, āpẽ, apē, apẽ, apasẽ, apan,* self *or* selves
Gen	*āp-kā (-kē, -kī), apnā (-nē, -nī), āpnā (-nē, -nī), apan, apas,* etc
Obl	*āp, apnē, āpnē, apan, apas, apasẽ*

The **Relative, Correlative,** and **Interrogative Pronouns** are,—

Sing	Who	That	Who?
Nom	*jō, jõ, jinē, jin*	*sō*	*kō, kõ, kōn, kinē, kin*
Obl	*jis*	*tis*	*kis*
Plur			
Nom	*jō, jõ, jinē, jin*	*sō*	*kō, kõ, kōn, kinē, kin*
Obl	*jin*	*tin*	*kin*

The Hindōstānī Dative Accusatives *jisē*, plur *jinhẽ*, and so on are also employed

The **Neuter Interrogative Pronoun** is *kyā* or *kā*, what?, oblique form *kāhē*, *kāhī*, or *kī*

The Indefinite Pronouns are *kōī*, obl form *kōī*, *kisī* or *kisū*, and *kuchh*, obl form *kuchh* These are used for both persons and things, but *kōī* is more often applied to the former, and *kuchh* to the latter There are also *jō-kōī*, *jin-kōī*, *jē-kōī*, or *jakōī*, whoever, and *jō-kuchh*, *jē-kuchh*, or *jakuchh*, whatever

CONJUGATION.

The **Infinitive** usually ends in *nā*, as in Standard Hindōstānī Sometimes we have instead *an*, *n*, or *nã* Thus, *mārnā*, *māran*, or *mārnã*, obl masc *mārnē* or *mārnẽ*, fem sing *mārnī*, plur *mārniyã* or *mārnyã*, to strike, *jān*, to go, *dēn-kā*, of giving

The **Present Participle** ends in *tā*, or, sometimes, in *at* or *t*, as in *mārtā* or *mārat*, striking, *dēt*, giving The feminine plural ends in *tiyã* or *tyã* Thus, *mārtiyã* or *mārtyã*

The **Past Participle** ends in *ā*, or sometimes in *yā* Thus, *mārā* or *māryā*, struck The feminine plural ends in *yã* Thus, *māryã*, they (fem) struck The irregular forms are as in Standard Hindōstānī We have, however, also such forms as *karā* or *karyā*, done, *muāyā* (for *muā*), dead This participle is sometimes used with the genitive of the subject, as in *woh mērā mārā hai*, he is killed of me, *i e*, I killed him

The **Conjunctive Participle** has many forms, such as *mār-kō* or *mārē-kō* Other forms of the postposition, attached to either *mār* or *mārē*, are *kē*, *kar*, *kar-kē*, *kar-kō*, *kar-kar*, *kõ*, *ka* Examples of other verbs are *hō-kō* or *hōē-kō*, having been, *ā-kar* or *āē-kar*, having come

The **Verb Substantive** is thus conjugated,—

Present, I am

	Sing	Plur
1	*hũ*	*haĩ* or *hẽ*, *hai*
2	*hai*	*haĩ* or *hẽ* (Madras), *hō* (Bombay)
3	*hai*	*haĩ* or *hẽ*, *hai*

The plural is often used for the singular

The Past Tense is *thā* etc. as in the Standard. Sometimes we have *athā*, etc., instead of *thā*.

The conjugation of the **Active Verb** closely agrees with that of Standard Hindōstānī. The following are the main points of difference

In Madras the second person plural is the same as the first and third persons as in *tum mārẽ*, you may strike. In Bombay it ends in *ō* as in the Standard. Thus, *tum mārō*. The present subjunctive (old present) is often employed as a present or even as a future. The singular is commonly used instead of the plural.

The second plural imperative ends in *ō*, *ẽ* or *au*, as *mārō*, *mārõ* or *mārau* strike ye.

The future is as usual, formed by adding *gā* (masc. plur. *gē*; fem. sing. *gī*, plur. *gī*) to the present subjunctive or old present: thus *maĩ mārũ-gā*, I shall strike. In Madras, the 2nd plur. masc. is *marẽgē*, not *mārōgē*. The singular is commonly used for the plural, as *hum mārẽgā* or *mārẽgē*, we shall strike.

The conjugation of the past tense of intransitive verbs is as the standard. Thus *maĩ chalā* I went. In the case of transitive verbs custom differs. In Bombay, the standard idiom is followed, as in *maĩ-nē mārā*, I struck; *maĩ-nē yeh bāt sunī*, I heard this affair. In Madras, on the contrary, *nē* is usually omitted, and the verb is treated as if it were intransitive agreeing with the subject in gender and number. Thus *maĩ mārā*, I (who am a man) struck; *maĩ mārī*, I (who am a woman) struck. Sometimes *nē* is used, but here it is pleonastic, and the construction is the same as when it is not used, the verb still agreeing in gender and number with the subject, and not with the object. Thus, *ō mārī* or *ō-nē mārī*, she struck. The same idioms are employed, according to locality, for all the past tenses of transitive verbs. In Bombay, the passive construction is employed, while in Madras it is not. In Bombay, even, the use of *nē* is by no means regular. It is often employed with intransitive verbs,—*e.g.* *us-nē chalā*, he went; and even with the present tense of transitive verbs as in *maĩ-nē mār-tā-hũ*, I am striking

VERNACULAR HINDŌSTĀNĪ

Points of difference from Literary Hindōstānī

The dialect of Western Hindī spoken in Western Rohilkhand, in the Upper Gangetic Doab, and in the Panjab district of Ambala is what I call Vernacular Hindōstānī, that is to say, it is the form of speech on which the Literary Hindōstānī that took its rise in Delhi is based Its grammar differs from that of the standard dialect in only a few minor points, and most of these are cases of surplusage, in which two or more expressions can be optionally employed to connote the same idea In such cases, Literary Hindōstānī has usually selected one form as the standard, and rejected the other

Vocabulary

In its vocabulary, even amongst rustics, Vernacular Hindōstānī rather affects the use of Persian and Arabic words, which it often distorts in the borrowing Thus, instead of using *mā* for mother, a Muzaffarnagar villager says *maldah*, which is a corruption of the Arabic *wālida* Other examples of these corruptions are —

Mahaugat for *muhāfazat*, watching, guarding.
Kāl for *intiqāl*, death (confused with the Sanskrit *kāla*, time, death)
Tamakhus for *tamassuk*, a bond
Matbal for *matlab*, intention
Ugāhī for *guwāhī*, testimony

Where spoken

The language of the State of Rampur and of the districts of Moradabad and Bijnaur east of the Ganges and in Western Rohilkhand, possesses the strongest resemblance to Literary Hindōstānī This is no doubt due to the influence of Islām, which has always been strong in these parts Crossing the Ganges we come into the Upper Doab between the Ganges and the Jamna For our present purposes we may take this as including (going from south to north) the districts of Meerut, Muzaffarnagar, Saharanpur, and the plains portion of Dehra Dun In the hill country of Dehra Dun the language is Jaunsārī, which belongs to the Pahārī group of Indo-Aryan vernaculars The language of the Upper Dōāb also agrees with Literary Hindōstānī, but the agreement is not quite so strong, as several optional forms are employed, which do not occur in the standard dialect or in that of Western Rohilkhand Crossing the Jamna from the Upper Doab we enter the Panjab The Districts bordering on the west bank of that river, going from south to north, are Delhi, Karnal, and Ambala. The language of Delhi district (as distinct from that of the famous city of the same name) and of Karnal is not Hindōstānī It is a distinct dialect of Western Hindī, strongly influenced by Pañjābī and Rājasthānī, called 'Bāngarū' or 'Jātū' The influence of Rājasthānī has disappeared in Ambala, and we may say that the language of the eastern part of that district including the adjacent parts of the States of Kalsia and Patiala is Vernacular Hindōstānī, more or less affected by Pañjābī In Western Ambala the language is actually Pañjābī In this part of the country the boundary between the two languages, Pañjābī and Western Hindī as represented by Vernacular Hindōstānī, may be taken to be the river Ghaggar, anciently known as the Drishadvatī Within these limits we can estimate that Vernacular Hindōstānī is employed by the following number of speakers

Table showing the estimated number of speakers of Vernacular Hindōstānī

WEST ROHILKHAND—	
Rampur State	394,000
Moradabad	992,400
Bijnaur	600,000
UPPER DOAB—	
Meerut	1,017,765
Muzaffarnagar	599,462
Saharanpur	970,000
Dehra Dun	90,000
PANJAB—	
Ambala, Kalsia, and Patiala (Panjaur Nizāmat)	702,166
TOTAL	5,282,793

These figures do not include the number of people in these localities who are estimated to be speakers of Literary Hindōstānī under the form of Urdū These last figures have been included in those for Literary Hindōstānī. and have, in each case, been estimated by taking the whole of the Urban Musalmān population, half the rural population. and half the Christian population The figures so arrived at are as follows :—

Table showing the estimated number of speakers of Literary Hindōstānī in the area in which the general language is Vernacular Hindōstānī

WEST ROHILKHAND—	
Rampur State	156,000
Moradabad	269,000
Bijnaur	189,000
UPPER DOAB—	
Meerut	368,461
Muzaffarnagar	172,000
Saharanpur	..
Dehra Dun	.
PANJAB—	
Ambala, etc	
TOTAL	1,154,461

In the last three districts the number of speakers of Literary Hindōstānī is small, and has not been estimated separately

Typical characteristics of Vernacular Hindōstānī

It will have been seen that Vernacular Hindōstanī is spoken in the north-western corner of the area occupied by Western Hindī To its west it has either Pañjābī or the half-Rājasthānī of Delhi and Karnal To its north are hill languages belonging to the Pahārī group of Indo-Aryan vernaculars (which are all closely connected with Rājasthānī), and to its south and east the Braj Bhākhā dialect of Western Hindī

We are therefore entitled to assume that Vernacular Hindōstānī (and consequently Literary Hindōstānī) is that form of Western Hindī which shows the Braj Bhākhā dialect shading off into Pañjābī and Rājasthānī, and such indeed is the fact

In all the other dialects of Western Hindī, the typical ending of strong *tadbhava* participles, adjectives, and substantives is the letter *ō* or *au* For instance the word for 'good' is *bhalō* or *bhalau*, that for 'struck' is *mārō* or *mārau*, and that for horse is *ghōrō* or *ghōrau* So the termination of the genitive masculine is *kō* or *kau*, thus, *ghōṛē-kau*, of a horse In Pañjābī, the corresponding termination is *ā*, not *au* or *ō*. So we find in both Vernacular and Literary Hindōstānī the Pañjābī termination *ā* Thus, *bhalā*, good, *mārā*, struck, *ghōrā*, a horse, *ghōrē-kā*, of a horse The last example would be, in Pañjābī, *ghōrē-dā*, so that we see that Hindōstānī, while preserving *kau*, the suffix of Western Hindī, has given it the Pañjābī termination *ā* It has not taken the Pañjābī suffix *dā*, as a whole

In its consonantal system Vernacular (but not Literary) Hindōstānī uses the cerebral *ṇ* and *ḷ* very freely These do not occur in the other Western Hindī dialects, but are common in Eastern Pañjābī and in Rājasthānī

The oblique plural of nouns often ends in *ā̃*, as in Pañjābī and Rājasthānī This is excluded from ordinary Literary Hindōstānī, but is common in Dakhinī It does not occur in other dialects of Western Hindī

The present tense of the Active verb is often formed by conjugating the old present, commonly called the present subjunctive, with the present tense of the verb substantive Thus, beside the standard form *mārtā-hū̃*, we have also *mārū̃-hū̃*, I am striking The Imperfect is usually formed by conjugating the past tense of the verb substantive with an oblique verbal noun in *ē* Thus, *maĩ mārē-thā*, I was striking, literally, I was on striking These two forms are frequently met in Rājasthānī They are also heard in that part of the Braj Bhākhā area which lies between the Upper Doab and Rajputana

The above is sufficient to show the place occupied by Vernacular (and Literary) Hindōstānī in relation to the surrounding dialects There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindōstānī itself, will be dealt with in detail when we come to the specimens

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BĀṄGARŪ, JĀṬŪ, AND HARIĀNĪ.

We have just seen that in the district of Ambala the Vernacular Hindōstānī of the Upper Doab merges into Pañjābī South of Ambala, in the country along the west bank of the Jamna, we find a disturbing element in the proximity, not only of the Pañjābī to the west as in Ambala, but also of Rājasthānī, under the form of Mēwātī, to the south. This tract consists of the districts of Karnal, Rohtak, and Delhi It also includes the south-east corner of the State of Patiala, the east of the district of Hissar, and detached portions of the States of Nabha and Jind which lie between Rohtak and Hissar On the east it is separated from the Upper Doab by the river Jamna On the north it has the district of Ambala, and on the south the district of Gurgaon On the west it is bounded by the State of Patiala and, further south, the rest of the district of Hissar That portion of the tract which consists of the east of the district of Hissar and of the country immediately adjoining is known to natives as Hariānā The rest is known either as Bāngar or Khādir The bulk of the population of the whole tract consists of persons of the Jāt tribe

As regards the Bāngar and the Khādir, the latter is the land immediately on the west bank of the river Jamna in the districts of Karnal and Delhi In Karnal, it is only a few miles wide, and is bounded on the west by a ridge which is the commencement of the Bāngar, or high, dry, land The Bāngar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bāngar South of Nirwana, in the Jind Niẓāmat of the State of Jind the Bāngar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dadri Niẓāmat of Jind, and into the northern half of that portion of the State of Nabha which lies to the west of Rewari in Gurgaon To the west of this lies the Hariānā tract of Hissar, and that name is also applied to the two Niẓāmats of the Jind State which have just been mentioned. The district of Delhi falls geographically into two parts, the southern (and smaller), and the northern (and larger) The northern part is, like Karnal, divided into Khādir and Bāngar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gūjars, who like others of that tribe speak a form of Rājasthānī. The Khādir, however, still continues between the hills and the Jamna, and is here rather wider On the west of the hills, round Najafgarh, there is a low, marshy, tract, known as the Dābar, which is not a part of the Bāngar, but is a continuation of the Gurgaon country, which is inhabited by Ahīrs who speak Ahīrwātī, the dialect of the west of Gurgaon. Moreover, Ahīrwātī has extended into Jhajjar, the southern Tahsīl of Rohtak, although this country is properly a part of the Bāngar

With the exception of this Jhajjar Tahsīl, the language of Hariānā, the Bāngar, and the Khādir, is everywhere the same It is a form of Western Hindī influenced in its vocabulary by Pañjābī, and strongly affected in its grammar by the Ahīrwātī of Gurgaon which itself is a mixed dialect partly Western Hindī and partly Rājasthānī, and which might almost be classed under either language In the present survey it is classed as a form of the Mēwātī dialect of Rājasthānī. Ahīrwātī has to its south the pure Mēwātī spoken in Gurgaon and Alwar, and to its west the Bāgrī and Shēkhāwātī of Bikanir and the Shēkhāwātī country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers In Hariānā and the neighbourhood it is called

Hariānī, Dēs-wālī, or Dēsarī, in Rohtak and Delhi it is usually called Jātū, or the language of the Jāts who form the bulk of the population, in Delhi, which also has many Chamārs in its population, it is sometimes called Chamarwā Elsewhere it is called Bāngarū, or the language of the Bāngar (as well as of the Khādir) Everywhere, by whatever name it is called, it is the same dialect The best general name for it is Bāngarū With the exception of the Khādir, this Hariānā-Bāngar tract does not drain into the Jamna, although so close to that river. The Bāngar forms the watershed between the river system flowing into the Bay of Bengal and that flowing into the Indian Ocean All the drainage of Hariānā and the Bāngar runs to the west, not to the east

The following account of the linguistic character of the district of Hissar is based on the information given in the local Gazetteer —

Hariānā is the name of an important tract in the south-east of the district of Hissar It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district and beyond On the north it stretches across a considerable portion of the Fatahabad Tahsil, but gradually narrows in width towards the south, being encroached upon by the Bāgar sand It comprises within its limits the eastern portions of Tahsils Fatahabad and Hissar, the whole of Tahsīl Hansi, and a small portion of the eastern half of the Bhiwani Tahsil Hissar is the meeting ground of three distinct languages, Western Hindi, Pañjabī, and Rājasthānī Western Hindi appears under the form of Hariānī, Pañjabī in the Mālvī dialect, and in the Rāthī or Pachhādī the speech of the Pachhāda Musalmāns of the Ghaggar valley, and Rājasthānī in the form of Bagrī The boundaries of the tract in which a more or less pure Hariānī is spoken may be defined as all that portion of the district south of a line drawn from Fatahabad to Tohana and east of a line through Fatahabad, Hissar, and Kairu This includes more than half the area of the four southern Tahsils of the district Across the northern boundary of this tract we come to the Pañjābī-speaking Pachhādās of the Ghaggar valley, and to the north-west of Fatahabad lies the Sirsa Tahsīl in which Western Hindi is practically unknown Across the western boundary of the Hariānī-speaking tract we come to what may be regarded as the debateable ground between Hariānī and Bagrī There is no hard-and-fast line at which Hariānī ends and Bāgrī begins The change takes the form of an even broader pronunciation of the vowels than in Hariānī and then a gradual change in vocabulary and grammar, but within the limits of Tahsīls Fatahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bāgrī is spoken anywhere in these Tahsīls A considerable part of the debateable tract is held by Bāgrī immigrants, and the effect of the immigration has been to introduce a decidedly Hariānī element into their Bāgrī rather than the reverse True Bāgrī as distinguished from Hariānī is spoken in the south-west of Sirsa Tahsīl

On crossing the northern boundary of the tract defined above we first meet with Pañjābī among the Pachhādās of the Ghaggar valley The same language is found all the way down the length of the valley into the Sirsa Tahsīl, and nearly to the point where it crosses the Bikanir border In the portion of the Sirsa Tahsīl south of the Ghaggar valley, Bāgrī is the ordinary speech which changes to Pañjābī on the north of the Ghaggar Thus the Pañjābī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Pañjābī of the district may be divided into two dialects, Mālvī Pañjābī, the natural tongue of the Sikh Jāt, and the speech of the Musalmān Pachhādā of the west, known as Pachhādī or Rāthī Rāth (ruthless) is only another name for Pachhādā and Pachhādī and Rāthī are identical Pachhādī is distinguished from Mālvī by the greater prevalence of nasal sounds and by a slight admixture of Hindōstānī and Bāgrī words. Mālvī is spoken by the Sikh Jāts in the Sirsa Tahsīl north of the Ghaggar, in Budhlada, and by the colonies of Patiala Sikh Jāts found here and there along the Ghaggar in the Fatahabad Tahsīl Pachhādī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream

To return to Hariānī Hariānā is also locally known as the Dēs, the country, *par excellence*, and hence Hariānī is also often called Dēsarī or Dēs-wālī. The north eastern portion of the Dadri Nizāmat of the Jind State and the adjoining portions of the State of Dujana are also parts of Hariānā, and the Bāngarū spoken here is also called Hariānī. In the rest of Dadri and in the adjoining state of Loharu the language is Bagrī.[1] In

[1] It is hardly necessary to point out that the word *Bāngar* has no connexion with *Bāgar* *Bāngar* means 'high ground' It connotes a hard barren soil watered neither from well nor from river, but (where there are no canals) depending on the rainfall. There are two popular explanations of the name *Bāgar*. One is, that it refers to the *bagar* or coarse grass, used for making ropes, which grows in that tract Another is, that it means the country of goats from the Pañjābī *bakar* or *bakkar*, a goat

the Jind Niẓāmat of Jind, although this is certainly true Bāngar country, the local form of speech is also known as Harīānī. Natives profess to distinguish between Harīānī and Bāngarū, and say that the former, and not Bāngarū, is heard in the Jāṭ and Rōr villages of Karnāl, but, except that the Harīānā vocabulary now and then borrows a word or two from Bāgrī, the specimens show no difference between the two forms of speech.[1]

In giving the following estimated numbers of speakers of Bāngarū under its various names, it is necessary to explain that those given for Delhi are not the same as those originally published in the Rough List of Languages of that district. That list wrongly reported the Ahīrwāṭī of the Ḍābar under the name of Mēwātī, and also gave separate figures for Jātū and Chamarwā, which are one and the same form of speech. The Delhi figures for Jātū now given are therefore the sum of the original figures for Jātū and Chamarwā.

Bāṅgarū returned as Bāṅgarū	
Karnal	791,000
Paṭiāla (Nābhā)	80,000
South Nabha	4,535
Returned as Jātū	
Rohtak (excluding Jhajjar)	495,972
Delhi (including Chamarwā)	236,924
Returned as Harīānī or Dēsvālī	
Hissar	315,864
Dujana	36,450
Jind (Jind and north-east Dādri)	205,639
TOTAL	2,165,784

Bāngarū, being a mixed dialect, is not described in detail here. Its peculiarities will be discussed when we come to deal with the specimens.

[1] In Appendix II of the Sirsa Settlement Report, Mr. J. Wilson states that the genuine pronunciation of 'Dēsvālī' is quite different from that of Bāgrī. This really belongs to Bāgrī. I have not found this in any of the specimens received from Hariana, and under any circumstances, Sirsa is well outside the true Harīānā country.

BRAJ BHĀKHĀ OR ANTARBĒDĪ

Name of dialect

The dialect is called Braj Bhākhā (also spelt Braj Bhāshā), *i e*, the language of the Braj Mandal. It is also called Antarbēdī, the language of the Antarbēd (Sanskrit *Antar vēdī*, literally the country within the sacrificial ground, *i e*, the holy land, *par excellence*, of India) or the Doab between the Ganges and the Jamna Neither name completely describes the language, for it is spoken far beyond the Braj Mandal and the Doab, although it does not by any means cover the whole of the latter tract The Braj Mandal almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahāban, which were added to the district in the year 1832 The Braj Mandal (Sanskrit Vraja-mandala), or Region of the Cowpens, is the country round Gōkula and Vrindāvana, the abode of Krishna's foster-father Nanda, and the scene of that demi-god's juvenile adventures

Instead of 'Braj Bhākhā,' the name of the country 'Braj' is often loosely applied to mean the language The name Antarbēdī is frequently applied to the dialects spoken in the central Doab, *i e*, in the districts of Agra, Etah, Mainpuri, Farukhabad, and Etawah The language of Farukhabad and Etawah is Kanaujī, and that of the others Braj Bhākhā

Where spoken

Taking Muttra as the centre, Braj Bhākhā is spoken to the south in the district of Agra, in the greater part of the State of Bharatpur, in the States of Dholpur and Karauli, in the western part of Gwalior, and in the east of Jaipur To the north it is spoken in the eastern part of Gurgaon To the north-east, in the Dōāb, in Bulandshahr, Aligarh, Etah, and Mainpurī, and, across the Ganges, in Budaon, Bareilly, and the Tarai parganas of Naini Tal It thus occupies an irregularly shaped tract running from south-west to north-east, and measuring on an average 90 miles wide by 300 miles in length It covers, roughly speaking, an area of 27,000 square miles It is spoken at home by, in round numbers, 7,850,000 people

Varieties

Over this area Braj Bhākhā exhibits a few variations The standard form of the dialect is best illustrated by the language of Muttra, Aligarh, and West Agra To the north of Aligarh lies the district of Bulandshahr, where the language is much mixed with Vernacular Hindōstānī So far as the Braj Bhākhā portion of its grammar is concerned, the only important difference is the change of the typical Braj termination *au* to *ō* Thus, *chalyō*, not *chalyau*, gone In the east of Agra, Dholpur, the plains portion of Karaulī, and the neighbouring portion of Gwalior, the language is very nearly the standard, the only important difference being the omission of the letter *y* from the past participles of verbs, thus, *chalau*, not *chalyau* In the Doab we find a similar omission of *y* in the districts of Etah and Mainpurī, the most eastern of the Braj Bhākhā area, and here we have in addition the Bulandshahr change of *au* to *ō*, as in *chalō*, not *chalyau* The same peculiarities are observable across the Ganges in the districts of Budaun and Bareilly In each case we see Braj Bhākhā fading off into Kanaujī, in which *chalō* is the regular form Again, in the north-west of Gwalior, we also observe the change of *au* to *ō* and the omission of *y*, the language in this case fading off into the Bhadaurī form of Bundēlī

In Bharatpur and in the Dāṅg dialects to its south, which lie to the west of Karauli, the *y* is preserved and *au* is sometimes changed to *ā* and sometimes not. Here we have the language shading off from the Jaipuri dialect of Rājasthānī in which the *y* exists, but the termination is always *ā*, not *au*. Similarly in Gurgaon, the dialect is shading off from Mewati, and here again the *au* has become *ā*, but the *y* is preserved. Finally in the Tonk Rangmahal of Central India, we find a mongrel dialect, locally known as Bhīlāṛī, from one of the tribes which employ it. I have classed it as Braj Bhākhā, but it might with equal propriety be put under Marwārī or Hindustānī.

Natives do not recognise all these distinctions. They, however, admit the following varieties. The Braj Bhākhā of the east, where it is shading off into Kanauji they often call Antarbedī. The dialect of the north-east corner of Gwalior, opposite the State of Dholpur, the country of the Sikarwār Rajputs, they call Sikarwārī. The dialect of the plains portion of Karauli and of the portion of Gwalior opposite that State across the Chambal they call Jādūbāṛī from the Jādūs who are settled there. The broken country in the south of Bharatpur, in Karauli and in the east of Jaipur is called the Dāṅg and the dialect spoken by the Gujar inhabitants of these hills is called Dāṅgī, which further subdivides as in Jaipur into Dāṅgī proper, Dhūndhārī, Kātholī and Dāṅgī-bāṅg. As already stated, the mixed dialect of the Nahal Tal Tanti is called Bhīlsā.

Taking the use of *yau*, *au*, *yā*, or *ā* in the past participles as our criterion, we are able to classify the various forms of Braj Bhākhā as follows:—

I.—Standard Braj (*ā*) *yau*.

- Mathura.
- Aligarh.
- West Agra.

II.—Standard Braj *ā* (*ā*) *yā*.

- Bulandshahr.

III.—Standard Braj (*ā*) *ā*.

- East Agra.
- Dholpur.
- Jādūbāṛī (Karauli plains and Gwalior).

IV.—Braj merging into Kanauji (*ā*).

- Etah.
- Mainpuri.
- Etawah.
- Farrukhabad.

V.—Braj merging into Bundeli (*ā*).

- Sikarwārī (north-east of Gwalior).

VI.—Braj merging into Rājasthānī (Jaipuri) (*ā*) *yau* or (*ā*) *yā*.

- Bharatpur.
- Dāṅg Dialects.

VII.—Braj merging into Rājasthānī (Mārwārī) (*ā*) *yā*.

- Gurgaon.

VIII.—Mixed dialect of Nahal Tal Tanti.

Other variations from the Standard

In the district of Aligarh, and in the east of the district of Agra, we come across a very peculiar form of the pronoun of the third person, *viz* *gwa* or *gu*, he, she, it or that So far as the specimens show, this form only occurs in this tract, but in the Dāng dialects we find a form *hwa*, which suggests its origin In the districts in the east of the Braj Bhākhā tract we notice a tendency to run consonants into each other, especially when the first of them is the letter *r* This is also a marked feature of the neighbouring Bhadaurī form of Bundēlī Examples are *khachchu* for *kharchu*, expenditure (Mainpurī), *matt* for *marat*, dying (Sikarwārī), *thākussā* for *thākur-sāhib* (Etalī), and (even so far north-west as Aligarh) *naukanu* for *naukarani*, servants

In the districts of Budaun and Bulandshahr, the Braj Bhākhā is much mixed with the neighbouring vernacular Hindōstānī, just as in the former district it is also mixed with Kanaujī One more small point may be noticed Over a great portion of the Braj Bhākhā tract there is an instrumental case ending in *an*, as in *bhūkhan*, by hunger In Agra and Dholpur we have instead a form in *ani*, thus, *bhūkhani* This is an interesting survival of the time when the suffix *nē* was once used for the instrumental as well as for the agent case

The Dāng dialects

In the broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur, the Braj Bhākhā employed by the Gūjar inhabitants presents many notable peculiarities These are described in the section relating to those dialects Suffice it to say here that they form a connecting link between Braj Bhākhā and the Jaipurī dialect of Rājasthānī Like many rude forms of speech they are of importance for the comparative philology of the modern Indo-Aryan vernaculars

It will be seen from the above that there exist several cross-divisions in the classification of the various forms of Braj Bhākhā It is hence by no means easy to arrange the districts in which it is spoken in an order which is convenient for the examination of the specimens That given in the following paragraph is the one which I have adopted —

Number of speakers

The number of speakers of Braj Bhākhā at home is reported to be as follows —

Standard—			
Muttra		611,721	
Aligarh		992,200	
Agra		547,000	
Dholpur		262,335	
Jādōbāti—			
Karauli	80,000		
Gwalior	60,000		
		140,000	
Sikarwārī (Gwalior)		127,000	
Etah		401,000	
Mainpurī		532,000	
Bareilly		857,213	
			4,470,469
Braj Bhākhā mixed with Vernacular Hindōstānī—			
Bulandshahr		941,000	
Budaun . .		826,500	
Naini Tal Tarai .		199,521	
			1,967,021
	Carried over		6,437,490

Brought forward		6,437,490
Braj Bhākhā merging into Rājasthānī—		
Gurgaon	149,700	
Bharatpur	502,303	
Dāng Dialects	774,781	
		1,426,784
GRAND TOTAL		7,864,274

No information is available as to the number of speakers who employ Braj Bhākhā outside its own area

Characteristic of Braj Bhākhā

Braj Bhākhā is more typically Western Hindī than is literary Hindōstānī, and is also more archaic The latter dialect, based on the form of speech employed in the north-west corner of the Western Hindī area, is strongly influenced by Pañjābī It follows the latter language, more especially, in the preference for the termination *ā* for strong masculine tadbhava nouns, adjectives, and participles, and in employing only one form of the future tense, that made by suffixing *gā*. In Braj Bhākhā *au* is generally preferred to *ā*, and, though *gau* is also employed to express the future, a form of which the characteristic letter is *h* is more commonly met with The future made with *gā* or *gau* extends over all the north of India from the Panjab to Bihar In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihar it is only met in sporadic instances

The archaic nature of Braj Bhākhā is well illustrated by the occasional retention of a neuter gender In most of the dialects of northern India this gender has nearly altogether disappeared,—nouns, which in former days were neuter, having as a rule become masculine In Braj Bhākhā, however, it is occasionally preserved For instance, the infinitive was originally a neuter, hence, in Braj Bhākhā we have not only the usual masculine form, e g , *mār^anau* (Hindōstānī, *mār^anā*), to strike, but also, and more usually, the neuter form *mār^anaũ* In the rural dialects this retention of the neuter is more widely spread than in the Braj Bhākhā of literature, for instance, we have the neuter word *sōnaũ* or *sōnõ̃*, gold , and even a neuter adjective in phrases like *ap^anaũ* (or *ap^anõ̃*) *dhan*, his own wealth

I have said above that Braj Bhākhā generally prefers the termination *au* to the *ā* of Hindōstānī Towards the east of the area in which the dialect is spoken, there is a tendency to pronounce this *au* as *ō*, after the Kanaujī fashion I shall, henceforth, treat these terminations *au* and *ō* as convertible terms The standard Braj of Muttra, the Doab, and Rohilkhand, does not use this *au* termination for nouns substantives In the case of these it takes the termination *ā*, not *au* Thus, *ghōṛā*, not *ghōṛau*, a horse The oblique form singular and the nominative plural of these nouns ends in *ē*, also as in Hindōstānī As we go south of Muttra, however, we find these nouns ending in *au* or *ō*, and, moreover, the oblique form singular and the nominative plural ends in *ā*, not *ē*,—an idiom which is borrowed from Rājasthānī Adjectives (including genitives and participles), on the other hand, universally end in *au* or *ō* Thus, standard Braj, *ghōṛē-kau*, southern Braj, *ghōṛā-kau*, of a horse , *bhalau*, good , *chalyau*, gone Besides *aũ*, corresponding to the Hindōstānī *õ̃*, nouns have an oblique plural in *n* or *n*, as in *ghōran-kaũ*, or *ghōṛan-kau*, of horses

The pronouns show many divergencies from standard Hindōstānī. These will be described later on, when dealing with the grammar Here it will suffice to draw attention to the frequent use of the word *haũ*, meaning 'I'

As regards verbs, the present tense of the auxiliary does not differ materially from Hindōstānī, but this is not the case with the past tense which is *hau* or *hutau*, not *thā*, (I) was.

In the active verb, the present participle ends in *tu* or *t* (e g, *mārata*, or *mārat*, striking), not in *tā*, as in the Hindōstānī *mār'tā* The past participle of standard Braj is very characteristic It ends in *yau*, as in *māryau*, struck As we go eastwards, there is a tendency to drop the *y*, so that we have forms like *chalau*, *chalō* On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchhyau*, good, *tihāryau*, your The *y*, which properly belongs only to the past participle, is a survival of an old Sanskrit ? The stages may be represented as follows —Sanskrit, *māritakah*, Prakrit, *māridaō*, *māriaō*, *māriau*, Braj, *māryau*

The tense which in Hindōstānī is often called the aorist and is usually employed as a present subjunctive, is in reality an old present indicative, the meaning of which has been specialised In Braj Bhākhā it is quite common to find it used in its original meaning of a present indicative When it is desired to define the meaning of this tense, so as to make it a present definite, this is done by adding to it the present tense of the verb substantive Thus, *haũ māraũ-haũ*, I am striking, *tũ māraī-haī*, thou art striking Another form of the present definite is made with the present participle, as in ordinary Hindōstānī Similarly the imperfect tense is made with the present participle, but in some parts of the Braj Bhākhā area we find another set of forms of the imperfect made by adding the past tense of the verb substantive to what is usually identified[1] as the third person singular of the simple present for all persons and numbers Thus, *māraī-hau*, I, thou, or he was striking, *māraī-hē*, we, you, they were striking

The future tense of Braj Bhākhā may be formed by adding *gau* to the simple present, thus, *māraũ-gau*, thus following Hindōstānī. The more usual method is, however, to add *ih* or *aih* to the root, and then to suffix the same terminations as those of the simple present Thus, *mārihaũ*, I shall strike This tense is derived directly from the ancient Sanskrit The steps are Sanskrit, *mārishyāmi*, Prakrit, *mārissāmi*, *mārihāmi*, *mārihaũ*, Braj Bhākhā, *mārihaũ* It is thus seen that the Braj Bhākhā future is identical with the latest form of the Prakrit future

Literature

Braj Bhākhā has a long and illustrious roll of authors The earliest work with which I am acquainted is the Prithīrāj Rāsau of Chand Bardāī Chand states himself that he was born at Lahore, and he was the most famous of the Rajput bards Nevertheless he wrote neither in Pañjābī nor in Rājasthānī, but in an old form of Braj Bhākhā He was the court poet of Prithīrāj Chauhān of Delhi, the last of the great Hindū monarchs, who was conquered and slain by the Muhammadan invaders under Shahābu'd-dīn in the year 1192 A D In the Prithīrāj Rāsau, Chand celebrates his master's exploits These took place mainly in the middle Doab and the north of Rajputana and Bundelkhand, so that the employment

[1] I say 'usually identified, but the identification is not, in my opinion, correct I look upon *māraī* as an old locative of a verbal noun, 'on striking Thus, *māraī-hau* means 'I thou, or he was on striking' (cf English a striking) An exactly similar idiom is found in the Magahī dialect of Bihārī

of Braj Bhākhā is not surprising The language is so old that parts of it are actually pure Prakrit Unfortunately the value of the work either as a historical document or for linguistic study is discounted by the fact that grave doubts exist as to its genuineness It is in any case certain that it contains copious interpolations The poem has not yet been critically edited in its entirety, but the Nāgarī Prachārinī Sabhā of Benares has undertaken the task, and a good edition is now (1812) becoming available to students.

The Krishna cult of Braj

During the fifteenth century there was current in northern India a system of Vishnu-worship, founded by a learned Brāhman, whose date is uncertain, named Vishnu-swāmī The incarnation of the deity which was principally adored was that of Krishna conjointly with that of his spouse Rādhā Vishnu-swāmī preached to Brāhmans only, and his teaching was not promulgated as a popular religion,—his followers were a select few At the end of the fifteenth century, a Tailinga Brāhman named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Krishna, and introducing it to the mass of the people The faith centred round Mathurā —in other words, the Braj Mandal,—the scene of the sports of the youthful Krishna, and of his amours with Rādhā and the other herdmaidens of Gōkula Here Vallabhāchārya finally settled He left eight famous pupils, who are collectively known as the Ashta Chhāp The most conspicuous of them were Vitthalnāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions and became founders of the illustrious colony of Gōkulastha Gosāīs, filling all the Doab with the music of their songs They employed the Braj Bhākhā dialect as the medium of their verse, and since their time, just as Awadhī has become the language, first of the Gestes of Rāma and. secondly, of all north Indian Epic poetry, so Braj Bhākhā has ever since remained the one suitable vehicle for the praise of Krishna and his divine mistress The Ashta Chhāp had many pupils and many imitators, several of whom have displayed signal command over language, and have succeeded admirably in composing the *padas* which are characteristic of their style,—short mystic love songs in which the love of Krishna for Rādhā is compared to the love of the Supreme Deity for the human soul. The graceful diction, and at the same time the passionate yearning of some of these hymns have not often been surpassed

The greatest of all this group was undoubtedly Sūr-dās (flourished 1550) He was a son of a court singer to the Emperor Akbar, and was blind,—the youngest of seven brothers, of whom six had been killed in battle fighting for the independence of Hindostan. He was a voluminous writer, and his fame chiefly rests upon his well-known Sūr-sāgar a collection of stanzas extending to something like 60,000 lines He justly holds a high place in the ranks of Indian literature He excelled in all styles He could, if occasion required, be more obscure than the Sphinx, and in the next verse be as clear as a ray of light Other writers may have equalled him in some particular quality, but (in his special line) he combined the best qualities of all To European taste there is too much sameness in his narrative style —a sweet evenness, it is true,—to allow him to claim all that Indian devotees would render to him The blind bard of Mathurā was a great poet, but nowhere does he reach to that high nobility of thought which illumines all that his great rival Tulsī-dās of Audh has written

To give a list of Sūr-dās's successors and imitators would be unprofitable, and to describe their work at any length would occupy too much space I content myself with referring to Nābhā-dās (fl 1600), originally a Dōm by caste, the author of the *Bhakt-māl*, a collection of legends about the great Vaishnava reformers, from which some historical matter may be extracted Other famous writers in Braj Bhākhā are Dēva Datt (early 17th century) of Mainpurī, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl 1660), the author of the incomparable *Sat-saī*, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written The *Sat-saī* has aptly been described as the despair of translators and the mine of commentators The ease with which its author inevitably uses the right word in the right place makes translation almost impossible, and the compressed nature of his style,—each couplet being in itself a completely finished miniature,—gives rise to difficulties that afford an irresistible temptation to scholars who are learned men without being poets, and who love to hide what is obscure in the still deeper darkness of paraphrase and commentary.

AUTHORITIES

The first recognition of Braj Bhākhā as a distinct dialect with which I am acquainted is Lallū Lāl's grammar mentioned below, which was published in 1811 The early Jesuit Missionaries do not seem to have been acquainted with it, nor is it mentioned in old collections of language-specimens such as the *Sprachmeister* In the following list I mention only those grammars and other aids to the student which deal directly with the dialect Full information regarding other works in Braj Bhākhā will be found in the general bibliography of Western Hindī

The only translation of the Scriptures into Braj Bhākhā with which I am acquainted is the 'Braj' version of the New Testament by the Serampore Missionaries (Carey and Chamberlain, 1818—1833)

GRAMMARS, DICTIONARIES, AND READING-BOOKS

LALLŪ LĀL,—*General principles of Inflection and Conjugation in the Braj B,hak,ha, or the Language spoken in the country of Braj, in the District of Goaliyur, in the Dominions of the Raja of Bhurtpoor, as also in the extensive countries of Bueswara, Bhudawur, Unter Bed, and Boondelkhund Composed by Shree Lulloo Lal Kub, B,hak,ha Moonshee in the College of Fort William* Calcutta, 1811

GARCIN DE TASSY,—*Anecdote relative au Braj Bhakha, traduite de l'Hindoustani Journal Asiatique*, xi (1827), p 298

GARCIN DE TASSY,—*Rudiments de la langue Hindoui* Paris, 1847

GARCIN DE TASSY,—*Hindi Hindui Muntakhabat Chrestomathie Hindie et Hindoue a l'usage des Élèves de l'École spéciale des Langues Orientales Vivantes pres la Bibliotheque Nationale* Paris, 1849

GARCIN DE TASSY,—*Tableau de Kaliyug ou de l'Âge du Fer, par Wischnu Dás, traduit de l'Hindoui Journal Asiatique*, iv xix (1852), p 551

PRICE, W ,—*Selections, Hindee and Hindoostanee, to which are prefixed the rudiments of Hindee and Braj Bhakha Grammar* Calcutta, 1827, 2nd Edition, 1830

BALLANTYNE, J R ,—*Hindī and Braj Bhākhā Grammar* London, 1839, 2nd Edition, *ib*, 1868

BALLANTYNE, J R ,—*Grammar of the Hindustani Language, with brief Notices of the Braj and Dakhani dialects* London, 1842

BATE, J D ,—*A Dictionary of the Hindee Language* Benares, 1875 Contains many Braj Bhākhā forms

KELLOGG, REV S H, D D, LL D,—*A Grammar of the Hindī Language, in which are treated the High Hindi, Braj, etc, with copious philological Notes* 1st edition, 1876, 2nd edition, London, 1893

'ARYA,'—*Hindi Grammar in Hindi and English, in which is treated the Braj Dialect with illustrations from the Rāmīti by Arya* Benares No date

Grammar.

A skeleton grammar of the Braj Bhākhā dialect is given below In writing it, I have presumed that the reader is acquainted with the principles of standard Hindōstānī. The following additional information will be found of use. For the sake of completeness much is a repetition of matter in the preceding pages

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadaurī country, the letter *r* when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are *maddu* for *mard*, a man: *majjāu*, for *mar-jāu*, die (imperative); *mattũ*, for *marat-hũ*, I am dying, *naukannu-sũ*, for *naukʰranu-sũ*, to the servants (after a verb of saying). In Aligarh we meet a similar elision of *j* in *bhēd dayau*, for *bhēj dayau*, he sent.

The sound of the letter *w* is very indefinite It is often pronounced as *b* Thus, the word for 'he' is as often *bō* as *wō*. The true sound is really something between the two letters. The letter *w* often becomes *m*, especially after a long vowel. Examples are *mahã* (or *bhã*) for *wahã*, there: *charāmatu-ai*, is grazing; *āmatu-ai*, is coming; *manāman*, to celebrate: *jāmẽ*, they may go: *rōmati*, she (was) weeping; *bāman*, fifty-two

Aspirates are very loosely dealt with. They are quite frequently dropped in the verb substantive Thus, in Aligarh, we have, *ũ*, I am; *ē*, thou art, he is; *ẽ*. we are, they are; *au*, you are; *ō*, he was So, we have *hāt* for *hāth*, a hand. *H* is moved in its position in *bhã*. for *wahã*. there; *bhaut*, for *bahut*, much; and *lulaph*, for *qufl* a bolt

In Aligarh we have *ly* changed to *ch* in *chõ*, for *kyõ*, why.

Except in the Braj Mandal and the adjacent country, the diphthong *au*, which is so characteristic of Braj Bhākhā, is very commonly changed to *ō* In fact, over the whole area these two letters may be looked upon as mutually convertible Thus, *chalyau* or *chalyō*, he went

Attention has already been drawn to the fact that in Braj Bhākhā, strong masculine adjectives (including genitives and participles) of *a*-bases, end in *au*, as in *bhalau*, good; *ghar-lau*. of the house; *chalyau*, gone In the Braj of the Braj Mandal, and of the country to its north and east, this is not the case with substantives These end in *ā*, as in Hindōstānī. Substantives end in *au* or *ō* only in the south country bordering on Rajputana. In the same part of the country, these substantives form their oblique singulars in *ā*, and their oblique plurals in *ã*, and we meet sporadic instances of this further north. Thus even in Muttra. we find *thōrē dinã pāchhē*, after a few days, in which *dinã* is used instead of the regular Braj Bhākhā form *dinan* These oblique forms in *ā* and *ã* are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in *ai* or *ē*, and their oblique plurals in *an* or *ani* Thus *ghōrā*, a horse; *ghōrau-lau* or *ghōrē-lau*, of a horse; *ghōrai* or *ghōrē* horses; *ghōran-lau* or *ghōrani-lau*, of horses There is one important group of exceptions Nouns of relationship, even when their nominatives end in *ā*, have the Rājasthānī oblique forms everywhere Thus in Muttra we have *dō chhōrā* (not *chhōrē*), two sons: again, *lōkʰrē bētā-nē*, by the younger son

The letter *ē* added to a noun gives the force of the indefinite article (compare the Persian idiom) Thus, *janē-lau*, of a certain man; *naukʰrē* (Muttra). a servant

There is the usual locative in *ē*, which is found all over northern India, as in *gharē*, in a house There is also an instrumental in *ō* or *ō̃*, as in *bhūkhō* or *bhūkhō̃*, (I die) of hunger

The postposition of the case of the agent is usually *nẽ* or *naĩ* Occasionally we meet the form *nu*, as in *tum-nu mah°mānī karī-ē* (Aligarh), you have given a feast This postposition is the origin of another instrumental case in *n*, *nī*, or *nu*, according to locality Thus, *bhūkhan*, *bhūkhanī*, or *bhūkhanu*, by hunger This instrumental in *an* has become confused with the oblique plural in *an*, which has an altogether different derivation, and hence an *ī* or a *u* is often suffixed to this oblique plural form which has no business to be there Thus, besides *ghōrān*, we have *ghōranī*, and besides *gharan*, we have *gharanu* Similarly we meet *majūranu-kau*, of servants, *kamēranu-kũ*, to workers, and many other such forms

Now and then we meet with instances of other old case forms, such as *rājai* (Aligarh), the accusative-dative of *rājā*, a king So we have the termination *u* added to the nominative of weak *a*-bases, as in *gharu* for *ghar*, a house Indeed, this termination is often used in the oblique cases as well, where, however, its derivation is different

There are several instances of the survival of the neuter gender. These have been dealt with *ante* on p 72, and need not be again discussed

Adjectives which end in *au* often follow, in the south, the example of the past participle, and insert a *y* Thus, *āchhyau*, good, *mēryau*, my, *tihāryau*, your

The accusative-dative of the personal pronouns often takes the forms *mōē*, *tōē*, and *wāē*, in different varieties of spelling The final *ē* of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two Thus, *mō-ũ-ē*, me also In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz, *gu* or *gwa*, he, that, oblique singular *gwā* Nominative plural *gwē*, oblique plural *gunī* Connected with it is *gwã̃* or *ngwā*, there Another demonstrative pronoun which we meet is nearly the same in form as the relative pronoun. In Aligarh and the east it takes the form *jī*, and means 'this' To the south it takes the form *jē*, and means 'that' Similarly we have words like *jhã̃* meaning 'here' or 'there,' according to locality, and *jab*, the equivalent of *tab*, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial *h* of the auxiliary verb is dropped Here I may also draw attention to the following forms found in the Doab *Nī-ũ̃*=I am not *Hai* is used for *hwai*, having been, and *hatu-ē*, a nearly pure Kanaujī form, for 'he is' In the definite present, when the *h* of the verb substantive is elided, the latter is sometimes combined with the present participle, as in *mai°tũ̃*, for *mai at-hũ̃*, I am dying This may be further contracted in the east to *mattũ̃*

The tense which in ordinary Hindōstānī is commonly used in the sense of a present conjunctive is, in Braj Bhākhā, quite commonly employed in its original meaning as a simple present Thus, *māraũ*, I strike, as well as 'I may strike' When the verb substantive is appended to this tense, we get another form of the definite present, as in *māraũ-haũ*, I am striking

Another method of making a definite present and an imperfect is to take a verbal noun in *ai* or *ē*, and to append to it the appropriate auxiliary Thus, *mārai-haũ* or *mārē-haũ*, I am striking *mārai-hai*, or *mārē-hau*, I was striking The *mārai* remains unchanged through all numbers and persons

Attention has been drawn, on pp 69 and ff, to the fact that the *y* of the past participle is commonly dropped in the east, as we approach Kanaujī.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), *lōhᶻrē bētā-nē chalyau*, the younger son went away This is, of course, quite contrary to the use of standard Hindōstānī, but is justified by the practice of Sanskrit The verb is to be considered as impersonal, and the above sentence is literally 'it was gone by the younger son' In Sanskrit it would be *laghunā putrēna chalitam*

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with *bāt* understood Thus, *kahī*, he said, literally 'the word (*bāt*) was said by him.'

BRAJ BHĀKHĀ SKELETON GRAMMAR.

BRAJ BHĀKHĀ SKELETON GRAMMAR.

I.—DECLENSION.

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing.				
Nom.	[illegible], a horse	[illegible], a house	[illegible], a woman	[illegible], a word
Obl.	[illegible]	[illegible]	[illegible]	[illegible]
Plur.				
Nom.	[illegible]	[illegible]	[illegible]	[illegible]
Obl.	[illegible]	[illegible]	[illegible]	[illegible]

Postpositions—

Agent, [illegible]

Acc.-Dat. [illegible]

Abl.-Instr., [illegible]

Gen., [illegible]

Loc., [illegible]

Adjectives are as in ordinary Western Hindi, except that strong [illegible]

PRONOUNS.

	I.	Thou.	He, that.	This.	Who.	That.	Who?	What?
Sing.								
Nom.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Obl.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Acc.-Dat.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—
Gen.	[illegible]	[illegible]	—	—	[illegible]	[illegible]	—	—
Plur.								
Nom.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—
Obl.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—
Acc.-Dat.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—
Gen.	[illegible]	[illegible]		—	—	—	—	—

[illegible] 'Anything' [illegible] 'Self' [illegible]

	Sing	Plur
1	*haũ*	*haĩ*
2	*hai*	*hau*
3	*hai*	*haĩ*

Past, I was Sing masc *hau*, *hõ*, fem *hī* plur masc. *hẽ* or *hẽ*, fem *hī* We also meet the Kanauji form *hutau*, *hutī*, *hutẽ*, *hutī* Neither of these changes for pers..

B Active Verb —Infinitive, *māran*, *mār*ⁿ*nau* or *mār*ⁿ*naũ*, obl *mār*ⁿ*nā* or *nai*, or *māribau* or *māribaũ*, obl *māribā* or *-bai* to strike For *māribau*, we have often *mār*ⁿ*bau*

Present Participle, *māratu*, *mārat*, striking

Past Participle, *māryau*, struck

Conjunctive Participle, *māri*, *māri-kai*, *māri-kari*, having struck The final *i* in all these words (except *kai*) is sometimes omitted Sometimes we find *kā* instead of *kai*

	Present Indicative or Subjunctive, I strike, or I may strike		Future, I shall strike	
	Sing	Plur	Sing	Plur
1	*māraũ*, *mārũ*	*māraĩ*, *mārahĩ*	*mārihaũ*, *māraihaũ*, *māraũgau*, *mārũgau*	*mārihaĩ*, *māraihaĩ*, *māraĩgai*
2	*mārai*, *mārahi*	*mārau*, *mārahu*	*mārihai*, *māraihai*, *māraigau*	*mārihau*, *māraihau*, *māraugu*
3	*mārai* *mārahi*	*māraĩ*, *mārahĩ*	*mārihai*, *māraihai*, *māraigau*	*mārihaĩ*, *māraihaĩ*, *māraĩgai*

Imperative, *mār*, *mārahi*, *māri*, strike thou, *mārau*, strike ye, *māriyō*, *māriyai*, *mārīyai*, be good enough to strike

Other tenses are formed on the analogy of Literary Hindi See, however, Borrowed Tense below

C Irregular Verbs These are,—

hōnaũ, to become Infinitive, *hōnaũ* or *hwaibaũ*, past participle, *bhayau* (masc obl *bhayē*, or *bhaē*; fem *bhayī* or *bhaī*), conj part., *hwai*, *hwai-kai*, etc., present, *hōũ*, etc, future, *hwaihaũ*, *hōihaũ*, *hōũgau*, etc The rest is regular, except that the 2nd pl future may be *haugā*, and the past participle is occasionally *hūt*

dēnaũ, to give Infinitive, *dēnaũ* or *daibaũ*; past participle, *diyau* or *dayau* (masc obl *dayē*, *daē*; fem *dayī* or *daī*), or *dinhau* or *dīnau*), pres *dēũ*, etc; future, *daihaũ*, *dēũgau*, etc

lēnaũ, to take Like *dēnaũ*, substituting *l* for *d*

ṭhānⁿnaũ, to appoint Past participle, *ṭhayau* (masc. obl *ṭhayē*, *ṭhaē*; fem *ṭhayī*, *ṭhaī*)

karⁿnaũ, to do Infinitive, optionally *kīnaũ*, past part, *karyau*, *kiyau*, *kīnhau* or *kīnau* conj part, *kai kai* or *kari-kai* future, *karihaũ* or *kaihaũ*

jānaũ, to go Past participle, *gayau* (masc obl *gayē* or *gaē*; fem *gayī* or *gaī*)

D Passive —This is usually formed as in standard Hindi by compounding the past participle with *jānaũ* A passive is sometimes formed adding *iy* to the root Thus, *māriyai*, he is being beaten

E Borrowed Tense —Braj Bhākhā sometimes uses the Rājasthānī method of forming a definite present, by adding the verb substantive the simple present instead of the present participle Thus, instead of *māratu haũ*, etc., I am striking, we may have,—

	Sing	Plur
1	*māraũ-haũ*	*māraĩ-haĩ*
2	*mārai-hai*	*mārau-hau*
3	*mārai-hai*	*māraĩ-haĩ*

F Causal Verb —This is formed by adding *āiw* for the causal and *ᵉwāiw* or *ᵉwā* for the double causal. Thus, *chalⁿnaũ*, to go, *chalāiwⁿnaũ*, to cause to go, *chalⁿwāiwⁿnaũ* or *chalⁿwānaũ*, to cause to cause to go. Sometimes *āiw* is shortened to *ᵉw* Thus, *pujāiwai* or *pujⁿwai*, he causes to be full. In the past participle, the final *w* is often omitted. Thus, *bulāyau* (for *bulāwyau*), he called

KANAUJĪ

Name of the Dialect

Kanaujī takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad That city is one of the most ancient in India. under the name of Kanyā-kubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Rāmāyana and the earlier Arab geographers describe it as the chief city of India In the middle of the 5th century A D it fell into the hands of the Rāthōi Rajputs The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rājpūt epic of Chand Baidāī, and in the Alhā-Ūdal cycle described under the head of Bundēlī In 1193-94 Jaichand was defeated and slain by the Musalmāns, and Kanauj became a portion of the Muhammadan Empire of India Throughout its history, the city also gave its name to its dependencies and to the surrounding district, and Kanaujī therefore means, literally, the dialect of the old kingdom of Kanauj

Where spoken

At the present day, Kanaujī is spoken in its greatest purity in the Doab districts of Etawah and Farukhabad, and, north of the Ganges, in Shahjahanpur It is also found in Cawnpore and Hardoi, but in the latter district it is more or less mixed (according to locality) with the Awadhī dialect of Eastern Hindī spoken to its east, and in the former it shows signs of the influence not only of Awadhī, but of Bundēlī North of Shahjahanpur, in Pilibhit we also find Kanaujī, but here it is mixed with Braj Bhākhā

Language Boundaries

Kanaujī is bounded on the west and north-west by Braj Bhākhā and on the south by Bundēlī Both of these are, like Kanaujī, dialects of Western Hindī On its east and north-east it has the Awadhī dialect of Eastern Hindī

Varieties

The area over which Kanaujī is spoken is not a large one, and near the borders it is influenced by neighbouring dialects In the tract in which pure Kanaujī is spoken there are few variations The only important one is that, north of the Ganges and in Cawnpore, there is a tendency to add a short *i* to a word ending in a consonant Thus, *dēti* (masc), not *dēt*, giving, *bādi*, not *bād*, after I have already said that in Cawnpore and Hardoi the dialect is mixed This is specially the case in Eastern Hardoi (in the Tahsīl of Sandila), where it is difficult to say whether the language is Awadhī or Kanaujī The same is the case in Cawnpore, and in that district, in the tract on the bank of the Jamna opposite the district of Hamirpur, the language is so influenced by the Bundēlī of the latter district that it has a special name of its own, Tirhārī, or the language of the river bank There is also a Tirhārī spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhī

Number of Speakers.

The number of speakers of Kanaujī is reported to be as follows —

Name of District	Number of speakers
Farukhabad	712,500
Etawah[1] .	351,000
Carried over	1,063,500

[1] Number given for Etawah is probably too small

Name of District	Number of speakers.	
Brought forward	1,063,500	
Hardoi (except Sandila)	880,500	
Shahjahanpur	825,000	
Pilibhit	432,500	
		3,201,500
Mixed dialects—		
Cawnpore Kanaujī	1,090,000	
Cawnpore Tirhārī	40,000	
Hardoi (Sandila)	150,000	
		1,280,000
TOTAL		4,481,500

Literature.

As a literary language Kanaujī has been overshadowed by its more powerful neighbour Braj Bhākhā The district in the Kanaujī area which has produced the most famous authors is Hardoi, where the towns of Pihānī and Bilgrām, especially the latter, were the homes of many distinguished writers Most of these were Musalmāns, and wrote in Arabic and Persian, but Hindū and Muhammadan writers in the vernacular were not wanting

The town of Tikmapur or Tikwanpur is in the district of Cawnpore Here, in the middle of the 17th century, flourished four celebrated brothers, Chintāmani Tripāṭhī, Matirām Tripāṭhī, Bhūkhan Tripāṭhī, and Nīlkanth Tripāṭhī They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day

Authorities

The only work dealing with Kanaujī which I have seen is Mr Kellogg's Hindī grammar The Serampore Missionaries published a version of the New Testament in Kanaujī in the year 1821 The dialect employed differs considerably from that illustrated in the following pages.

Grammar

As elsewhere stated, Kanaujī differs but slightly from Braj Bhākhā It prefers the termination *ō* to the *au* of that dialect *Ō*, however, also occurs in some forms of Braj Bhākhā Both dialects are fond of adding *u* to the end of nouns which in ordinary Hindōstānī terminate in a consonant This is, perhaps, more common in Kanaujī, which also, north of the Ganges, sometimes puts *i* instead of *u*

With reference to the accompanying skeleton grammar of Kanaujī the following additional facts may be noted —

As in other dialects there is a tendency to drop *h* between two vowels Thus, 'I will say' is *kaihaũ* for *kahihaũ*

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindī end in *ā*, in Kanaujī end in *ō* Thus, Hindī *chhōṭā*, Kanaujī *chhōṭō*, small Strong masculine substantives, however, end in *ā*, and this *ā* is in some cases (mostly nouns of relationship) not changed to *ē* in the oblique singular Thus, *larikā*, a son, *larikā-kō* (not *larikē-kō*), of a son

Weak masculine tadbhavas, which in Hindī end in a silent consonant, in Kanaujī optionally end in *u* Thus, Hindī *ghar*, Kanaujī *ghar* or *gharu*, a house This termination *u* is optionally retained in the oblique singular, as, *ghar-kō* or *gharu-kō*, of a house

As regards Demonstrative Pronouns, these are, in Standard Hindī, *wah* and *yah*, and in Bundēlī, *bō* and *jō* Kanaujī fluctuates between the two forms We have *wahu* as well as *bau*, he, that, and *yahu* as well as *jau*, this

We sometimes find the past tense of a *neuter* verb used impersonally with the subject in the agent case Thus, *larikā-nē chalō-gaō*, by the son it was gone away, *i e*, the son went away This is, of course, opposed to the rules of Standard Hindī Note how verbs of saying, asking, etc, are used in the *feminine* of the past tense, agreeing with *bāt* understood. Thus, *us-nē kahī*, he said; *us-nē pūchhī*, he asked

The past tenses of *dēnā*, *lēnā* and *jānā* are, as in Bundēlī, *daō*, *laō*, *gaō* The past tense of the verb substantive is *rahõ*, *hatō*, or *thō*. In Bundēlī it is *rahõ*, *hatō*, or *tō*, and in Braj Bhākhā, *rahaũ*, *hutau*, or *hau*

KANAUJĪ SKELETON GRAMMAR.

I —DECLENSION —

	Masculine		Feminine	
	Strong	Weak	Strong	Weak
Sing Nom	*ghōṛā*, a horse	*ghar* or *gharu*, a house	*nārī*, a woman	*bāt*, a word.
Obl	*ghōṛā, ghōṛē*	*ghar, gharu*	*nārī*	*bāt*
Plur Nom	*ghoṛā, ghōṛĕ*	*ghar, gharu*	*nārī̃*	*bātĕ*
Obl	*ghōṛan*	*gharan, gharun, gharanu*	*nārin*	*bātan*

Postpositions—

Agent, *nē*

Acc -Dat , *kō, kā̃*

Abl -Instr., *sē, sĕtī, san, tĕ, tē, kari, kar-kē*

Gen , *kō* (obl *kē*) , fem. *kī*

Loc , *mĕ, maī, mā̃, mō̃, par, lō̃*

To form the plural, *hwār* or *hwāru* is sometimes added to both nouns and pronouns

The oblique plural is sometimes used in the sense of the singular Thus, *jādā dāman-kō*, of great value We sometimes meet an instrumental singular in *ō̃* or *an*, as in *bhūkhō̃* or *bhūkhan*, by hunger, and a locative in *ē*, as *gharē*, in a house

Adjectives as in ordinary Hindī, except that strong masculine forms end in *ō* instead of *ā*

PRONOUNS

	I	Thou	He, that	This.	Who	That	Who?	What?	Anyone.
Sing Nom	*maī*	*tū*	*wahu, wuhi, uhi, bau, bahu*	*yahu, yihu, ihu, yau, jau, jahu*	*jaun, jaunu, jō*	*taun, taunu, sō*	*kaun, kaunu, kō*	*kahā, kā*	*kōū, kōī, kaunau*
Obl	*mō*	*tō*	*uhi, bahi, wā*	*ihi, yā*	*jehi, jā*	*tehi, tā*	*kehi, kā*	*kāhē*	*kaunau, kisū*
Acc-Dat.	*mohi*	*tohi*	*usē, usai*	*isē, isai*	*jisē, jisai*	*tisē, tisai*	*kisē, kisai*		
Gen.	*mērō*	*tērō*							
Plur Nom	*ham*	*tum*	*wē, wai, bē*	*jē, jai*	*jaun, jō*	*sō*	*kō*		
Obl	*ham*	*tum*	*un, unhō̃*	*in, inhō̃*	*jin, jinhō̃*	*tin, tinhō̃*	*kin*		
Acc.-Dat.	*hamē, hamaī*	*tumhē, tumhaī*	*unhē, unhaī*	*inhē, inhaī*	*jinhē, jinhaī*	*tinhē, tinhaī*	*kinhē, kinhai*		
Gen	*hamārō*	*tumhārō*							

To any of these plurals *hwār* or *hwāru* may be added Thus, *ham-hwār*, we

'Anything' is *kachhū* or *kuchhō*, indeclinable

In the personal pronouns, the plural is often used in the sense of the singular

The Reflexive Pronoun is *āp* or *āpu*, genitive *apan, apanu*, or *ap*ⁿnō

II —CONJUGATION A. Auxiliary Verbs, and Verbs Substantive—

Present, I am.

	Sing	Plur
1	*hū*	*haī, haī-gē*
2	*hai, hai-gō*	*hō, hō gē*
3	*hai, hai-gō*	*haī, haī-gē*

Past, I was *Thō* or *hatō*, fem. *thī* or *hatī* , Plur , *thē* or *hatē*, fem *thī̃* or *hatī̃* Or *mai rahō̃*, etc., like *mārō̃*, below

B Active Verb—

Infinitive,—*māran, māranu, mārⁿnō*, or *māribō* (obl *māribē*), to strike.

Present Participle,—*mārat* or *māratu*, striking

Past Participle,—*mārō*, struck.

Conjunctive Participle,—*mārī-kē* or *mārī kē*, having struck

Present Indicative and Subjunctive, I strike or I may strike

	Sing	Plur
1	*mārō̃, mārū̃*	*mārē*
2	*mārē*	*mārō*
3	*mārē*	*mārē*

Future, I shall strike.

	Sing	Plur
1	*mārihaū, mārihō̃, mārihū̃, mārō̃gō*	*mārihaī, mārē̃gē*
2	*mārihai mārēgō*	*mārihō, mārōgē*
3	*mārihai, mārēgō*	*mārihaī, mārēgē*

Imperative,—sing *mār* , plur *mārō* , respectful, *mārīyō, mārīyē* Other tenses are formed on the analogy of Braj Bhākhā, substituting *ō* for *au* in masculine terminations

C Irregular Verbs These are,—

hōn, to become Past participle, *bhayō* or *bhaō* Other forms regular

dēn, to give, and *lēn*, to take Past participles, *daō* and *laō*, respectively Other forms regular

jān, to go Past participle, *gayō* or *gaō*

karan, to do, and *marran*, to die, are usually regular Thus, past participles, *larō* and *marō*

D and E —The passive is formed as in Braj Bhākhā. So also, like that dialect, Kanaujī occasionally borrows its definite present from Rājasthānī

BUNDĒLĪ OR BUNDĒLKHANDĪ.

As its name implies, Bundēlkhandī is the language of Bundelkhand 'Bundēlī' signifies the language spoken by the Bundēlās, who are the principal inhabitants of that country According to the *Gazetteer of India*, Bundelkhand is the tract 'lying between the river Jamna on the north, the Chambal on the north and west, the Jabalpur and Saugor Divisions of the Central Provinces on the south, and Rewa or Baghelkhand and the Mirzapur Hills on the south and east' Politically this area includes the British districts of Banda, Hamirpur, Jalaun, and Jhansi, so much of the Gwalior Agency of Central India as consists of the home districts of the State of Gwalior, the whole of the Bundelkhand Agency, and a small portion on the west side of the Baghelkhand Agency. The area in which Bundēlī is spoken does not altogether coincide with this definition In the first place the dialects spoken in the district of Banda are not Bundēlī They are broken forms of the Baghēlī dialect of Eastern Hindī, and have been described under that language[1] The River Chambal forms the northern and western boundary of the State of Gwalior On the north, Bundēlī not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions of each On the west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj Bhākhā, and various forms of Rājasthānī On the south it extends far beyond the nominal boundaries of Bundelkhand It is spoken not only in the districts of Saugor and Damoh and in the eastern portions of Bhopal, all of which, like the south of the Bundelkhand Agency, lie on the Vindhyan plateau, but is the vernacular of the districts of Narsinghpur and Hoshangabad which lie in the Narbada Valley, and, still further south, on the Satpura plateau, of the district of Seoni On the same plateau it is spoken in a broken form by the Lōdhīs of Balaghat and over the centre of the district of Chhindwara, and a large number of its speakers have even found their way into the great Nagpur plain and are heard speaking a mongrel *patois* in the district of Nagpur, the proper vernacular of which is Marāthī We may say roughly that it is spoken by nearly seven millions of people, and over an area of nineteen thousand square miles

Area in which spoken

Bundēlī is bounded on the east by the Baghēlī dialect of Eastern Hindī, on the north and north-west by the closely related Kanaujī and Braj Bhākhā dialects of Western Hindī, and, in Hamirpur, by the Tirhārī form of Baghēlī spoken on the south bank of the Jamna; on the south-west by various dialects of Rājasthānī, the most important of which is Mālwī, and on the south by Marāthī It merges gradually, without any distinct boundary line, through some mixed dialects into Eastern Hindī, Kanaujī, Braj Bhākhā and Rājasthānī, but there is no merging into Marāthī, although there are some broken dialects which are mechanical mixtures of the two languages

Language Boundaries

Bundēlī is, on the whole, a very homogeneous form of speech There is one uniform type current over the greater part of the area in which it is heard Natives, who are very quick to notice

Varieties

[1] See Vol. VI, pp 142 and ff

slight variations of dialect, maintain that there are two or three sub-dialects to which they have given special names, but the differences are only very unimportant local peculiarities There are, however, towards the north of the Bundēlī tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south The varieties of the standard Bundēlī which are recognised by natives are called Pãwārī, Lodhāntī or Rāṭhōrā, and Khatōlā Pãwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pãwār Rājpūts are numerous Lodhāntī or Rāthōrā is the dialect spoken in the Rāth Pargana of Hamirpur, and the neighbouring portion of Jalaun, where the Lōdhīs are in a majority In the heart of the Hamirpur district, and adjoining the Rāth Pargana, lie the Bāwan Chaurāsī Pargana of the Charkhari State, the Sarila State, and the Jigni Jagir, all falling politically under the Bundelkhand Agency The same dialect is also spoken in them Khatōlā is the form of Bundēlī spoken in the south-east of the Bundelkhand Agency and in the neighbouring part of Baghelkhand, *i e*, in the Panna State and its neighbourhood The same form of speech is also found in the adjoining district of Damoh in the Central Provinces

The mixed dialects are Banāpharī, Kundrī, Nibhattā, on the east, shading off into Eastern Hindī, and Bhadaurī, on the west, shading off into Braj Bhākhā Of these Banāpharī is the most important It is spoken in the south-east of the Hamirpur district, and in the north-centre and east of the Bundelkhand Agency Here the Banāphar Rajputs are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India The Banāpharī sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghēlī idioms that I have been compelled to describe it under that language (*ante*, Vol. VI, pp 155 and ff). That of the Bundelkhand Agency though borrowing freely from Baghēlī is in the main Bundēlī, and is dealt with here[1] Kundrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur The Kundrī on the Banda side of the river is based on Baghēlī, and has been described under that language (*ante*, Vol VI, pp 152 and ff) That on the Hamirpur side is a mixed language, but its basis is Bundēlī, and therefore it is described in the following pages Along the north side of the Hamirpur district, on the south bank of the Jamna, there is a narrow strip of country in which Tirhārī, a mixed dialect based on Baghēlī, is spoken It has been described *ante*, Vol VI, pp 132 and ff This Tirhārī goes on into the district of Jalaun, where it gradually merges into the standard Bundēlī of the district through a form of Bundēlī known as Nibhaṭṭā Bhadaurī or Tõwargarhī is properly speaking the dialect spoken in Bhadāwar and Tõwargarh, on the banks of the Chambal where it separates the Gwalior State from Etawah and Agra On the north side of the river we find it in the country near the Chambal belonging to these two districts and to Mainpurī In Gwalior it extends right down the whole centre of the home districts of the State, having Braj Bhākhā and Rājasthānī to its west, and on its east, to the north Pãwārī (already described) and further south ordinary standard Bundēlī. Standard Bundēlī itself, which is recognised by natives as not being Pãwārī, Lodhāntī, or Khatōlā, is spoken in the rest of the districts of Jalaun and Hamirpur and of the Bundelkhand Agency, in Jhansi and Saugor, together with the portions of Gwalior and Bhopal immediately to their east, and in Seoni, Narsingpur, and Hoshangabad

[1] A full account of Banāpharī will be found on pp 481 and ff, *post*

The broken dialects of the south are not like the mixed ones of the north, as they are not intermediate links each between two neighbouring languages The two languages in each case are there, but as the members of each pair are not closely connected, they do not merge into each other There is, instead, a broken *patois* which is a purely mechanical mixture of the two forms of speech The speakers, who are familiar with both, sometimes use the idioms of one and sometimes of the other, and usually show so strict impartiality that in one sentence they will use the one for expressing a particular idea, and in the next will employ the other for expressing it over again. These broken dialects are Lōdhī, Kōshtī, Kumbhārī, and Nagpurī 'Hindī,' which are Bundēlī mainly mixed with Marāthī, and the Bundēlī of central Chhindwara which is mixed with ordinary Hindōstānī Lōdhī is spoken by the members of the Lōdhī tribe who have settled in Balaghat (compare the Lodhāntī Bundēlī of the north), and Kōshtī by Kōshtīs in Chhindwara, Chanda, and Bhandara Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana Nāgpurī 'Hindī' is the so-called 'Hindī' of the district of Nagpur

Number of Speakers

The following figures show the estimated number of speakers of the various forms of Bundēlī They are based on the census of 1891 —

Name of Dialect	Where spoken	Number of speakers	
Standard	Jhansi	679,700	
	Jalaun	360,129	
	Hamirpur	384,000	
	South-east Gwalior	200,000	
	East Bhopal	67,000	
	Orchha, etc	388,400	
	Saugor	582,500	
	Narsinghpur	363,000	
	Seoni	195,000	
	Hoshangabad	300,000	
	Total Standard		3,519,729
Pāwārī	North-east Gwalior	150,000	
	Datia, etc	203,500	
	Total Pāwārī		353,500
Lodhāntī or Rāthōrā	Hamirpur	98,000	
	Charkhari, etc, in Hamirpur	39,500	
	Jalaun	8,000	
	Total Lodhāntī or Rāthōrā		145,500
Khatōlā	Panna, etc.	569,200	
	Damoh	322,000	
	Total for Khatōlā		891,200
	Total for all varieties of Standard Bundēlī		4,909,929

Name of Dialect	Where spoken	Number of speakers.		
		Brought forward		4,909,929
Mixed dialects of the North-east—				
Banāpharī	North-east Bundelkhand	245,400		
	West Baghelkhand	90,000		
	(Hamirpur, not included in the total	5,000)		
		Total Banāpharī	335,400	
Kundrī	Hamirpur		11,000	
Nibhattā	Jalaun		10,200	
	Total mixed dialects of the North			356,600
Mixed dialect of the North-west—				
Bhadaurī or Tōwargarhī	Gwalior		1,000,000	
	Agra		250,000	
	Mainpuri		8,000	
	Etawah		55,000	
		Total Bhadaurī		1,313,000
Broken dialects of the South—				
Lōdhī	Balaghat		18,600	
Chhindwara Bundēlī	Chhindwara		145,500	
Koshti Dialects			14,692	
Kumbhār Dialects			4,980	
Nāgpurī 'Hindi'	Nagpur		105,900	
	Total broken dialects of the South			289,672
	Total of all forms of Bundēlī			6,869,201

Literature.

Bundēlī has a large literature There is in the first place the well-known epic cycle about Ālhā and Ūdal, still sung all over northern India, and preserved by bards in the Banāpharī dialect These heroes lived in the latter half of the twelfth century A D. and their exploits have been the subject of verse ever since The poet Chand Bardāī, who according to tradition was their contemporary, devoted a whole canto of his famous epic to Prithīrāj's wars with the State of Mahobā, whose champions they were Formal Bundēlī literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar Kēsab Dās, the founder of vernacular rhetoric, was a native of the State of Orchha, and served as an ambassador from Indrajit Singh, its king, to that monarch He flourished at the end of the sixteenth century, and his works are to the present day the acknowledged standard of poetical criticism for the whole of Hindōstān From his time Bundelkhand has produced a long series of writers on poetics From it have sprung many masters whose works are admitted authorities on the art of criticism Perhaps the two best known are Padmākar Bhatt of Banda and Paj'nēs of Panna, both of whom flourished in the early part of the nineteenth century All these could tell how poetry should be written, but none of them were great original poets themselves The school of Bundelkhand shone in analysis rather than in composition The only original writers of importance were Prān-nāth and Lāl Kabi, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century Prān-nāth was a religious reformer who attempted to combine Hinduism with Muhammadanism He was a

voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islām While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic Lāl Kabi wrote the Chhatra Prakāś, an account of the life of his patron Chhattarsāl and of his father Champati Rāy It is noteworthy as one of the few original historical works written by an Indian for Indians

AUTHORITIES

LEECH, MAJOR R, C B,—*Notes on, and a short Vocabulary of the Hinduvee Dialect of Bundelkhand* *Journal* of the Asiatic Society of Bengal, Vol xii, 1843, pp 1086 and ff. Contains a short grammar and a full vocabulary

SMITH, V A,—*Popular Songs of the Hamirpur District in Bundelkhand, N. W P* *Journal* of the Asiatic Society of Bengal, Vol xliv, 1875, Pt I, pp 389 and ff

SMITH, V A,—*Popular Songs of the Hamirpur District in Bundelkhand, N W P* No II ib, Vol xlv, 1876, Pt I, pp 279 and ff

Besides the above, Mr Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundēlī popular songs and a series of notes on the grammar of the dialect which have been freely utilised in the following pages.

Written Character

As elsewhere in Hindostan, both the Nāgarī character and its congener, the Kaithī character, are used in writing Bundēlī

Vocabulary

Bundēlī has several words in its vocabulary which are not met with in ordinary dictionaries Some of these will be found in the specimens and in the standard List of Words and Sentences In addition I give the following from the Bundelkhand Gazetteer :—

Bābā, baṛē bābā, a paternal grandfather
Dāī, a grandmother
Dādā, bhāū, bhaiyā, bāpū, a father
Dīdī, aiyā, māī, a mother
Dudā, a paternal uncle
Kakihī, an aunt, the wife of a *dudā*
Bhaiyā, dāū, dādā, nānā, an elder brother
Bhōbhī, bhaujī, an elder brother's wife
Lahurī, gutuī, a younger brother's wife
Dul'han, lagāī, mahariyā, basahī, jurūā, gotānī, a wife
Dīdī, a sister
Bitiyā, buīyā, chhaunī, a daughter
Lālā, dādū, chhaunā, būā, a son
Phuiwā, buiwā, a mother's sister
Jījā, a sister's husband
Pāhun, nāt, a son-in-law
Sāṛ, sāṛō, a wife's brother
Sahō, ṛāut, mahtaū, a father-in-law
Bhānij, bhainē, a sister's son
Garai, lotiyā, a *lōtā*
Genduiwā, jhāri, karōrā, a *lōtā* with a spout
Thariyā, thār, tāthī, a salver
Batuiwā, a brass vessel for holding water (Hindī *bat'lōhā*)

Khōrā, khor°wā, khoriyā, beliyā, a cup (H *katōrā*)
Kop°rī, a large brass plate (H *parāt*)
Chambū, a brass cup (H *bēlā*)
Kal°sā, a brass water-pot (H *gagarī*)
Tameh°rā, a copper water-pot
Kar ahiyā, an iron pan
Gangal, an earthen vessel (H *kārādār gag°rā*)
Pāndabbā, a betel-box
Sanarsī, tongs (H *sārasī*)

Grammar.—It is hoped that the following sketch of Bundēlī grammar will be found sufficient for understanding the specimens

Pronunciation.—When the vowels *ē* and *ō* are shortened, they become *i* and *u*, respectively Thus from *bētī*, a daughter, we have *bitiyā*, and from *ghōrō*, a horse, *ghur°wā*, not *betiyā* and *ghor°wā* as in the more eastern languages I have no proof of the existence of the short vowels *e* and *o* in Bundēlī, but it is probable that the short *e* occurs in words like *katek*, how many ? The diphthong *ai* is commonly confused with *ē*, and *au* with *ō* Judging from the specimens *ē* and *ō* seem to be the most common pronunciations Thus we find *kēhõ*, for *kaihaũ*, I will say, *jēhē* and also *jaihē*, thou wilt go, and *ōr*, for *aur*, and In the following grammatical notes, when there are authorities for both pronunciations, I shall write *ē* and *ō* respectively, it being understood that when these letters form parts of terminations they can be also written *ai* and *au* respectively The value of other vowels is also fluctuating Thus we find *i* substituted for *a* in *biōbar*, equal to, and the vowel *a* lengthened in *rāyī*, it, fem, remained So also the word for the conjunction 'that' is indifferently written *ki*, *kī* and *kē*

As regards consonants the letter *r* is often substituted for *r*, as in *parō*, he fell, *daur-kē*, having run, and *ghur°wā*, a horse In the word *hakīgat*, truth, a *g* has been substituted for a *k* The most prominent feature, however, is the constant elision of a medial *h* Thus, we have *kaī* or *kayī*, for *kahī*, he said, *ran*, for *rahan*, to remain, *kuābē-kē lāk*, for *kahābē-kē lārk*, fit to be called, *pairā dēō*, for *pahirā dēō*, clothe When a long *ā* precedes the *h*, a following *a* is changed to *u*, as in *chāut*, for *chāhat*, wishing *Rahi-kē*, having remained, becomes *rēi-kē* Other forms of the same verb are *ratī-haī*, they, fem, remain, and *raō-tō*, he had remained In this connexion, note the form *bhaūt*, for *bahut*, much The letter *y*, as an initial, is unknown, its place being supplied by *j* So, also, *b* is substituted for initial *w* Thus, *jō*, for *yah*, this, and *bō* for *wah*, that

Declension.—The use of long forms of nouns, usually in a diminutive or non-honorific sense, is very common Masculine long forms mostly end in *wā*, and feminine ones in *yā* Thus, we have both *ghōrō* and also, more commonly, *ghur°wā*, a horse, *bētī*, and also *bitiyā*, a daughter We also often meet redundant forms in *aīva*, as in *bilaīvā*, a cat, and *chiraīvā*, a bird [1]

[1] Theoretically, every Indo-Aryan noun can have three forms, a short, a long, and a redundant The short form may be either weak or strong In eastern languages, such as Bihārī, all four forms of one and the same noun are commonly found, but, so far as information is available, in the more western dialects such instances have not been recorded, although they probably occur in the mouths of villagers As an example of these different forms, I may quote from Bihārī,—weak short form, *ghōr*, a horse strong short form, *ghōrā*, a horse, long form *ghor°wā*, a horse, redundant form, *ghorauwā*, a horse

Masculine *tadbhava* words,[1] which in Hindōstānī end in *ā*, in Bundēlī usually end in *ō* Thus, Hindōstānī, *ghōrā*, but Bundēlī, *ghōrō*, a horse The only exceptions which I have noted are some nouns of relationship, such as *daddā*, a father, *mōrā*, a son, *kakkā*, an uncle, and long forms like *ghur°wā*

The feminine often has *nī* where standard Hindōstānī has *in*, as in *tēl°nī*, an oilman's wife, but Hindōstānī *tēlin* So *hur°kinī*, a harlot

The declension of nouns closely follows that of Hindōstānī Masculine *tadbhavas* in *ō* form their oblique form singular, and usually their nominative plural, in *ē* The oblique plural ends in *an* We thus get the following forms of *ghōrō*, a horse

	Singular	Plural.
Direct,	*ghōrō*	*ghōrē*
Oblique,	*ghōrē*	*ghōran*

Other masculine nouns remain unchanged in the singular, and in the nominative plural, but form the oblique plural by adding *an* This is the general rule, but some nouns in *ā* form the nominative plural in *ã*, or even in *an* Thus, *hinnā*, a deer, nom plur, *hinnã*; *kuttā*, a dog, nom and obl plural, *kuttan* Feminine long forms in *iyā* form the nominative plural in *iyã*, and the oblique plural in *iyan* Other feminine nouns form the nominative plural in *ẽ*, or, if they end in *ī*, in *ĩ*, and the oblique plural in *an* or *in* All feminine nouns remain unchanged in the singular Examples of these forms taken from the specimens are —

Singular		Plural.	
Direct	Oblique	Direct	Oblique
Lōrō, younger	*lōrē*	*lōrē*	*lōran*
Daddā, a father	*daddā*	*daddā*	*daddan*
Ku-karm, a bad action	*ku-karm*	*ku-karm*	*ku-karman*
Chākar, a servant	*chākar*	*chākar*	*chāk°ran*
Sãr, a bull	*sãr*	*sãran*	*sãran*
Rahāiyā, a dweller	*rahāiyā*	*rahāiyā*	*rahāiyan*
Nugariā, a finger	*nugariā*	*nugariã*	*nugariran*
Hur°kinī, a harlot	*hur°kinī*	*hur°kinĩ*	*hur°kinin*
Gat°kī, a thump	*gat°kī*	*gat°kĩ*	*gat°kin*

Sometimes we meet ordinary Hindōstānī forms, as *bātẽ*, words, *hēriõ-kē sang*, with friends, *pãõ-mẽ*, on feet Note also the forms *gharē*, in a house, *bhūkhan-kē mārē*, through hunger

Cases are made as usual by postpositions The following are the principal. The sign of the agent case is *nē* or *nẽ* That of the accusative and dative is *kõ* or *khõ*; of the ablative *sē*, *sẽ* or *sõ*, and of the locative *mai* or *mẽ* *Lai* or *lānē* is 'for' The usual suffix of the genitive is *kō*, obl masc, *kē*; fem dir and obl, *kī* The termination *khõ* is also apparently sometimes used to form an oblique genitive, as in *tā-khõ pīchhē*, after that Unless the words are mistake of the writer, as they probably are, we have

[1] A *tadbhava* word is one which has come down from the ancient Sanskrit, by a regular process of development, through Prakrit, in o the modern Indo-Aryan languages A *tatsama* is one which has been borrowed in later times direct from Sanskrit to make up some real or fancied deficiency in the vocabulary

in one case, *nāch-kē bōl sunō*, he heard the sound of dancing, an oblique genitive used instead of a direct one Either *kē* or *sunō* must be wrong

Tadbhava adjectives in *ō* change in the same way as the suffixes of the genitive The oblique masculine ends in *ē*, and their feminine, direct and oblique, in *ī* Thus, *sab^a^rō*, all, obl masc *sab^a^rē*, fem. *sab^a^rī*

The following are the forms of the two first personal pronouns —

Singular		
Nom	*mē, mẽ, maĩ*, I	*tũ, taĩ*, thou
Agent	*maĩ-nē*	*taĩ-nē*
Gen	*mō-kō, mērō, mōrō, mōnō*	*tō-kō, tērō, tōrō, tōnō*
Obl	*mōy, mōē, mō*	*tōy, tōē, tō*
Plural		
Nom	*ham*	*tum*
Gen	*ham-kō, hamārō, hamāō*	*tum-kō, tumārō, tumāō*
Obl	*ham*	*tum*

'He' or 'that' is *bō* or *ũ*, 'she' is *bā* The obl sing of both is *bā, ū, ũ* or *tā* 'To him' is *bāy* or *bāē* The nom plur is *bē*, and the obl plur is *bin* or *un* These are all the forms which are vouched for by the specimens Others probably occur

'This' and 'who' are both *jō* (fem *jā*), obl sing *jā*, nom plur *jē* No forms of the oblique plural occur in the specimens 'This' is also *ē*, with an oblique plural *in*

'Your Honour' is *āp*, with a dative *apan-khõ*. 'Own' is *ap^a^nō* All these genitives undergo the usual modifications Thus, the feminine of *mērō* is *mērī* and of *ap^a^nō*, *ap^a^nī*

Kā, obl *kāyē*, is 'what?' *Kōū*, obl *kāū*, anyone, *kachhū*, anything, *katek*, *kitek* or *kai*, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am		*Past*, I was			
	Sing	Plur	Sing		Plur	
			Masc	Fem	Masc	Fem
1	*hõ, ãũ*, or *ãw*	*hẽ, ãy*	*hatō*, or *tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*
2	*hē, āy*	*hō, āw*	*hatō, tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*
3	*hē, āy*	*hẽ, ãy*	*hatō, tō*	*hatī, tī*	*hatē, tē*	*hatĩ, tĩ*

Other forms are *huhõ*, or *hōũ-gō*, I will be, *huē*, it may be, *bhaō*, fem *bhayī*, masc plur *bhayē*, he became, *naĩyã*, I am not, *naĩyā*, he is not, and so on, *bhaẽ nā chahiye*, ought not to become

B. Active Verbs.—*Māran*, to strike Infinitive and Verbal Noun *mārian* and *mār^a^bō*, obl *mār^a^bē*, also *mārẽ*. Present Participle, *mārat* Past Participle, *mārō*

	Present Subjunctive, I may strike		*Future*, I shall strike	
	Sing	Plur	Sing	Plur
1	*mārũ*	*mārẽ*	*mārihõ*	*mārihẽ*
2	*mārē*	*mārō*	*mārihē*	*mārihō*
3.	*mārē*	*mārẽ*	*mārihē*	*mārihẽ*

In the future the vowel *a* is often substituted throughout for *i*, thus, *mārhõ*. Another form of the future is made by adding *gō* to the present subjunctive The *gō* is liable to change for gender and number Thus—

	Singular		Plural	
	Masc	Fem	Masc	Fem
First Person,	*mārũ-gō*	*mārũ-gī*	*mārẽ-gē*	*mārẽ-gī*

and so on for the other persons

Present Definite, *mārat-hõ* or *mārat-ãw*, I am striking The auxiliary verb is commonly omitted, so that the present participle alone serves for all persons and both numbers

Imperfect, *mārat-hatō*, or *mārat-tō*, etc , I was striking The auxiliary changes according to the gender and number of the subject

Imperative —This is the same as the Present Subjunctive, except that the second person singular is *mār*

Tenses formed from the Past Participle —In the case of transitive verbs, these tenses are construed passively, exactly as in Hindōstānī, the subject being put in the case of the agent with *nē* Thus, *maĩ-nē mārō*, I struck , *maĩ-nē 'mārō-tō*, I had struck

Irregularities —Verbs whose roots end in *ā* generally form the present participle in *āt*. Thus, *jāt*, going. Some, however, insert a *u* Thus, *chāut*, wishing, *āut*, coming So also *raŭt*, remaining *Dēn*, to give, and *lēn*, to take, make *dēt* and *lēt*

The verb *karan*, to do, makes its past participle regularly Thus, *karō* The past participle of *dēn*, to give, is *daō* ; of *lēn*, to take, *laō* ; and of *jān*, to go, *gaō* In forming the feminine and the plural these generally insert *y* Thus, *dayī*, *dayē* Note that in the past tense, the verb *kan*, to say, is always put in the feminine to agree with *bāt* understood Thus, *kayī*, or *kaī*, he said Note in this connexion the phrase *rāyī kā*, literally, what remained ?, which is used as a kind of expletive meaning ' thereupon '

An example of a desiderative form is *bharō chāut-tō*, he was wishing to fill An example of an inceptive compound is *ran lagō*, he began to remain

The conjunctive participle ends in *kē* or *kẽ* Thus, *mār-kē*, or *mār-kẽ*, having struck.

The case of the agent is used with some laxity in the specimens Thus, we have it used with intransitive verbs in *bā-nē baithō*, he sat , *bā-nē lagō*, he began In *bā-nē chāut-tō*, he was wishing, we even have it used before a tense formed from the present participle

LITERARY HINDŌSTĀNĪ

The first specimen is a version of the Parable of the Prodigal Son in pure Thēth Hindōstānī by the late Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F A U It is capable of being written in, and is perfectly legible in, both the Dēva-nāgarī and the Persian characters In order to show this, it is printed in both characters

Although in *Thēth* Hindī it will be observed that it contains one or two foreign words, such as the Persian *bakhara*, a share, and the Sanskrit *pāpa*, sin Such words are included because, although foreign, they are in daily use in everybody's mouths· They have attained to full right of citizenship

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Ṭhēth* VARIETY)

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898.)

DĒVA-NĀGARĪ CHARACTER

किसी मानुस के दो बेटे थे। उन में से लहुरे बेटे ने बाप से कहा हे बाप आप के धन में जो मेरा बखरा हो उसको मुझे दे दीजिये। तब उसने अपना धन उनमें बाँट दिया। बहुत दिन नहीं बीते, कि लहुरा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुचपन में दिन बितावते अपना धन उड़ा दिया। जब वह सब कुछ उड़ा चुका तब उस देस में अकाल पड़ा और वह कंगाल हो गया। तब वह उस देस के किसी भले मानुस के यहाँ जाकर रहने लगा जिसने उसको अपने खेत में सूअर चराने को भेजा। और वह चाहता था, कि मैं अपना पेट उन छीमियों से भरूँ जिन्हें सूअर खाते हैं पर कोई उसको कुछ नहीं देता था। तब उसको चेत हुआ और कहने लगा, कि मेरे बाप के यहाँ इतनी अलेलह रोटी होती हैं कि कितने मजूरे पेट भर खाते हैं और बचाय भी रखते हैं और मैं भूखा मरता हूँ। मैं उठता हूँ और बाप के पास जाकर यही कहूँगा कि हे बाप मैं ने भगवान के बिमुख और आप के सामने पाप किया। मैं फिर आप का बेटा कहे जाने जोग नहीं। मुझको अपने मजूरों में से एक की नाईं रखिये। तब वह उठ

कर अपने बाप के पास चला। पर वह दूर ही था, कि उसके बाप ने उसको देख कर दाया की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा। बेटे ने कहा हे बाप मैं ने भगवान के बिमुख और आप के सामने पाप किया और आप का बेटा कहे जाने जोग नहीं। पर बाप ने अपने चाकरों में से एक से कहा, कि सब से अच्छा कपड़ा इसको पहिनावो और हाथ में अँगूठी और पावों में जूते। और चलो हम लोग खायँ और बेलसें। क्योंकि यह बेटा मरा ऐसा था फिर से जीया है हेराय गया था फिर मिला है। तब वे सुख से बेलसने लगे॥

उसका जेठरा बेटा खेत में था। जब वह आते हुए घर के निअर पहुँचा तब नाँचने बजाने का सुर सुना। उसने अपने चाकरों में से एक को बुला कर पूँछा, कि यह क्या है। उसने उस से कहा, कि आप का भाई आया है और आप के बाप ने जेवनार किया है क्योंकि उसको हरा भरा पाया है। इस पर उसने रिस किया और घर के भीतर जाना न चाहा। पर उसका बाप बाहर आकर उसको मनावने लगा। उसने बाप को जबाब दिया कि देखिये मैं इतने बरसों से आप की टहल करता हूँ और आप के अदेस का टालना न किया और आपने मुझको कभीं एक मेमना भी न दिया कि मैं अपने मेलियों के संग बिहरता। पर आप का यह बेटा जो पतुरियों के संग आप के धन को खा गया है जैसे ही आया तैसे ही आप ने उसके लिये बढ़ियाँ जेवनार किया है। बापने उससे कहा हे बेटा तूँ सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है। पर हुलसना और हरखना पद है क्योंकि यह तेरा भाई मरा ऐसा था फिर जीआ है हेराय गया था फिर मिला है॥

[No. 1]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY)

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898)

PERSIAN CHARACTER

کسی مانس کے دو بیٹے تھے * اُن مین سے لہرے بیٹے نے باپ سے
کہا ہے باپ آپ کے دھن مین جو میرا بحرہ ہو اُسکو مجھے دے دیجئے *
تب اسنے اپنا دھن اُن مین بانٹ دیا * بہت دن نہین بیتے کہ لہرا
بیٹا سب کچھہ بٹور دور دیس چلا گیا اور وہان لچپن مین دن بتاوے
اپنا دھن اُڑا دیا * جب وہ سب کچھہ اُڑا چکا تب اُس دیس مین آکال
پڑا اور وہ کنگال ہوگیا * تب وہ اُس دیس کے کسی بھلے مانس کے
یہان جاکر رہنے لگا جسنے اُسکو اپنے کھیت مین سوأر چرانے کو بھیجا *
اور وہ چاہتا تھا کہ مین اپنا پیٹ ان چھیمیون سے بھرون جنھین
سوأر کھاتے ہین * پر کوی اُسکو کچھہ نہین دیتا تھا * تب اُسکو
چیت ہوا اور کہنے لگا کہ میرے باپ کے یہان اِتنی آللھہ روٹی
ہوتی ہین کہ کتنے منجورے پیٹ بھر کھاتے ہین اور بچای بھی
رکھتے ہین اور مین بھوکھا مرتا ہون * مین اُٹھتا ہون اور باپ کے
پاس جاکر یہی کہونگا کہ ہے باپ مین نے بھگوان کے بمکھہ اور آپ

ے سامنے پاپ کیا * مَین پھر آپ کا بیٹا کہے جانے جوگ نہین *
مُجھہ کو اپنے مَجدُورون مین سے ایک کی نائین رکھیے * تب وہ اُٹھہ
کر اپنے باپ ے پاس چلا * پر وہ دُور ہی تھا کہ اُسکے باپ ے اُسکو
دیکھہ کر دایا کی اور دَوڑ کر اُسکے گلے مین لپٹ گیا اور اُسکو چُومنے
لگا * بیٹے ے کہا ہے باپ مَین ے نھگوان ے بِمُکھہ اور آپ ے سامنے
پاپ کیا اور آپ کا بیٹا کہے جانے جوگ نہین * پر باپ ے اپنے
چاکرون مین سے ایک سے کہا کہ سب سے اچھا کپڑا اِسکو پہناو اور
ہاتھہ مین انگوٹھی اور پاون مین جوتے * اور چلو ہم لوگ کھاین
اور بلسین * کیونکہ یہہ بیٹا مرا ایسا تھا پھر سے جیا ہے * ہرای گیا
تھا پھر ملا ہے * تب وے سُکھہ سے بلسنے لگے *

اُسکا جٹھرا بیٹا کھیت مین تھا * جب وہ آتے ہوے گھر ے نِیر
پہونچا تب ناچنے بجانے کا سُر سُنا * اُسنے اپنے چاکرون مین سے ایک
کو بُلا کر پوچھا کہ یہ کیا ہے * اُسنے اُس سے کہا کہ آپ کا بھای آیا
ہے اور آپ ے باپ ے جیونار کیا ہے کیونکہ اُسکو ہرا بھرا پایا ہے *
اِسپر اُسنے رِس کیا اور گھر ے بھیتر جانا نہ چاہا * پر اُسکا باپ باہر
آکر اُسکو منانے لگا * اُسنے باپ کو جواب دیا کہ دیکھیے مین اِتنے
برسون سے آپ کی ٹہل کرتا ہون اور آپ ے آدیس کا ٹالنا نہ کیا اور
اپنے مُجھکو کبھین ایک میمنا بھی نہ دیا کہ مَین اپنے میلیون ے سنگ

بھرتا * پر آپ کا یہ بیٹا جو پتریون کے سنگ آپ کے دھن کو کھا
گیا ھے جیسے ھی آیا تیسے ھی آپ نے اُسکے لیے بڑھیان جیونار کیا
ھے * باپ نے اُس سے کہا ھے بیٹا تون سدا میرے سنگ ھے اور جو
کچھہ میرا ھے سو سب تیرا ھے * پر ھلسنا اور ھرکھنا پد ھے کیونکہ
یہہ تیرا بھائي مرا ایسا تھا پھر جیا ھے ھرا گیا تھا پھر ملا ھے *

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēth* VARIETY)

(Mahāmahōpādhyāya Pandit Sudhākara Dwivēdī, F.A.U., 1898.)

TRANSLITERATION AND TRANSLATION

Kisī mānus-kē dō bētē thē Un-mẽ-sē lahurē bētē-nē
A-certain man-of two sons were Them-in-from the-younger son-by
bāp-sē kahā, 'hē bāp, āp-kē dhan-mẽ jō mērā
the-father-to it-was-said, 'O father, your-Honour-of property-in what my
bakhʷrā hō, us-kō mujhē dē-dijiyē' Tab us-nē apʷnā dhan
share may-be, that to-me give-away' Then him-by his-own property
un-mẽ bãt-diyā Bahut din nahĩ bītē, ki lahuiā bētā
them-among was-divided Many days not passed, that the-younger son
sab kuchh batōr dūr dēs chalā-gayā, aur wahã luchʷpan-mẽ
all things collecting distant country went-away, and there debauchery-in
din bitāwʷtē apʷnā dhan urā-diyā Jab wah sab-kuchh
days passing his-own fortune was-wasted-away When he all-things
urā-chukā, tab us dēs-mẽ akāl parā, aur wah kangāl
wasted-completely, then that country-in famine fell, and he indigent
hō-gayā Tab wah us dēs-kē kisī bhalē-mānus-kē yahã
became Then he that country-of a-certain well-to-do-man-of near
jā-kar rahʷnē lagā, jis-nē us-kō apʷnē khēt-mẽ sūar
gone-having to-live began, whom-by him-for his-own fields-in swine
charānē-kō bhējā Aur wah chāhʷtā-thā ki, 'maĩ apʷnā pēt un
to-feed it-was-sent And he wishing-was that, 'I my-own belly those
chhīmiyõ-sē bharũ, jinhẽ sūar khātē-haĩ,' par kōī us-kō kuchh
husks-with I-may-fill, which swine eating-are,' but anyone him-to anything
nahĩ dētā-thā Tab us-kō chēt huā, aur kahʷnē lagā ki,
not giving-was Then him-to senses became, and to-say he-began that,
'mērē bāp-kē yahã itʷnī alēlah rōtī hōtī-haĩ, ki
'my father-of near so-many thoughtlessly loaves prepared-are, that
kitʷnē majūrē pēt-bhar khātē-haĩ aur bachāy bhī rakhʷtē-haĩ
how-many labourers belly-full eating-are and putting-by also keeping-are,
aur maĩ bhūkhā marʷtā-hũ Maĩ uthʷtā-hũ aur bāp-kē pās
and I hungry dying-am I arising-am and the-father-of near

jā-kar yahī kahũgā ki, "hē bāp, maĩ-nē Bhag'wān-kē
gone-having this-very will say that, "O father, me-by God of
bimukh aur āp-kē sām'nē pāp kiyā Maĩ phir
against and your-Honour-of in-presence sin was-done I again
āp-kā bētā kahē-jānē jōg nahĩ Mujh-kō ap'nē
your Honour-of son to-be-called worthy not Me your-own
majūrõ-mẽ-sē ēk-kī nāĩ rakhiyē"' Tab wah uth-kar ap'nē
labourers-among-from one-of like keep"' Then he risen-having his-own
bāp-kē pās chalā, par wah dūr-hī thā ki us-kē bāp-nē
father-of near went, but he far-off-even was that his father-by
us-kō dēkh-kar dāyā kī, aur daur-kar us-kē galē-mẽ
him-to seen-having pity was-done, and run-having his neck-in
lipat-gayā, aur us-kō chūm'nē lagā Bētē-nē kahā, 'hē bāp,
threw-himself, and him to-kiss began The-son-by it-was-said, 'O father,
maĩ-nē Bhag'wān-kē bimukh aur āp-kē sām'nē pāp kiyā,
me-by God-of against and your-Honour-of in-presence sin was-done,
aur āp-kā bētā kahē-jānē jōg nahĩ' Par bāp-nē ap'nē
and your-Honour-of son to-be-called worthy not' But the-father-by his-own
chāk'rõ-mẽ-sē ēk-sē kahā ki, 'sab-sē achchhā kap'rā is-kō
servants-in-from one to it-was-said that, 'all-than good clothes this-one-to
pahināwō, aur hāth-mẽ ãgūthī aur pãwõ-mẽ jūtē Aur chalō, ham-lōg
put-on, and hand-on a-ring and feet-on shoes And come, we-people
khãy aur bel'sẽ, kyõ-ki yah bētā marā aisā thā, phir-sē
may-eat and may-rejoice, because this son dead like was, again
jīyā-hai, herāy gayā thā, phir milā-hai' Tab wē sukh-sē
alive-is, lost gone was, again found-is' Then they pleasure-with
belas'nē lagē
to-make-merry began

Us-kā jeth'rā bētā khēt-mẽ thā Jab wah ātē-huē ghar-kē nīar
His elder son field-in was When he coming house-of near
pahũchā, tab nāch'nē bajānē-kā sur sunā Us-nē ap'nē
arrived, then dancing music-of sound was-heard Him-by his-own
chāk'rō-mẽ-sē ēk-kō bulā-kar pũchhā ki, 'yah kyā hai?'
servants-in-from one called-having it-was-asked that, 'this what is?'
Us-nē us-sē kahā ki, 'āp-kā bhāī āyā hai, aur
Him-by him-to it-was said that, 'your-Honour-of brother come is, and
āp-kē bāp-nē jew'nār kiyā-hai, kyõ-ki us-kō harā-bharā
your-Honour-of father-by feast made-is, because him-to flourishing
payā-hai' Is-par us-nē ris kiyā aur ghar-kē bhītar
it-has-been-found' Hereupon him-by anger was-made and house-of inside

jānā na chāhā Par us-kā bāp bāhar ā-kar us-kō manāw'nē-
to-go not wished But him-of father outside come-having him to-appease-

lagā Us-nē bāp-kō jabāb diyā ki, 'dēkhiyē maī it'nē
began Him-by the-father-to answer was-given that, 'see. I so-many

bar'sõ-sē āp-kī tahal kar'tā-hũ, aur āp-kē ādēs-kā
years-since your-Honour-of service doing-am and your-Honour-of order-of

tāl'nā na kiyā, aur āp-nē mujh-kō kabhī ēk
transgression not was-done, and your-Honour-by me-to ever-even one

mēm'nā na diyā ki maī ap'nē mēliyõ-kē sang
lid not was-given that I my-own friends-of with

bihar'tā Par āp-kā yah bētā jō jaturiyõ-kē
might-have-made-merry But your-Honour-of this son who harlots-of

sang āp-kē dhan-kō khā-gayā-hai, jaisē-hī āyā taisē-hī
in-company your-Honour-of fortune eaten-up-has, as-even he-came so-even

āp-nē us-kē liyē barhiyā jew'nār kiyā-hai' Bāp-nē
your-Honour-by him-of for good feast has-been-made' The-father by

us-sē kahā, 'hē bētā, tũ sadā mērē sang hai, aur jō-kuchh
him-to it-was-said 'O son, thou always me with art, and whatever

merā hai, sō sab tērā hai Par hulas'nā aur harakh'nā pad
mine is, that all thine is But to-be-pleased and to-be-glad proper-

hai. kyõ-ki yah tērā bhāī marā aisā thā, phir jiā-hai, herāy
is, because this thy brother dead like was, again alive-is; lost

gayā-thā, phir milā hai.'
had-been, again found is'

I next give an extract from the *Kahānī Thēth Hindī-mẽ*, the celebrated story of the loves of Prince Udai Bhān and the Princess Kētakī, by Inshā Allāh Khān, who flourished at Lucknow in the early part of the nineteenth century The passage given is the Preface In this the author explains that his intention is to write a composition in the idiom used by the better class of people, meaning by this the Urdū of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hinduī, *i e* the speech of Hindūs As a *tour de force*, his success has been complete The work is a treasury of words in everyday use amongst the people of Hindōstān, many of which will not be found in any dictionary On the other hand, as a model of style, it can only rank as a curiosity The style is that of the Persianised Urdū current in Lucknow, not that of a true Indian language The verb is commonly in the middle of the sentence, for instance *i agar-tā-hũ* in the very first clause Again, the metres used for the poetry are Persian, not Hindī As explained elsewhere, Hindū scholars class a language as Urdū or Hindī, not according to its vocabulary, but according to the idiom—especially the order of the words,—employed Hence, although from beginning to end Inshā Allāh's tale does not contain a single Persian word, they universally deny that it is written in Hindī To them it is written in Urdū and in nothing else

I give the extract in two characters, in the Persian in which it was originally published, and also in the Dēva-nāgarī Anyone capable of studying it will be able to read it in one or other of these characters, and I therefore give no transliteration I append a translation based on that of Mr Clint, but more literal

The whole work was published (with a good many misprints) in Vols XXI and XXIV of the Journal of the Asiatic Society of Bengal The first section was translated by Mr. L Clint, and the second by Mr S Slater It has been more than once reprinted in Bāzār presses in India A satisfactory text has not yet been issued I have, in the main, followed that of Mr Clint, with a few alterations based on other information

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY)

(Inshā Allāh Khān, circa 1800.)

سر جھکا کر ناک رگڑتا ہوں اوس اپنے بنانے والے کے سامنے جسنے
ہم سب کو بنایا اور بات کی بات میں وہ سب کر دکھایا جسکا بھید
کسی نے نہ پایا *

آنیاں جانیاں جو ساسیں ہیں *

اوسکے بن دھیان یہہ سب پھانسیں ہیں *

یہہ کل کا پُتلا - جو اپنے اوس کھلاڑی کی سُدھہ رکھے - تو کھٹائی میں کیوں پڑے - اور کڑوا کسیلا کیوں ہو * اوس پھل کی مٹھائی چکھہ - جو نڑوں سے نڑائی اگلوں نے چکھی ہے *

دیکھنے کو آنکھہ دیں - اور سُننے کو یہہ کان دئے * ناک بھی اونچی سب میں کر دی - مورتوں کو جی داں دئے * مٹی نے ناس کو اِتنی سکت کہاں جو اپنے کُمہار نے کرتب کُچھہ بتا سکے * سچ ہے جو بنایا ہوا ہو سو اپنے بنانے والے کو کیا سراہے - اور کیا کہے * یوں جسکا جی چاہے پڑا بکے * سر سے لگا پاوں تک جتنے روںگٹے ہیں - جو سب نے سب بول اوٹھیں اور سراہا کریں اور اِتنے برسوں اِسی دھیان میں رہیں جتنی ساری بدیوں میں ریت اور پھول پھلیاں کھیت میں ہیں - تو بھی کُچھہ نہو سکے *

اِس سر جُھکانے کے ساتھ دن رات چُپتا ہوں اوس داتا کے پُہنچے ہوئے پیارے کو - جسکے لئے یوں کہا ہے " جو تُو نہوتا - مَیں کُچھہ نہ بناتا " * اور اوسکا چچیرا بھائی - جسکا بیاہ اوسی کے گھر ہوا * اوسی کی سُرت مُجھے لگی رہی ہے - مَیں پھولا - اپنے آپ میں نہیں سماتا - اور جتنے اونکے لڑکے بالے ہیں اونہیں کے یہاں پر چاو ہے *

اور کوی ہو - کُچھہ میرے حی کو نہین بھاتا * مُجھے اِس گھراے
ے چُھٹ کِسی لے بھاگ اوچک چور ٹھگ سے کیا پڑی * جیتے مرے
اوہین سنھونکا آسرا اور اونکے گھراے کا رکھتا ہون تیسون گھڑی *

دول ڈال ایک انوکھي بات کا

ایکدن نیٹھے نیٹھے یہہ بات اپنے دھیان میں چڑھہ آئی - کوئی
کہانی ایسی کہئے جسمین ہندوی چُھٹ اور کِسی بولی کی پُٹ نہ
مِلے * تب جانے میرا حی پھول کی کلی ے روپ سے کِھلے * باہر
کی بول اور گنواري کُچھہ اوسکے بیچ نہو * اپنے سُننے والون مین سے ایک
کوئی بڑے پڑھے لکھے پُراے دُھراے ڈاگ - بڑے گھاگ - یہہ کھٹراگ لائے -
سر ہِلا کر - مونہہ بنا کر - ناک نُھون چڑھا کر - آنکھین پتھرا کر لگے
کہنے - یہہ بات ہوتی دِکھائي نہین دیتي * ہندوی پن بھی نہ نِکلے
اور بھاکھا پن بھی نہ ٹھوس جانے - جیسے بھلے لوگ آپھون سے اچھے
آپسمین بولتے چالتے ہین حیون کا تیون وہی ڈول رہے - اور چھانہ
کِسی ے نہ پڑے * یہہ نہین ہونے کا *

مَین ے اونکی ٹھنڈي سانس کي پھانس کا ٹھوکا کھاکر جُھنجلاکر
کہا - مَین کُچھہ ایسا انوکھا بولا نہین * جو رائي کو پربت کر دِکھاون
اور جھوٹ سچ بول ے اُونگلیان نچاون اور ے سُرپ ے ٹھکایکي

اُلجھی سلجھی باتیں سجاون * جو مُجھسے ہو سکتا تو بھلا یہہ بات موہہ سے کیون نکالتا * جس ڈھب سے ہوتا اس بکھیڑے کو ٹالتا *

اس کہانی کا کہنےوالا یہان آپ کو جتاتا ہے - اور جیسا کُچھہ لوگ اوسے پُکارتے ہیں کہہ سُناتا ہے * دہنا ہاتھہ موہہ پر پھیر کر آپ کو جتاتا ہون * جو میرے داتا نے چاہا تو وہ تاؤ بھاؤ اور آؤ جاؤ اور کُود پھاند اور لپٹ چپٹ دکھاون * جو دیکھتے ہی آپ نے دھیان کا گھوڑا - جو بجلی سے بھی بہت چنچل - اُچھلاہٹ میں ہرنون کے روپ میں - اپنے چوکڑی بھول جائے *

گھوڑے پر اپنے چڑھ کے آتا ہوں مَیں
کرتب جو ہیں سو سب دکھاتا ہوں مَیں
اوس چاہنے والے کو جو چاہا تو ابھی
کہتا جو کُچھہ ہون کر دکھاتا ہون مَیں

اب آپ کان رکھہ کے سمکھہ ہوے ٹک اِدھر دیکھئے - کس ڈھب سے بڑھہ چلتا ہون اور اپنے اِن پھول کی پنکھڑی جیسے ہونٹھون سے کس روپ کے پھول اوگلتا ہوں *

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY)

(Inshā Allāh Khān, circa 1800)

सिर झुका-कर नाक रगड़ता-हूँ उस अपने बनाने-वाले-के सामने जिस-ने हम-सब-को बनाया और बात-की बात-में वह सब कर दिखाया जिस-का भेद किसी-ने न पाया ॥

आतियाँ जातियाँ जो साँसें हैं ।
उस-के बिन ध्यान यह सब फाँसें हैं ॥

यह कल-का पुतला जो अपने उस खिलाड़ी-की सुध रखे तो खटाई-में क्यों पड़े और कड़आ कसैला क्यों हो । उस फल-की मिठाई चख जो बड़ों-से बड़ाई अगिलों-ने चखी-है ॥

देखने-को आँख दीं और सुनने-को यह कान दिये । नाक भी ऊँची सब-में कर दी । मूरतों-को जी दान दिये । मिट्टी-के बासन-को इतनी सकत कहाँ जो अपने कुम्हार-के करतब कुछ बता सके । सच है जो बनाया हुआ हो सो अपने बनानेवाले-को क्या सराहे और क्या कहे । यूँ जिस-का जी चाहे पड़ा बके । सिर-से लगा पाँव-तक जितने रूँगटे-हैं—जो सब-के सब बोल उठें और सराहा करें और इतने बरसों इसी ध्यान-में रहें जितनी सारी नदियों-में रेत और फूल फलियाँ खेत-में हैं—तो भी कुछ न हो सके ॥

इस सिर झुकाने के साथ दिन रात चपता-हूँ उस दाता-के पहुँचे-हुए प्यारे-को—जिस-के लिये यूँ कहा-है—जो तू न होता मैं कुछ न बनाता । और उस-का चचेरा भाई—जिस-का ब्याह उसी-के घर हुआ—उसी-की सुरत मुझे लगी रही-है । मैं फूला । अपने आप-में नहीं समाता । और जितने उन-के लड़की-वाले हैं उन्हीं-के यहाँ परचाव है । और कोई हो—कुछ मेरे जी-को नहीं भाता । मुझे इस घराने-के छुट किसी ले-भाग-उचक-चोर-ठग-से क्या पड़ी । जीते मरते उन्हीं सभों-का आसरा और उन-के घराने-का रखता-हूँ तीसों घड़ी ॥

डौल डाल एक अनोखी बात का।

एक दिन बैठे बैठे यह बात अपने ध्यान-में चढ़-आई—कोई कहानी ऐसी कहिये जिस-में हिन्दुई छुट और किसी बोली-की पुट न मिले। तब जा-के मेरा जी फूल-की कली के रूप-से खिले। बाहिर-की बोल और गँवारी कुछ उस-के बीच न हो। अपने सुनने-वालों-में-से एक कोई बड़े पढ़े लिखे-पुराने घुराने डाग—बड़े बाग—यह खटराग लाए—सिर हिला-कर—मुँह बना-कर—नाक भौं चढ़ा-कर—आँखें पथरा-कर—लगे कहने—यह बात होती दिखाई नहीं देती। हिन्दुई-पन भी न निकले और भाखा-पन भी न ठुस जाय—जैसे भले लोग अच्छों-से अच्छे आपस-में बोलते-चालते-हैं—ज्यों-का त्यों वही डौल रहे और ढाँह किसी-की न पड़े। यह नहीं होने-का।

मैं-ने उन-की ठंडी साँस-की फाँस-का ठीका खा-कर झुँजला-कर कहा—मैं कुछ ऐसा अनोखा बोला नहीं। जो राए-को परबत कर दिखाओं और झूठ सच बोल-के उँगलियाँ नचाओं और बे-सुरी बे-ठिकाने-की उलझी सुलझी बातें सुनाओं। जो मुझ-से न हो सकता तो भला यह बात मुँह-से क्यों निकालता। जिस ढब-से होता इस बखेड़े-को टालता।

इस कहानी-का कहने-वाला यहाँ आप-को जताता-है—और जैसा कुछ लोग उसे पुकारते-हैं कह सुनाता-है। दहिना हाथ मुँह-पर फेर-कर आप-को जताता-हूँ। जो मेरे दाता-ने चाहा तो वह ताव-भाव और आव-जाव और कूद-फाँद और लिपट-चिपट देखाओं। जो देखते-ही आप-के ध्यान-का घोड़ा—जो बिजुली से भी बहुत चंचल—उछलाहट-में हिरनों-की रूप-में—अपने चौकड़ी भूल जाए।

घोड़े-पर अपने चढ़-के आता-हूँ मैं।
करतब जो हैं सो सब देखाता-हूँ मैं।
उस चाहने-वाले-ने जो चाहा तो अभी।
कहता जो कुछ हूँ कर देखाता-हूँ मैं॥

अब आप कान खोल-के सन्मुख हो-के टुक इधर देखिये किस ढब-से बढ़ चलता-हूँ और अपने इन फूल-की पँखड़ी जैसे होंठों-से किस रूप-के फूल उगलता-हूँ॥

TRANSLATION

Having bowed my head, I rub my nose (in the dust) before Him, my Maker, by whom we all were made, and by whom in an instant[1] were revealed all those things of which the secret had hitherto been found by none

Each breath that comes and goes,
Without meditation on Him, would be a noose for our necks

How shall this puppet, that holds in remembrance the Being that makes it dance, fall into any difficulty (*lit* sourness)? How shall bitterness and astringency be met with? It is the sweetness of this fruit which thou shouldst taste, as thy forefathers have tasted of excellence from their elders[2]

For seeing He gave the eyes, and for hearing the ears The nose also He made prominent amongst all (the features) On our forms bestowed He a soul Where has a vessel of clay so much power as will enable it to declare the skill of its potter? Of a truth, how can that which is created praise its Creator, and what can it say? Let him who thus would do, babble in vain, (but as for me,) if every hair of the down upon my body from head to feet were each to speak and to continue glorifying, and were to remain rapt in that case for as many years as there are sands in all the rivers and blossoms and pods in the fields, even then they could not accomplish aught

With this bowing of my head, I also prostrate myself day and night before that Friend[3] of the Giver, far advanced (in favour), on whose account it was said, 'if Thou hadst not been, I would have created nothing' And of his cousin ('Alī), whose marriage was contracted in his family, the remembrance has always been with me (As I remembered him), I exulted, and could not contain myself And as many children as there are of him, to them alone am I devoted[4] Whoever else there may be, he pleases not my heart Beyond the pale of this family, what have I to do with any vagabond, sharper, thief, or robber? While I live, and while I die, on all these alone and on their house, day and night, do I place my hope

THE FOUNDATION[5] OF A WONDROUS TALE

One day, while I was sitting doing nothing, it came into my thought to write a story in which there should not appear the employment[6] of any language except Hinduī Having taken this resolution, my heart expanded like a flower-bud No foreign words or rustic expressions were to appear in it Of those who heard (my intention), a few great scholars, old-fashioned curmudgeons, wily old rascals, introduced a cats' concert,[7] wagging their heads, screwing their faces, lifting up their noses and eyebrows, petrifying their eyes, and began to say, 'we don't see how this thing can be That

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[1] *Bāt kī bāt-mē=bāt kah'tē*, in an instant, *lit*, while the words were being said

[2] There is a pun here, which cannot be translated *Baṛō sē baṛāī* means literally 'greatness from the great.'

[3] Muḥammad.

[4] *Par'chānā* is literally 'to introduce one person to another' Hence, 'to fascinate, beguile Hence, as here, 'to be an object of affection or devotion.'

[5] *Daul* is 'method, manner, appearance, shape' But *ḍaul ḍal'nā* is 'to lay a foundation'

[6] The dictionary meaning of *puṭ* is 'a menstruum, a solvent, a flux' It is the application of anything, as the application of a medicine, of fire, of plaster, of a smearing, and so on

[7] *Khaṭ-rāg* is literally 'six tunes' (played at once) Hence 'discord' It corresponds exactly to the cats concerts of our schoolboy days *Ālhē path'rānā* is to turn the eyes to stone (*patthar*), to give a stony stare

the quality of Hindui should not appear, that the quality of local dialects should not slip in. that the style in use among the better sort of people, the super-excellent, which they employ amongst themselves, should under such conditions remain as it always was and that neither of these (two faults) should be reflected in it,—that is impossible.

I took offence at the difficulties raised by their cold sighs (of discouragement). and replied with some irritation. 'I have said nothing so very wonderful. If I show you a grain of mustard seed and try to persuade you that it is a mountain: if I play a pantomime with my fingers and call the false true: if I construct entangled and unconnected sentences without measure or moderation: if (in short) I cannot do (what I propose) then. well and good; (you are quite right to ask me) why I let such words issue from my mouth. (Let us judge by results.) In what way soever it is effected. an end is put to the dispute

The narrator of this story here declares himself. and to that degree in which some people proclaim him (in the way of praise), speaks conformably. Passing the right hand over the face (in consideration), I explain myself. Whatever my Benefactor willed. that whether it is gestures and hints. or coming and going. or leaping and jumping, or struggling and striving will I show. Immediately on seeing which, the steed of your fancy, which is much faster even than lightning and which in his bound is like the deer. will be lost in amazement.[2]

> Mounting my horse I come
> The skill I have I show it all.
> Whatever He who wished did wish. that. at once,
> In whatever I may say. do I show forth.

Do you now give ear and turning towards me, look for a moment in my direction. See in what manner I progress. and what sort of flowers I disclose from the petals of my lips

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[illegible]

[2] [illegible]

The next specimen is an extract from the *Thēth Hindī-kā Thāth*, a short novel by Pandit Ayōdhyā Singh Upādhyāy It is an admirable specimen of the true Hindōstānī language, free from any admixture of borrowed words, whether Persian or Sanskrit This pathetic story, illustrating Hindū life in northern India, is well worth the study of everyone who wishes to master the real language spoken by the people of the Upper Doab, which is at the same time readily intelligible wherever Hindōstānī is employed as a lingua franca This is more than can be said either for the Persianised Urdū of Maulvīs, or for the Pandit-ridden Hindī of Benares

It has been published both in the Dēva-nāgarī and in the Persian characters, and both editions are here given I append a fairly literal translation The Indian idiom, it will be observed, is retained throughout There is none of the Persian order of words which we have observed in the preceding specimen

[No 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY)

(*Paṇdit Ayōdhyā Singh Upādhyāy, 1899*)

एक ग्यारह बरस-की लड़की अपने घर-के पास-की फुलवारी-में खड़ी हुई किसी-की बाट देख-रही-है। सूरज डूबने-पर है, बादल-में लाली छाई हुई-है, बयार जी-को ठंढा करती हुई धीरे चल-रही-है। थोड़ी बेर-में सूरज डूबा, कुछ झुट-पुटा सा हो-गया, फुलवारी-की एक ओर-से कोई उसी ओर आता दीख पड़ा, जिस ओर वह लड़की खड़ी थी। कुछ बेर-में वह आ-कर उस लड़की-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन अब तक कहाँ थे? मैं बहुत बेर-से यहाँ खड़ी तुम-को अगोर रही-हूँ॥

देव-नन्दन चौदह पंदरह बरस-का लड़का है। उस-के सुडौल गोरे मुखड़े, अच्छे हाथ पाँव, छरहरी डील, ऊँचे और चौड़े माथे, लम्बी बाँहें, और जी लुभानेवाली बड़ी बड़ी आँखों-के देखने-से जान पड़ता-है जयंत सरग छोड़-कर धरती-पर उतरा है। वह लड़का उसी गाँव-में रहता-है जहाँ वह लड़की रहती-है, छोटेपन-से-ही दोनों दोनों-को चाहते आये-हैं। देव-नन्दन तीसरे चौथे जब छुट्टी पाता, इस लड़की-से आ-कर मिलता। यह लड़की

भी बड़े चाव-से उस-से मिलती और अपनी मीठी मीठी बातों-से उस-की जी-को लुभाती। लड़की जानती-थी, आज देव-नन्दन आवेगा, इसी-से पहले-से उस-की बाट देख रही-थी। वह आया भी, पर कुछ अबेर कर-के। इसी लिये लड़की-ने उस-से पूछा, 'देव-नन्दन अब तक तुम कहाँ थे?'

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY).

(*Paṇḍit Ayōdhyā Siṅgh Upādhyāy, 1899.*)

ایک گیارہ برس کی لڑکی اپنے گھر کے پاس کی پھلواری میں
کھڑی ہوئی کسی کی باٹ دیکھ رہی ہے - سورج ڈوبنے پر ہے -
بادل میں لالی چھائی ہوئی ہے - بیار جی کو ٹھنڈھا کرتی ہوئی
دھیرے دھیرے چل رہی ہے - تھوڑی بیر میں سورج ڈوبا - کچھ
جھوٹپٹا سا ہو گیا - پھلواری کی ایک اور سے کوئی اُسی اور آتا دیکھ
پڑا جس اور وہ لڑکی کھڑی تھی - کچھ بیر میں وہ آکر اُس
لڑکی کے پاس کھڑا ہو گیا - لڑکی نے دیکھ کر کہا - دیوندن اب تک
کہاں تھے ؟ میں بہت بیر سے یہاں کھڑی تمکو اگور رہی ہوں *

دیوندن چودہ پندرہ برس کا لڑکا ہے - اُس کے سُڈول گورے
مکھڑے اچھے ہاتھ پاؤں چھرہری ڈیل اونچے اور چوڑے ماتھے لنمبی
ناکھیں اور حی لنبائے والی بڑی بڑی آنکھوں کے دیکھنے سے جان پڑتا
ہے حَیَبت سرگ چھوڑ کر دھرتی پر اوترا ہے یہ لڑکا اُسی گانوں میں
رہتا ہے جہاں وہ لڑکی رہتی ہے - چھوٹیپن سے ہی دونوں دونوں کو
چاہتے آئے ہیں - دیوندن تیسرے چوتھے جب چھوٹی پاتا اِس لڑکی

سے آکر ملتا - یہ لڑکي بھی بڑے چاؤ سے اُس سے مِلتي اور اپني
میٹھي میٹھي باتون سے اُسکے جي کو لبھاتي - لڑکي جانتي تھي
آج دیونندن آویگا - اسي سے پہلے سے اُسکي باٹ دیکھہ رھي تھي -
وہ آیا بھی پر کچھہ اٹیر کرے - اِسي لئے لڑکي نے اُس سے پوچھا
دیونندن اب تک تم کہان تھے *

TRANSLATION.

A girl of eleven years of age is standing in the garden by her house watching for someone to come The sun is about to set, the clouds are suffused with red, a gentle breeze is giving coolness to her spirit In a short time the sun set, and, just as it was beginning to be dusky, someone became visible approaching, from another side of the garden, that side where the girl was standing. In a little while he came and stood by her When the girl saw him she said, 'Dēonandan, where have you been all this time? I have been standing here a long while waiting for you'

Dēonandan is a youth of fourteen or fifteen years To look at his well-favoured fair-complexioned face, shapely hands and feet, slender form, high and broad forehead, long arms, and large heart-attracting eyes, you would think that Jayanta, the son of Indra, had himself descended from heaven and come down to the earth He really belonged to the same village as that in which the girl lived, and from babyhood they had been fond of each other Every third or fourth day, as he found an opportunity, Dēonandan would come to see her, and she, too, would meet him with the greatest affection, and with her sweet, sweet, words would attract his soul The girl knew that Dēonandan would come that day, and for this reason had been looking out for him. He did come, but it was a little late, and that is why she said to him, 'Dēonandan, where have you been all this time?'

LUCKNOW LITERARY URDŪ

The following specimen is in the Persianised Literary Urdū of Lucknow The preference for Persian words instead of indigenous ones is manifest from the first sentence

Notice, too, the preference for the Persian order of words with the verb in the middle, not at the end of the sentence, and the subject after the object Hindī, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chalā āyā bāp-kē pās*, he went to his father The true Indian order would be *bāp-kē pās chalā āyā* Again the order of the phrase *ēk naukar-kō us-nē pūchhā* is not truly Indian The Indian order would be *us-nē ēk naukar-kō* (or *-sē*) *pūchhā*, the subject preceding the object

The specimen (which is a version of the Parable) is given in the Persian character As it is a good specimen of Urdū handwriting, it is given in facsimile, and not in type

[No 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY)

ایک شخص کے دو بیٹے تھے - اُن مین سے چھوٹا باپ سے کہنے لگا - ابا جان جایداد مین ہمارا جو کچھ حصہ ہے
ہمکو دیدیجئے - چنانچہ اوس نے اپنا اثاثہ دونوں کو تقسیم کر دیا - اور چند ہی روز بعد چھوٹا بیٹا سب مال
اکٹھا کر کے بہت دور کے ملک مین چلا گیا اور وہان ساری دولت شہدپن مین اوڑا دی - جب سب
اوٹھ گیا تو اوس ملک مین قحط عظیم پڑا اور وہ محتاج ہو چلا - اور اوسنے اوس ملک کی ایک
رئیس کے ہان جا کر نوکری کر لی - اوسنے اُسے اپنے کھیتون مین سورین چرانے کے لئے بھیجدیا -
وہ تو بڑے ارزو کے ساتھ اون چھلکون سے بھی پیٹ بھر لیتا جو سورین کھاتے تھے - مگر وہ بھی
کسی نے اوسکو نہ دی - اب اوسکی آنکھیں کھلین - اوسنے کہا کہ بہتیرے مزدور تو میرے باپ
کے یہان پیٹ بھر کھانا پاتے ہین بلکہ بچا بھی رہتا ہے اور مین بھوکون مرون - اٹھون اور ابا کے پاس
جاون اور ان سے کہون - ابا جان مین خدا کا اور آپ کے حضور مین گنہگار ہون اور اب
اس لایق نہین کہ آپ کا بیٹا کہلاون - مجھے اپنے مزدورون مین رکھ لیجئے - پس وہ اوٹھا
اور چلا ابا باپ کے پاس - ہنوز فاصلہ ہی سے تھا کہ باپ نے دیکھ لیا اور رحم کھا کر دوڑا -
گلے سے لگایا اور پیار کیا - اور بیٹے نے اوسے عرض کیا - ابا جان مین خدا کے حضور اور آپ کے

نظر مین گنہگار ہون اور اب اس لایق نہین کہ آپ کا بیٹا کہلاؤن - مگر باپ نے اپنی نوکرون
کو حکم دیا کہ عمدہ سی عمدہ پوشاک لاؤ اور انکو پہناؤ - انگوٹھی ہاتھ مین اور جوتا پاون مین پہناؤ
اور سب لوگ دعوتین کہاکر خوشیان منائین - میرا یہہ فرزند مرکر پھر جیا اور گم ہوکر پھر ملا -
چنانچہ وہ سب لوگ خوشیان منانے لگے -

اوسوقت اوس کا بڑا بیٹا کھیت پر تھا - جب وہ پلٹ کر گھر کے قریب پہونچا تو اوسنے گانے
اور ناچ کی آواز سنی - ایک نوکر کو اوسنے بلاکر پوچھا کہ یہہ سب کس بات پر ہو رہا ہی
اوسنے اوس سی کہا آپ کے بھائی آئی ہین اور اونکی صحیح سلامت واپس آنی پر آپ
کے والد نے جشن کیا ہی - وہ بہت بگڑا - گھر کے اندر ہی نہ جاتا تھا - اسپر اوس کا
باپ باہر نکل آیا اور منانے لگا - اوسنے باپ سی کہا کہ دیکھی اتنی برسون سی مین آپکی
خدمت کرتا ہون اور کسیوقت آپکے حکم سی سرتابی نہین کی - اسپر بھی آپ نے
کبھی مجھی بکری کا ایک بچہ تک نہ دیا کہ اپنی دوستون کے ساتھ خوشی مناتا - مگر جون ہی
آپ کا یہہ بیٹا آیا جسنے اپکا سارا مال کسبیون مین گنوا دیا تو آپ نے اونکی خاطر سے
جشن کیا - اوس نے اوس سی کہا - بیٹا تم ہمیشہ میرے پاس ہو جو کچھ میرا ہی
وہ تمہارا ہی - مناسب یہہ ہی تھا کہ ہم لوگ خوشیان منائین اور مسرور ہون
کیونکہ تمہارا بھائی مرکے زندہ ہوا ہی اور گم ہوکے پھر ملا ہے -

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY) DISTRICT, LUCKNOW.

TRANSLITERATION AND TRANSLATION

Ēk shakhs-kē dō bētē thē Un-mẽ-sē chhōtā bāp-sē
One man-of two sons were. Them-in-from the-younger father-to
kahnē lagā, 'abbā jān, jāedād-mẽ hamārā jō-kuchh hissa hai ham-
to-say began, 'father dear, property-in my whatever share is me-
kō dē-dijiē' Chunãche us-nē apnā asāsa dōnõ-kō taqsīm
to give-away' Accordingly him-by his-own property both-to division
kar-diyā Aur chand-hī rōz ba'd chhōtā bētā sab māl
was-made-and-given And some-even days after the-younger son all property
ikatthā kar-kē bahut dūr-kē mulk-mẽ chalā-gayā aur wahã
together made-having great distance-of country-into went-away and there
sārī daulat shohad-pan-mẽ urā-dī. Jab sab uth-gayā tō
all wealth debauchery-in squandered-away When all up-went then
us mulk-mẽ qahat-e-'azīm parā aur woh muhtāj hō-chalā Aur us-
that country-in a-famine-great fell and he needy became And him-
nē us mulk-kē ēk raīs-kē hã jā-kar naukarī kar-lī
by that country-of a rich-native-of place-in gone-having service took
Us-nē isē apnē khētõ-mẽ sūarẽ charānē-kē liyē bhēj-
Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
diyā Wah, tō, barī ārzū-kē sāth un chhilkõ-sē bhī pēt
away He, indeed, great desire-of with those husks-with even belly
bhar-lētā jō sūarẽ khātī-thī, magar woh bhī kisī-nē
would-have-filled which the-swine eating-were, but that even anyone-by
us-kō na dī Ab us-kī ãkhẽ khulī Us-nē kahā
him-to not was-given Now him-of eyes opened Him-by it-was-said
ki, 'bahutērē mazdūr tō mērē bāp-kē yahã pēt bhar
that, 'many labourers indeed my father-of house-at belly full
khānā pãẽ, balki bachā bhī rakhaī, aur maī bhūkhõ marũ
food get, nay-rather saving also keep, and I from-hunger die
Uthũ aur abbā-kē pās jãũ aur un-sē kahũ, "abbā jān,
Let-me-rise and father-of near go and him-to say, "father dear,
maī Khudā-kā aur āp-kē huzūr-mẽ gunah-gār hũ, aur ab
I God-of and your-Honour-of presence-in sinner am and now

is this made it by the high priests. Maybe some day we will get that gem-Emperor son I-am-the-ostrich. We gem-men made-made nobbly-type." Pas rich upon one chief-type top-the labourer-in farmer-begin-dabs." So we go and want fire-fly-of pis Emmin high-hill-at the it high-up dabbly-type and rain. Yet distorts-eren-of "-ung fat fire-fly-of "-ron-ter and rain thatch dung, quite-at lagge, and pyre hyt pin enter-farmer "-ren rest-to rot-offed, and "one rot-made. Ion begun nest "ang hyt, "ch a pin, not it a fire-ain-by "im-to fire-reger rot-made, "fifter der, I Ghoddle hugin and high-hit napu-mit gnomb-gir hit, and at Grid-of greatre and gem-Emperor ajfish ainer on, and now is this made it by the high priests! Magic fish wolf-by not that gem-Emperor son I-am-the-ostrich! Eri high-up again nombed-to hum dye it, "mudi-at fire-fly-of "ir-ung remorse-to order rot-gher fit, "good-fire mula pushit lit one im-hit pohet; night bath-mit on good dress bring and fire-men pais e-ring Fond-ri and pen pit-mit ghdit; one sat lig dem-mit hid-hun Ghoddle-mit ajne "feet-ri pais and of people "feet enter-bring rejoining mant. Wed yeh demand mar-kan, pin pyd; on let-ni-ei-dante. Ity "ir ain dled-hurting, again lived; and gem hi-hun, pin mit! Comedie nih sat lig "ir hair-a-ding, again mosq-t.rd! Accordingly "ie, of people Ghoddle-mit mant lagg rejoining re-dante begin.

Us mogi mehd bugg hegg hoch-gur the. Jed nih Ilor rine fimg-of elder son "hed-on mon. When it yolcyhun ghor-hit quit yohdhdg of mend gend enjoy-ed-loving hunig-of rest omined fan fimg-ty ringing on dhdhd dwge sunt. Ehi mothor-hit mend hudd-hun and dorthy-of round mon-hand. A servant fimg-ty called-loving yehdd it, "yeh sat his hegger hindd-hait!" Mend "-ment-ched "of. "If ir of rot mother gring-ger-ir!" Fimg-ty mend hdd. "Ego-hit hhet eghot on mind gdhd-fimg "mon-ri-d, "gem-Emperor brother come and fimg-of ego-ehmon mjus hegger ego-hit mjdd-hun hyd-hut." Wri rind hdd somjger gem-Emperor fofergy "feet mode-it." Ei ehm hjmg ghor-hit mdhor-hit on "feet the. Imper "-of mon-mind-of, hoing-of hdd-ester rot going mon. Mon-ger

us-kā bāp bāhar nikal āyā aur manānē lagā Us-
him-of the-father outside emerging came and to-appease began Him-
nē bāp-sē kahā ki, 'dēkhiyē, itnē barsõ-sē maĩ
by the-father-to it-was-said that, 'see, so-many years-from I
āp-kī khidmat kartā-hũ aur kisī waqt āp-kē hukm-
your-Honour-of service doing-am and any time your-Honour-of orders-
sē sartābī nahĩ kī, us-par bhī āp-nē kabhī
from disobedience not was-done, that-on even your-Honour-by ever
mujhē bakrī-kā ēk bachcha tak na diyā ki apnē dōstõ-
to-me she-goat-of one young-one up-to not was-given that my-own friends-
kē sāth khushī manātā Magar jũ-hĩ āp-kā
of with rejoicings I-might-have-celebrated. But as-even your-Honour-of
yeh bētā āyā jis-nē āp-kā sārā māl kasbiyõ-mẽ gãwā-
this son came whom-by your-Honour-of all substance harlots-in was-
diyā, tō āp-nē un-kī khātir-sē jashn kiyā' Us-nē
lost, then your-Honour-by him-of affection-by a-feast was-made' Him-by
us-sē kahā, 'bētā, tum hamēsha mērē pās hō, jō-kuchh mērā
him-to it-was-said, 'son, you always me near are, whatever mine
hai, woh tumhārā hai Munāsib yehī thā ki ham-lōg
is, that yours is Proper this-indeed was that we-people
khushiyã manāẽ aur masrūr hõ, kyõ-ki tumhārā bhāī
rejoicings may-celebrate and happy may-be, because your brother
mar-kē, zinda huā-hai, aur gum hō-kē, phir milā-hai'
died-having, alive become-has, and lost become-having, again found-is'

QASBĀTĪ URDŪ OF LUCKNOW.

The preceding specimen has illustrated the high, literary style of Lucknow Urdū We now proceed to give specimens of the ordinary Urdū spoken in the city. It is known as *qaṣbātī*, from *qaṣbāt*, the plural of *qaṣba*, a quarter of a town

It is not so highly Persianised as the literary dialect, but possesses the typical order of words which Urdū has borrowed from Persian Thus we have *jānib dakhin*, in the southern direction, the Indian order of which would be *dakhinjānib* Similarly, *kinārē daryā-e Saī-kē*, instead of *daryā-e Saī-kē kinārē*, on the bank of the river Saī

I give two specimens of this form of Urdū The first is a short passage of the Parable of the Prodigal Son, which I give in transliteration only, merely for the purpose of comparison with the literary dialect The other is a folk-tale about the temple of Bhaūrēsar in Nigōhā̃ It is given in the Persian character, with full transliteration and translation

[No. 5]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN I.

Ēk shakhs-kē dō larkē thē Un-mẽ-sē chhōtē-nē apnē bāp-sē kahā ki, 'ai bāp, jāedād-mẽ-sē jō mērā haqq hōtā-hō mujhē dē-dijiyē' Tab us-nē un-kō apnī jāedād taqsīm kar-dī Aur thōrē rōz-kē ba'd chhōtā larkā sab kuchh māl jam' kar-kē ēk dūr-kē mulk-kō rawāna huā, aur wahā̃-par apnā māl 'aiyāshī-mẽ urā-diyā Aur jab sab kharch kar-dālā, tab us mulk-mẽ barā qaḥṭ parā, aur woh khud moḥtāj hōnē lagā

[No 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN II.

قصبہ بگوہان کي جانب دکھن ایک مندر مہادیو جي کا ہے جسکو
بھوبریسر کہتے ہین اور کنارے دریاے سئي کے واقع ہے * اور وہان پر
ہر دوشنبہ کو میلا ہوتا ہے اور اکثر لوگ ہر روز درشن کو بلا ناغہ جایا
کرتے ہین اور جو مقصد دلي رکھتے ہین وہ پورا ہوتا ہے *

سننے مین آیا ہے کہ ایک وقت مین اورنگزیب بادشاہ بھي اونکے
مندر پر تشریف لے گئے * اور اونکي یہہ منشا تھي کہ اِس مندر کو
کھدوا کر مورت کو نکلوا لیوین اور صدہا مزدور اوس مورت کے نکالنے
کو مستعد ہوے لیکن مورت کي انتہا نہ معلوم ہوي * تب بادشاہ
کے غصے مین آکر اجازت دي کہ اِس مورت کو توڑ ڈالو * تب
مزدورون نے توڑنا شروع کیا اور دو ایک ضرب مورت مین لگاي بلکہ
کچھہ شکست بھي ہوگئي جسکا نشان آجتک بھي موجود ہے اور
ڈرے ہوے بھي مورت سے نمود ہوا لیکن ایسي قدرت مورت کي
ظاہر ہوي اور اوسي مورت کے پیچھے سے ہزارہا بھونرے نکل پڑے اور
سب فوج بادشاہ کي جو وہان سے پریشان ہوي * اور یہہ خبر بادشاہ کو

بھی معلوم ہوئي * تب بادشاہ نے حکم دیا کہ اچھا اِس مورت کا نام
آج سے بھونریسر ہوا اور جس طرح پر تھی اوسي طرح سے بند کر دو
اور جون بادشاہ نے مورت مذکور بند کرانے کا اِنتظام کر دیا *

اب چند روز سے علاوہ درشن کے بہت سے دوکاندار لوگ وہان
دوکانین لگاتے ہین * علاوہ معمولي چیزون کے کاشتکاري کی چیزین
جو دہات مین بہت زیادہ کرنے ضرورت ہوتی ہین وہان پر مل
سکتي ہین *

[No. 6]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Qasba Nigōhā̃-kī jānib dakhin ēk mandir Mahādēo-jī-kā hai,
Town Nigōhā̃-of direction southern a temple Mahādēo-jī-of is,

jis-kō Bhaũrēsar kahtē-haĩ, aur kinārē daryā-e Saī-kē
which Bhaũrēsar calling-they-are, and on-the-bank the-river-of Saī-of

wāqe' hai Aur wahā̃-par har Du-shamba-kō mēlā hōtā-hai, aur
situated is And there-on every Monday-on a-fair being-is, and

akṣar lōg har rōz darshan-kō bilā nāgha
generally people every day paying-respects-for without intermission

jāyā-kartē-haĩ, aur jō maqsad-e dilī rakhtē-haĩ woh
going-regularly-are, and what desire-of of-the-heart keeping-they-are that

pūrā hōtā-hai
fulfilled being-is

Sunnē-mẽ āyā-hai ki ēk waqt-mẽ Aurangzēb Bādshāh bhī
Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also

un-kē mandir-par tashrīf-lāē-thē Aur un-kī yeh
that-(God-)of temple-on honoured-with-his-presence And Him-of this

mansha thī ki is mandir-kō khudwā-kar mūrat-kō nikalwā-
intention was that this temple got-dug-up-having the-image he-might-get-

lēwẽ, aur sadhā mazdūr us mūrat-kē nikālnē-kō musta'idd
taken-out, and hundreds labourers that image-of taking-out-for ready

huē, lēkin mūrat-kī intihā na ma'lūm huī. Tab
became, but the-image-of end not found became Then

Bādshāh-nē ghuṣṣē-mẽ ā-kar ijāzat dī ki, 'is
the-Emperor-by anger-in come-having permission was-given that, 'this

mūrat-kō tōr-dālō' Tab mazdūrõ-nē tōrnā shurū'
image break-in-pieces' Then the-labourers-by to-break commencement

kiyā, aur dō ēk zarb mūrat-mẽ lagāī, balki, kuchh
was-made, and two one strokes the-image-in were-applied, nay, somewhat

shikast bhī hō-gaī, jis-kā nishān āj-tak bhī maujūd hai, aur
broken also it-became, which-of the-mark today-to also existing is, and

qadr-ē khūn bhī mūrat-sē numūd huā; lēkin aisī
little-a blood also the-image-from visible became; but such
qudrat mūrat-kī ẓāhir huī. aur usī mūrat-kē
supernatural-power the-image-of manifest became, and that-very image-of
nīchē-sē hazārhā bhaŭrē nikal-paṛē aur sab fauj-e Bādshāh-kī
below-from thousands hornets issued, and all the-army-of the-Emperor-of
bhaŭrō̃-sē parēshān huī. Aur yeh khabar Bādshāh-kō bhī ma'lūm
hornets-from distress became And this news the-Emperor-to also known
huī. Tab Bādshāh-nē 'ḥukm diyā ki. 'achchhā, is
became Then the-Emperor-by order was-given that, 'good, this
mūrat-kā nām āj-sē Bhaŭrēsar huā. aur jis
image-of name today-from Bhaŭrēsar (Lord-of-Hornets) became, and what
ṭarh-par thī usī ṭarh-sē band kar-dō,' aur khud
manner-on it-was that-very manner-by closed-up make,' and himself
Bādshāh-nē mūrat maẕkūr band karānē-kā intiẓām
the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement
kar-diyā
was-made

Ab chand rōz-sē 'ilāwa darshan-kē bahut-sē 'dūkāndār
Now some days-from beside paying-respects-of many-very shopkeeper
lōg wahā̃ dūkānē̃ lagātē-haī. 'Ilāwa ma'mūlī chīzō̃-kē, kāshtkārī-kī
people there shops arranging-are Besides ordinary things-of, cultivation-of
chīzē̃, jō dehāt-mē̃ bahut ziyāda kar-kē zarūrat hōtī-haī.
things which villages-in much more done-having necessary being-are.
wahā̃-par mil sakti-haī
there-on be-found can

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigōhā̃ there is a temple of Mahādēo, which people call Bhaŭrēsar, and is situated on the bank of the river Sai. A fair is held there every Monday, and every day there is a stream of people who come to visit the image, in the belief that this act of worship will lead to the fulfilment of all the desires of their hearts.

The story goes that the Emperor Aurangzēb once visited the temple of this deity, and gave orders that the image should be dug up and taken out of the temple. He sent several hundred labourers but no matter how deep they dug, they could not find the bottom of the image. Enraged at this the Emperor ordered the image to be broken in pieces. The labourers commenced the work and gave it one or two blows. In doing so they damaged it slightly and the marks of this are visible to the present day. A few drops of blood also issued from the image. But this indignity only served to make manifest the supernatural power which existed in the idol. Thousands of hornets issued from below it and put the Emperor's army of men to flight. When this was told

to him he said, 'very well, from this day let this image be known as Bhaṅrēsar, or the Lord of Hornets, and let the earth be filled in so as to restore it to the same condition as that in which it was before.' He then himself saw that the arrangements for restoring the image to its original condition were carried out

For a long time not only have people visited this shrine to pay homage to the deity, but a number of shopkeepers have set up shops in the locality. They sell not only the ordinary stock in trade but also everything that is necessary for village life

BĒGAMATĪ URDŪ OF LUCKNOW.

The form of Urdū employed by respectable Musalmān ladies of Lucknow City is known as Bēgamatī. It is said to be very free from any Hindī admixture, but this statement is not borne out by the specimens which I have received.

Two specimens are given. The first is a transliterated text of a portion of the Parable of the Prodigal Son, for comparison with the other Urdū versions The other is a letter written by a Musalmān lady of Lucknow to her mother It is an admirable specimen of this dialect, full of quaint idioms and vivid expressions I give it in facsimile of the original manuscript, together with a transliteration and translation. The writing of the manuscript is in the ordinary broken Urdū running hand.

Note that Persian and Arabic words ending in a short *a* are not inflected for the oblique cases, as the grammars tell us should be done Thus *Khānam Sāhiba* (not *-bē*)-*kē*, (by the son) of the Khānam Sāhiba; *chha mahīna* (not *-nē*)-*kā bachcha*, a baby of six months This is a common irregularity of writing, which, however, does not affect the pronunciation These oblique forms are pronounced as if ending in *ē*. *Sāhiba-kē* is pronounced *Sāhibē-kē*, and so on

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN I.

Ēk ādmī-kē dō bēṭē thē Un-mẽ-sē chhōtā bāp-sē bōlā, 'abbā-jān, māl asbāb-mẽ jitnā hamārā hissa hai ham-kō dē-dijiyē' Aur us-nē apnī daulat dōnõ-kō bãṭ-dī. Thōrē dinõ ba'd chhōtā sab jam'-jathā samēt-kar bahut dūr kisī mulk-kō nikal-gayā Wahã sab shohad-pan-mẽ urā baithā Jab sab uth-uthā-gayā tō us mulk-mẽ bahut barā qahṭ parā, aur yeh mohtāj hō chalā

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN II.

خدا بخش کیفرے ماں کو

امی جان خدا کرے آپ سلامت رہیں - بہن جہن صاحب آج لکھنو میں داخل ہوئیں - اونسے
آپکی سب چیز دصلاح معلوم ہوئی - بڑے ماموں کا جی آپ کے دن ہمیشہ ماندہ رہتا ہے
لکھنو میں بہت دوا درمن کی مگر کچھ فائدہ نہیں ہوا کلیجہ اگر اوپر والا ہو گیا تو
جمہوریت کو وہ ضرور ضرور علاج کرنے فیض آباد سدھارینگی - آج کلیجہ میاں
چھوٹے کا بڑا اترغنہ ہی پڑوس میں خانم صاحب کے میاں کلیجہ دن دہاڑے کئی چور
گھس آئے بڑا غل غپاڑہ مچا سپاہی گھوڑی گنوار کے لئے سمجھے نہ بوجھے ہتھیار سنبھالے
ہماری مکان میں دوڑے چلے آئے - وہ تو کہئے بڑی خیریت گذری اوس
ڈیوڑھی پر موجود تھا اوسنے روکا تھا ماہیں تو سب کا سامنا ہو جاتا
اور پکڑے جاتے گئی ہوئی نے حاکم کے سامنے اونکا چہرہ رکھا کہ

خانم صاحبہ کے بیٹے نے مکان اکور لینے کے بہانہ سے گھر میں بلوایا دوپہر بندر کیا
ص جبین لئے اولٹا چور چور کر کے غل مچا دیا ۔ نظیر اور اونکی بیوی میں
روزمرہ جھنجھٹ ہوا کرتے ہی نظیر کو تو آپ جانتے ایک نک چڑھا بیوی بھی
مزاج دار ذرا ذرا سی بات پر لوتو ہن میں ہونے لگتے ہے لڑکہ سمجھایا
بجھایا ساتھ ہے ۔ خدا رکھے سیانی لڑکی بیاہنے لایق پہلوے لگی
بیٹھی ہے ۔ روکے سامنے اس نک نک جھک جھک دن رات کے دنتا کل کل سے
کیا فائدہ مگر ایسے عقلو نیز خدا کے مار سمجھانے میں بات سے بتنگڑ بنتے ہیں
کون دخل دے ۔ اولٹا نکو بنے اولاد علے کو دیکھے نہ کوئی بات نہ چیت
بیکار بیکار بھی مانے لڑ بھڑ کر دو ہیال چلا گیا ۔ بیگم جان کی چھ مہینہ کا
پالا پوسا بچہ پرسوں جاتا رہا ۔ بیچاری کلک آنکھ دیکھتے ہے لڑکہ آنسو گرتے ہیں
ابھی میاں کو مرے پورے چار مہینہ بھی نہیں ہوے تھے کہ یہ آسمان پھٹ پڑا
غریب کے رہی سہی آس بھی ٹوٹ گئی ۔

[No 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

KHAṬṬ BĒTĪ-KĪ ṬARAF-SĒ MĀ̃-KŌ
LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO

Ammī jān, Khudā karē āp salāmat rahẽ
Mother dear, God may-make Your-Honour (in-)safety may-remain

Bahin Jhamman Sāhib āj Lakhnau-mẽ dākhil huī Un-sē
Sister Jhamman Sāhiba today Lucknow-in entered became Her-from

āp-kī sab khair wa salāh ma'lūm huī Barē
Your-Honour-of all health and prosperity known became The-elder

māmū̃-kā jī āē-din (hamēsha) māndā rahtā-hai
maternal-uncle-of spirit daily (i e always) unwell remaining-is

Lakhnau-mẽ bahut dawā-darman kī, magar kuchh fāida nahī̃
Lucknow-in much medicine-drugs were-done, but any benefit not

huā Kalh agar upar-wālā hō-gayā,
became Tomorrow if the-above-one (i.e the-moon) happened (i e becomes visible),

tō Jum'a-rāt-kō woh zarūr zarūr 'ilāj karnē Faiz-ābād
then Thursday-on he certainly certainly (for-)treatment doing Faizabad

sidhārẽgē
he-will-start

Āj-kalh yahā̃ chōrõ-kā barā nargha hai Parōs-mẽ
Nowadays here thieves-of great gang is The-neighbourhood-in

Khānam Sāhib-kē yahā̃ kalh din-dahārē kaī chōr
Khānam Sāhiba-of at yesterday in-broad-daylight several thieves

ghus-āē Barā ghul-ghapāra machā Sipāhī nigōrē, gāwār-kē
entered Much noise-clamour was-raised Constables useless, boor-of

lath, samjhē na būjhē, hullar suntē-hī hamārē
stick, understood not knew, uproar immediately-on-hearing our

makān-mẽ darrāna chalē-āē Woh tō kahiyē, barī khairiyat
house-in straightway came That verily you-may-say, great good-luck

guzrī Ādmī dyōrhī-par maujūd thā Us-nē rōkā
happened A-man ante-chamber-on present was By-him it-was-stopped

thāmā Nahī̃-tō sab-kā sāmnā ho-jātā Us-mẽ̃-sē
impeded Otherwise all(-of-us)-of exposure would-have-been That-out-of
dō chōr pakrē bhī gaē. Mūõ-nē hākim-kē sāmnē
two thieves arrested also, went The-idiots-by the-magistrate-of before
ultā chhuddā rakhā ki, 'Khānam Sāhiba-kē bētē-nē makān
contrary accusation brought that, 'Khānam Sāhiba-of the-son-by the-house
akwānē-kē bahāna-sē ghar-mẽ̃ bulāyā Dō pahar band
estimating-of pretext-on house-in (we-)were-summoned Two watches confined
rakhā, pachās rupaiyē chhīn-liyē, ultā "chōr chōr"
(we-)were-kept, fifty rupees were-snatched-away, contrary "thief thief"
kar-kē ghul machā-diyā'
doing noise was-raised.'

Nazīr aur un-kī bīwī-mẽ̃ rōz-marra jhanjhat huā-kartī-hai
Nazīr and him-of wife-between daily wrangling keeps-going-on
Nazīr-kō tō āp jāniyē, — ēk nak-charhā Bīwī
Nazīr indeed Your-Honour may-know, — a nose-mounted-one The-wife
bhī mizājdār; zarrā-zarrā-sī bāt-par 'tū tū, maī maī'
also haughty; very-little matter-on 'thou thou, I I' (i e quarrelling)
hōnē lagtī-hai Lākh samjhāyā, 'bahin,
to-be beginning-is Hundred-thousand was-it-remonstrated(-by me), 'sister,
kachchā sāth hai Khudā rakhē Siyānī larkī
inexperienced company is God preserve(-you) Youthful daughter
biyāhnē lāiq pahlū-sē lagī baithī-hai Us-kē sāmnē is
for-being-married fit side-by close seated-is. Her-of before this
bak-bak jhak-jhak din rāt-kē dā̃t kil-kil-sē kyā fāida'
talking altercation day night-of teeth gnashing-from what profit'
Magar aisī 'aqlõ-par Khudā-kī mār. Samjhānē-mẽ̃ bāt-kē
But such wits-on God-of curse Remonstrating-on words-of
batangar badhtē-haī. Kaun dakhl-dē? Ultā
wranglings increasing-are Who may-interfere? On-the-contrary
nakkū banē
disgraced he-may-become

Aulād 'Alī-kō dēkhiyē Na kōī bāt na chīt, bēkār
Aulād 'Alī please-see Not any word or talk, without-ground
bēkār bhī, mā̃-sē lar-bhir-kar dadhiyāl
without-ground also, mother-with quarrelled-having to-grandfather's-house
chalā-gayā
he-went-off

Bēgam Jān-kā chha mahīna-kā pālā-pōsa bachcha
Bēgam Jān-of six months-of brought-up(-and)-nursed baby
parsõ jātā-rahā Bēchārī, ēk ā̃kh dabātī-hai,
the-day-before-yesterday has-died Poor-creature, one eye pressing-she-is,

lākh	ãsū	girtē-haĩ	Abhī	Miyã-kō
a-hundred-thousand	*tears*	*falling-are*	*Only-now*	*(her-)husband-to*

marē	pūrē	chār	mahīna	bhī	nahĩ	huē-thē	ki	yeh	asmān
since-death	*full*	*four*	*months*	*even*	*not*	*passed-had*	*when*	*this*	*sky*

phaṭ-parā	Gharīb-kī	rahī-sahī	ās	bhī	tūt-gaī.
fell-in	*The-poor-woman-of*	*remaining*	*hope*	*also*	*broke.*

FREE TRANSLATION OF THE FOREGOING

A LETTER FROM A DAUGHTER TO HER MOTHER

DEAREST MOTHER,

May God ordain that you ever remain in safety Sister Jhamman arrived today in Lucknow, and from her we have heard how you are getting on The elder uncle's health is daily getting worse and worse He has been trying all kinds of medicine here in Lucknow, but they don't seem to do him any good So, if the moon becomes visible tomorrow, he will certainly set out on Thursday for Faizabad to be treated by the doctors there

Nowadays there is a big gang of thieves about Yesterday, in broad daylight, a number of them got into the house of the Khānam Sāhiba, who lives close by us There was a great hue and cry, and the fools of police, useless as a boor's cudgel which neither knows nor understands, directly they heard the outcry, made straight for our house You may indeed say that we were fortunate, for by great good luck there was a man standing at our hall-door who stopped them Otherwise all we women in the zanāna would have been exposed to view Two of the thieves were caught, and the idiots, when they came before the magistrate, brought a countercharge that the Khānam Sāhiba's son had invited them into the house under the pretext of getting the building valued They added that he had imprisoned them for some six hours, had robbed them of fifty rupees, and had then got rid of them by calling out 'thief, thief'

You will be sorry to hear that Naẓīr and his wife keep on their daily quarrelling You know Naẓīr, what sort of man he is, going about with his nose in the air His wife, too, is overweening, and starts a wrangle on ever so little a matter I've reasoned with her thousands of times,—'sister dear, there's inexperienced company There's a young marriageable girl sitting close to your side What good will come from all this nonsense and talk, all this teeth-gnashing by day and by night, in her presence?' May God's curse rest on such silly-wits The more one remonstrates, the more she wrangles Who is there to interfere, with the certainty of having some rude thing said in return?

Just look at Aulād 'Alī's conduct Without saying a word, nay, for absolutely no reason, he has quarrelled with his mother, and gone off to stay with his grandfather

Bēgam Jān's six-months' old little baby, which she had been nursing with such loving care, died the day before yesterday Poor creature, when she presses together the lids of a single eye, a hundred thousand tears fall It is only four months since her husband died, and now, again, the sky has fallen in upon her The poor thing's one remaining consolation is now broken

STANDARD URDŪ OF DELHI.

The Urdū of Delhi is less Persianised than that of Lucknow, and hence more nearly fulfils the requirements of a *lingua franca* intelligible over the whole of India This will be evident from the following specimen (the authorised Urdū version of the Parable of the Prodigal Son, as issued under the auspices of the British and Foreign Bible Society) It will be seen that the vocabulary is on the whole simple, and that the Indian, and not the Persian, order of words is preferred For another example of Delhi Urdū, the Urdū List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdū version of the New Testament was made for the British and Foreign Bible Society by Henry Martyn during the years 1806-1810 It has been thrice revised. The version of the Parable now given is taken from the third and last revision carried out by a committee headed by Dr Weitbrecht during the years 1893-1899

The Bible Society has issued this version under two forms,—one in the Persian character, and the other in the Roman character I give both here The system of transliteration used by the Bible Society differs somewhat from that employed in the present Survey, but this will give rise to no difficulty

It is not necessary to give an interlinear translation

[No 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (STANDARD URDŪ, PERSIAN CHARACTER)

(Panjab Auxiliary Bible Society, 1900.)

ایک شخص کے دو بیٹے تھے - اُن میں سے چھوٹے نے باپ سے
کہا کہ اَے باپ - مال کا جو حصّہ مجھہ کو پہنچتا ہے مجھے دے -
اُس نے اپنا مال متاع اُنہیں بانٹ دیا - اور تھوڑے دن بعد چھوٹا
بیٹا اپنا سب کچھہ جمع کرکے دورے ملک کو روانہ ہوا - اور وہاں اپنا مال
بد چلنی میں اُڑا دیا - اور جب سب خرچ کر چکا تو اُس ملک میں
سخت کال پڑا - اور وہ محتاج ہونے لگا - پھر اُس ملک کے ایک
باشندے کے ہاں جا پڑا - اُس نے اُس کو اپنے کھیتوں میں سؤر چرانے بھیجا -
اور اُسے آرزو تھی کہ جو پھلیاں سؤر کھاتے تھے اُن سے اپنا پیٹ
بھرے - مگر کوئی اُسے نہ دیتا تھا - پھر اُس نے ہوش میں آ کر کہا
کہ میرے باپ کے کتنے ہی مزدوروں کو روٹی افراط سے ملتی ہے -
اور میں یہاں بھوکھا مر رہا ہوں - میں اُٹھہ کر اپنے باپ کے پاس
جاؤنگا اور اُس سے کہونگا کہ اَے باپ - میں آسمان کا اور تیری نظر
میں گنہگار ہوا - اب اِس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں -
مجھے اپنے مزدور جیسا ہی کرلے - پس وہ اُٹھہ کر اپنے باپ کی طرف
روانہ ہوا - وہ ابھی دُور ہی تھا کہ اُسے دیکھہ کر اُس کے باپ کو ترس

آیا - اور دوڑ کر اُس کو گلے لگا لیا اور بوسے لئے - بیٹے نے اُس سے کہا
کہ اے باپ - میں آسمان کا اور تیری نظر میں گنہگار ہوا - اب اس
لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں - باپ نے اپنے نوکروں سے کہا
کہ اچھے سے اچھا جامہ جلد نکال کر اُسے پہناؤ - اور اُس کے ہاتھ
میں انگوٹھی اور پاؤں میں جوتی پہناؤ - اور پلے ہوئے بچھڑے کو
لاکر ذبح کرو تاکہ ہم کھاکر خوشی منائیں - کیونکہ میرا یہ بیٹا مُردہ تھا -
اب زندہ ہوا - کھو گیا تھا - اب ملا ہے - پس وہ خوشی منانے لگے *

لیکن اُس کا بڑا بیٹا کھیت میں تھا - جب وہ آ کر گھر
کے نزدیک پہنچا تو گانے بجانے اور ناچنے کی آواز سُنی - اور ایک
نوکر کو بُلاکر دریافت کرنے لگا کہ یہ کیا ہو رہا ہے ؟ اُس نے اُس سے کہا کہ
تیرا بھائی آ گیا ہے اور تیرے باپ نے پلا ہوا بچھڑا ذبح کرایا ہے -
اس لئے کہ اُسے بھلا چنگا پایا - وہ غصے ہوا اور اندر جانا نہ چاہا -
مگر اُس کا باپ باہر جاکے اُسے منانے لگا - اُس نے اپنے باپ سے
جواب میں کہا کہ دیکھ - اتنے برس سے میں تیری خدمت کرتا ہوں
اور کبھی تیری حُکم عدولی نہیں کی - مگر مجھے تو نے کبھی ایک
بکری کا بچّہ بھی نہ دیا کہ اپنے دوستوں کے ساتھ خوشی مناتا -
لیکن جب تیرا یہ بیٹا آیا جس نے تیرا مال متاع کسبیوں میں اُڑا دی -
تو اُس کے لئے تو نے پلا ہوا بچھڑا ذبح کرایا - اُس نے اُس سے کہا -
بیٹا - تو تو ہمیشہ میرے پاس ہے - اور جو کُچھ میرا ہے وہ تیرا
ہی ہے - لیکن خوشی منانی اور شادمان ہونا مناسب تھا - کیونکہ
تیرا یہ بھائی مُردہ تھا - اب زندہ ہوا - کھو گیا تھا اب مِلا ہے *

[No 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (STANDARD URDŪ, ROMAN CHARACTER[1])

(British and Foreign Bible Society, 1900)

Ek shakhs ke do bete the Un meṉ se chhote ne báp se kahá, ki Ai báp, mál ká jo hissa mujh ko pahuṉchtá hai, mujhe de Us ne apná mál mata' unheṉ báṉt dí Aur thoie din ba'd chhotá betá apná sab kuchh jama' kaike, dúr ke mulk ko rawána húá aur wahán apná mál badchalní meṉ uiá diyá Aur jab sab kharch kar chuká, to us mulk meṉ sakht kál pará, aur wuh muhtáj hone lagá Phir us mulk ke ek báshinde ke háṉ já pará us ne us ko apne khetoṉ meṉ súar charáne bhejá Aur use árzú thí, ki jo phaliyáṉ súar kháte the, un se apná pet bhare, magar koí use na detá thá Phir us ne hosh meṉ ákar kahá, ki Mere báp ke kitne hí mazdúroṉ ko roṭí ifrát se miltí hai, aur maiṉ yaháṉ bhúkhá mar rahá húṉ[1] Maiṉ uthkar apne báp ke pás jáúṉgá, aur us se kahúṉgá, ki Ai báp, maiṉ ásman ká aur terí nazar meṉ gunahgár húá ab is láiq nahíṉ rahá, ki phir terá betá kahláúṉ, mujhe apne mazdúr jaisá hí kar le Pas wuh uthkar apne báp kí taraf rawána húá Wuh abhí dúr hi tha, ki use dekhkar us ke báp ko tars áya, aur daurkar us ko gale lagá liyá, aur bose live Bete ne us se kaha, ki Ai báp, maiṉ ásman ká aur terí nazar meṉ gunahgár húá, ab is láiq nahíṉ rahá, ki phir terá betá kahláúṉ Báp ne apne naukaroṉ se kahá, ki Achchhe se achchhá jáma jald nikálkai use pahináo, aur us ke háth meṉ angúthí, aur paṉwoṉ meṉ jútí pahináo Aur pale húe bachhre ko lákar zabh karo, táki ham khákai khushí manáeṉ, kyúṉki merá yih betá murda thá, ab zinda húá, kho gayá thá, ab milá hai Pas wuh khushí manane lage

Lekin us ká bará betá khet meṉ thá jab wuh ákar ghar ke nazdík pahuṉchá, to gáne bajáne aur náchne kí áwáz suní, aur ek naukar ko bulákar daryáft karne laga, ki Yih kyá ho rahá hai? Us ne us se kahá, ki Terá bháí á gayá hai, aur tere báp ne palá húá bachhrá zabh karáyá hai, is liye ki use bhalá changá pává Wuh gusse húa, aur andai jáná na cháhá, magar us ká báp báhar jáke use manáne lagá Us ne apne báp se jawáb meṉ kahá, ki Dekh, itne baras se maiṉ terí khidmat karta húṉ, aur kabhí terí hukm'udúlí nahíṉ kí, magar mujhe tú ne kabhí ek bakrí ka bachchá bhí na diyá, ki apne dostoṉ ke sáth khushí manátá lekin jab terá yih betá áyá, jis ne terá mál mata' kasbíoṉ meṉ urá dí, to us ke liye tú ne palá húá bachhrá zabh karáyá Us ne us se kahá, Betá, tú to hamesha mere pás hai, aur jo kuchh merá hai, wuh terá hí hai, lekin khushí manání aur shádmán honá munásib thá, kyúṉki terá yih bháí murda thá, ab zinda húá, kho gayá thá, ab milá hai

[1] The system of transliteration is that adopted by the British and Foreign Bible Society, and differs somewhat from that employed in the present Survey

MODERN URDŪ OF DELHI

During the last thirty or forty years a school of writers has arisen in Delhi, which has paid attention to the necessity of avoiding the extreme Persianisation of style which had hitherto been fashionable, and which is still fashionable in Lucknow

The author of this school who has obtained the greatest reputation is Maulavī Naẕīr Ahmad Two novels by this writer, the *Mir'ātu 'l-'Arūs* (The Bride's Mirror), and the *Ṭaubatu 'n-Nasūh* (The Repentance of Nasūh), have been edited in England. They are well worth reading, not only as introductions to the Urdū language, but for their contents They are admirable pictures of the home life of respectable Indian Musalmāns of the middle class. The stories are absolutely unobjectionable and full of interest, and are illumined by many pages of true humour An account of the best editions of these works will be found in the Bibliography under the name of their author, and for further information regarding the school of writers to which he belongs, the reader is referred to Shēkh 'Abdu 'l-Qādir's work on 'The new School of Urdū Literature' quoted in the first section of the Bibliography

As a specimen of Naẕīr Ahmad's style, I give an extract from the Mir'ātu 'l-'Arūs The text is taken from Mr G E Ward's edition in Roman characters (London, 1899) The passage selected is a cock-and-bull story, freely interlarded with pious phrases, told by a swindling old crone to the silly heroine, on whom she is playing the confidence trick. The story is *à propos* of two miraculous (but quite unnecessary) cloves, which the old lady presents to the year-old bride, and which are guaranteed to restore a husband's love and to give children to the most unloved of barren wives The reader who is curious as to the sequel is referred to the original work Suffice it here to say that the old lady having gained the bride's confidence, successfully decamps with all her jewelry

Considering that the novel is written by a Musalmān for his co-religionists, and is professedly in Urdū, not in Hindī, it is remarkably free from Arabic and Persian expressions In Lucknow Urdū, nearly every word would hail from one or other of these sources Here fully forty-five per cent of the vocabulary is Indian, about twenty per cent is Persian, and less than 34 per cent is Arabic The small remainder comes from other languages,—Turkish, English, and Portuguese [1]

[1] I am indebted to Mr Ward, the editor of the *Mir'ātu 'l-'Arūs*, for these particulars I would strongly recommend everyone who is interested in the great *Lingua Franca* of India or its literature to read this edition of a highly original and amusing work The perusal is rendered easy to Europeans by its being in the Roman character, and every assistance is given by an excellent vocabulary and by notes when necessary An English translation by Mr Ward is published as a separate work

[No 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI)

(Maulavī Nazīr Aḥmad, circa 1870)

مَین جب حج کو گئی تھی تو اوسی خہار میں بھوپال کي
ایک بیگم بھي سوار تھیں ـــــــــ شاید تُم نے اونکا نام بھی سُنا
ہو نَلقیس جہانی بیگم ـــــــــ سب کُچھہ خُدا نے اونکو دے
رکھا تھا ـ دَولت کي کُچھہ اِنتہا نہ تھي ـ نَوکر چاکر لونڈي غُلام
پالکي نالکي سب شي کُچھہ تھا ـ ایک تو اَولاد کي طرف سے مَغمُوم
رہا کرتي تھین ـ کوي بچّہ نہ تھا ـ دُوسرے نواب صاحب کو اُنکي
طرف مُطلق اِلتفات نہ تھا اور شاید اَولاد نہ ہونے کے سبب مَحنّت
نہ کرتے ہون ورنہ بیگم صُورت شکل میں چندے آفتاب چندے
ماہتاب ـــــــــ اور اِس حُسن و دَولت پر مِزاج ایسا سادہ کہ
ہم غریب اَجنبیون کو نوازتیں اور بات پُوچھتیں * بیگم کو فقیرون
سے بڑے درجے کا اِعتقاد تھا * ایک دفعہ سُنا کہ تین کوس
پر کوي رَمّل وارد ہے ـ اندھیري رات مین اپنے گھر سے پیادہ پا
اُس کے پاس گئین اور پہر پھر تک ہاتھہ باندھے کھڑي رہین *
فقیرون کے نام کے قُربان جائیے * ایک مرتبہ جو شاہ صاحب نے

آنکھہ اوٹھا کر دیکھا فرمایا جا عائی ـ اِسي رات کو حُکم مِلیگا *
بیگم کو جواب مین بشارت ہوی کہ حج کو جا اور مُراد کا موتي
سُمندر سے نکال لا * صُبح اوٹھہ حج کی تیّاریان ہوے لگیں * پان سو
مسکین بیگم نے آپ کرایہ دیکر جہاز پر سوار کرا ئے ـــــــــ اون
مین سے ایک مَین بھی تھی * ہر وقت کا پاس رہتا ـــــــــ بیگم
صاحب ـــــــــ اِلٰہی دونون جہان مین سُرخرو ـــــــــ مُنجھہ پر بہت
مہربانی کرنے لگیں اور سہیلی کہا کرتي تھین * دس دن تک برابر
جہاز پاني مین چلا گیا ـ گیارھویں دن بیچ سُمندر مین ایک پہاڑ نظر
آیا * ناخُدا نے کہا کوہِ حبشہ یہی ہے اور ایک بڑا کامل فقیر اِس پر
رہتا ہے ـــــــــ جو گیا نامُراد آیا * بیگم صاحب نے ناخُدا سے کہا
کسي طرح مُنجھہ کو اوس پہاڑ پر پہُنچاو * ناخدا نے کہا حُضور جہاز تو
پہاڑ تک نہین پہُنچ سکتا ـ البتّہ اگر آپ اِرشاد کرین تو جہاز کو لنگر
کر دین اور آپ کو ایک کشتی مین بٹھا کر لے چلین * بیگم نے کہا
خَیر یہی سہي * پانچ اَورتین بیگم نے ساتھہ کوہِ حبشہ پر گئي
تھین ـــــــــ ایک مَین اور چار اور * پہاڑ پر پہُنچے تو عجیب طرح
کي خوشبو مہک رہی تھي ـ چلتے چلتے شاہ صاحب تک پہُنچے *
وُہ کا مقام تھا ـ نہ آدمی نہ آدم زاد ـ تن تنہا شاہ صاحب ایک گیر

میں رہتے تھے——کسی نورانی شکل - جیسے فرشتہ——ہم
سب کو دیکھ کر دُعا دی - بیگم کو بارہ لونگیں دیں اور کُچھ پڑھ کر
دم کر دیا * مُجھ سے کہا چلی جا - آگرے اور دلّی میں لوگوں
کے کام بتایا کر * بیٹی اُن بارہ لونگوں میں کی دو لونگیں یہ ہیں *
حج کرکے جو لوٹے تو نواب——یا تو بیگم کی بات پُوچھتے نہ تھے
یا یہ نوبت ہوئی - کہ ایک مہینے آگے سے بدلی میں آکر بیگم کے
لینے کو پڑے تھے * جوں ہی بیگم نے جہاز سے پانو اُتارا نواب نے اپنا
سر بیگم کے قدموں پر رکھ دیا اور رو رو کر خطا مُعاف کرائی *
چھ برس میں بھوپال میں حج سے آکر ٹھہری * فقیر کی دُعا کی
برکت سے لگاتار اُوپر تلے - اللہ رکھے——چار بیٹے بیگم کے - میرے
رہتے تک——ہو چکے تھے * پھر مُجھ کو اپنا دیس یاد آیا -
بیگم سے اِجازت مانگی——بہت سا روکا——مبن نے کہا
شاہ صاحب نے مُجھ کو دِلّی آگرے کی خدمت سُپرد کی ہے -
مُجھ کو وہاں جانا ضرور ہے - یہ سُن کر بیگم نے چار ناچار مُجھ کو
رُخصت کیا *

[No 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Nazīr Aḥmad, circa 1870)

TRANSLITERATION AND TRANSLATION

Maĩ jab hajj-kō gaī-thī, tō usī jahāz-mẽ
I when pilgrimage(-to-Mecca)-to gone-was, then that-very ship-in
Bhōpāl-kī ēk Bēgam bhī suwār thī; — shāyad tum-nē un-kā
Bhōpāl-of a Bēgam also passenger was; — perhaps you-by her-of
nām bhī sunā-hō Balqīs Jahānī Bēgam: — sab-kuchh Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
un-kō dē rakhā-thā; daulat-kī kuchh intihā na thī,
her-to giving placed-was; wealth-of any end not was;
naukar-chākar, laundī-ghulām, pālkī-nālkī, sab-hī-kuch
servants-attendants, girls-and)-slaves, palanquins(-and)-litters, everything-verily
thā: ēk tō aulād-kī taraf-sē maghmūm rahā-kartī-thī;
was; one indeed family-of direction-from grieved she-continued-to-remain;
kōī bachcha na thā: dūsrē Nawāb-Sāhib-kō un-kī taraf muṭlaq
any child not was; secondly the-Nawāb-Sāhib-to her-of direction absolute
iltifāt na thā, aur shāyad aulād na hōnē-kē sabab mahabbat na
kindness not was, and perhaps family not being-of because affection not
kartē-hõ, warna Bēgam sūrat-shakl-mẽ 'chandē āftāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in 'now a-sun,
chandē māhtāb,' — aur is ḥusn-o-daulat-par mizāj aisā sāda,
now a-moon,' — and this beauty-and-wealth-on disposition so simple,
ki ham-jaisē nāchīzõ-kō barābar bithānā aur bāt pūchhnā!
that us-like nothings-to equally to-give-a-seat and matters to-ask!
Bēgam-kō faqīrõ-sē parlē darjē-kā e'tiqād thā Ēk dafa'a
The-Bēgam-to mendicants-to utmost degree-of faith was One time
sunā ki tīn kōs-par kōī kāmil wārid hai; andhērī
it-was-heard that three kōs-on a-certain saint arrived is; dark
rāt-mẽ apnē ghar-sē piyāda-pā un-kē pās gaī, aur pahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
tak hāth bandhē khaṛī rahī. Faqīrõ-kē nām-kē
during hands being-folded standing-up remained Mendicants-of name-of

qurbān jāiyē! Ēk martaba jō Shāh-Sāhib-nē ãkh
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes

uthā-kar dēkhā, farmāyā, 'jā māī, isī rāt-kō
lifted-having it-was-looked, it-was-ordered, 'go mother this-very night-at

hukm milēgā' Bēgam-kō khwāb-mẽ bishārat huī ki
order will-be-got' The-Bēgam-to dream-in announcation became that

'hajj-kō jā, aur murād-kā mōtī samundar-sē nikāl-lā' Subh
'pilgrimage-to go, and desire of pearl ocean-from take-out' (At-)dawn

uth hajj-kī taiyāriyã hōnē lagī Pã-sau miskīn
rising pilgrimage-of preparations to-be began Five-hundred lowly-people

Bēgam-nē āp kirāya dē-kar jahāz-par suwār
the-Bēgam-by herself the-fare given-having ship-on embarked

karāē, un-mẽ-sē ēk maī bhī thī Har
were-caused-to-be-made, them-in-from one I also was Every

waqt-kā pās-rahnā — Bēgam-Sāhib (Ilāhī! dōnõ jahān-mẽ
time-of near-remaining — the-Bēgam-Sāhib (O God! both worlds-in

surkhrū!) mujh-par bahut mihrbānī karnē lagī, aur
(may-her-)face(-be)-bright!) me-on much friendship to-do began, and

sahēlī kahā-kartī-thī Das din tak barābar jahāz pānī-mẽ
comrade used-to-call Ten days during straight-on the-ship water-in

chalā-gayā, gyārahwẽ din bīch samundar-mẽ ēk pahār nazar āyā
went-along, on eleventh day mid ocean-in a mountain in-sight came

Nākhudā-nē kahā, 'Kōh-e Habsha yehī hai, aur
The-captain-by it-was-said, 'The-Mountain-of Ethiopia this-verily is, and

ēk bara kāmil faqīr is-par rahtā-hai, jō gayā, bāmurād
a great saint hermit it-on dwelling-is, who went, possessed-of-wish

āyā' Bēgam-Sāhib-nē Nākhudā-sē kahā, 'kisī tarah mujh-kō
came' The-Bēgam-Sāhib-by the-captain-to it-was-said, 'in-some way me

us pahār-par pahũchāō' Nākhudā-nē kahā, 'Huzūr,
that mountain-on cause-to-arrive' The-captain-by it-was-said, 'My-Lady,

jahāz tō pahār tak nahī pahũch saktā, albatta agar
the-ship indeed the-mountain up-to not arrive can, certainly if

āp irshād karẽ, tō jahāz-kō langar kar-dẽ, aur āp-kō
you instruction make, then the-ship-to anchor we-may-make, and you

ēk kishtī-mẽ bithā-kar lē-chalẽ' Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away' The-Bēgam-by it-was-said,

'khair, yehī sahī' Pãch auratẽ Bēgam-kē sāth Kōh-e
'well, this-indeed easy' Five women the-Bēgam-of with the-Mountain-of

Habsha-par gaī-thī, — ēk maī, aur chār aur Pahār-par
Ethiopia-on gone-were, — one I, and four others The-Mountain-on

pahũchē, tō 'ajīb ṯarah-kī khushbū mahak-rahī-thī Chaltē
we-arrived, then a-wonderful kind-of odour exhaled-being-was On-going
chalīē Shāh-Ṣāhib tak pahũchē. Hū-kā maqām thā, na
on-going the-Shāh-Sāhib up-to we-arrived God-of place it-was; nor
ādmī na ādamzād; tan-e-tanhā Shāh-Sāhib ēk ghar-mẽ rahtē-thē,
man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;
kaisī nūrānī shakl! jaisē firishta! Ham sab-kō dēkh-kar
what-sort-of serene appearance! like an-angel! Us all seen-having
du'ā dī; Bēgam-kō bārah laũgẽ dī, aur kuchh
a-blessing was-given; the-Bēgam-to twelve cloves were-given, and something
paṛh-kar dam kar-diyā Mujh-sē kahā, 'chalī-jā, Āgrē
recited-having breathing was-performed Me-to it-was-said, 'depart Agra
aur Dillī-mẽ logõ-kē kām banāyā-kar' Bētī
and Delhi-in people-of wishes continue-causing-to-be-successful' Daughter,
un bārah laũgõ-mẽ-kī dō laũgẽ yeh haĩ Hajj kar-kē
those twelve cloves-in-of two cloves these are Pilgrimage made-having
jō lautē tō Nawāb — yā-tō Bēgam-kī
when we-returned then the-Nawāb —whereas-formerly the-Bēgam of
bāt pūchhtē-na-thē.— yā yeh naubat huī, ki ēk mahīnē
affair asking-not-he-was — now this pass became, that one month
āgē-sē Bambaī-mẽ ā-kar Bēgam-kē lēnē-kō parē-thē
before-from Bombay in come-having the-Bēgam-of bringing-for fallen-had
Jō-hī Bēgam-nē jahāz-sē pãw utārā Nawāb-nē
As-even the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-by
apnā sar Bēgam-kē qadamõ-par rakh-diyā, aur rō-rō-kar
his-own head the-Bēgam-of feet-on was-placed and wept-wept-having
khaṯā mu'āf karāī. Chha baras maĩ Bhōpāl-mẽ hajj-sē
fault forgiveness was-got-made. Six years I Bhōpāl-in pilgrimage-from
ā-kar thahrī. Faqīr-kī du'ā-kī barakat-sē, lagātār
come-having stayed The-hermit-of prayer-of blessing-from successively
ūṛar-talē, Allāh rakhē! chār bētē Bēgam-kē,
one-after-the-other, God preserve(-them)! four sons the-Bēgam-of,
mērē rahnē tak, hō-chukē-thē. Phir mujh-kō apnā dēs yād
my stay during, been-had. Again me-to my-own country memory
āyā: Bēgam-sē ijāzat mãgī; bahut-sā rōkā.
came; the-Bēgam-from leave-to-go) was-asked; very-much stopping-was-done,
ma'-nē kahā, 'Shāh-Sāhib-nē mujh-kō Dillī-Āgrē-kī khidmat
me-by it-was-said, 'the-Shāh-Sāhib-by me-to Delhi-Agra-of service
supurd kī-hai, mujh-kō wahã jānā zarūr hai;' yeh sun-kar
entrusted made-is me-to there to-go necessary is;' this heard-having
Bēgam-nē chār nāchār mujh-kō rukhsat kiyā
the-Bēgam-by willy nilly me-to leave-to-depart was-made

FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Bēgam of Bhōpāl,—perhaps you have heard of her, her name was Balqīs Jahānī Bēgam God had endowed her with every blessing As for her wealth, there was no end to it. She had troops of servants, women slaves and men slaves, palanquins and litters,—everything, in fact, which she could want But she had an aching heart about her prospects of a family,—she had no children,—and besides this, the Nawāb Sāhib, her husband, had altogether ceased to show her any affection This latter grief was probably due to her being childless, for, as to her personal appearance, as the saying goes, 'when she wasn't as bright as the sun she was as fair as the moon,' and to this beauty and wealth was added a disposition of the purest sincerity and simplicity,—even nobodies like us she would ask to sit down beside her, and talk with them

Now, she had the greatest faith in wandering mendicants, and once she heard that a certain holy saint had arrived at a place some six miles away So one dark night she started off on foot from her house and stood a good three hours in front of him with folded hands My life for the fame of such holy men! On one occasion when this one lifted his eyes he saw her and said, 'go, madam, this very night will you receive a command from above' That night she had a dream, in which she heard a voice saying, 'depart on a pilgrimage to Mecca, and gather the pearl of your desire from the ocean' The first thing in the morning she began the preparations for her pilgrimage She paid the fares of five hundred poor people, amongst whom I was one, and took them on board the ship with her She always kept me by her side and (O God, may her face be bright in this world and the next) not only began she to show great friendship to me but even used to address me as 'comrade' The ship went on straight through the sea for ten days, and on the eleventh a mountain came in sight in the middle of the ocean 'That,' said the captain, 'is the Mountain of Ethiopia, and on it there dwells a holy hermit There never was a petitioner who went to him that did not have his prayer granted' Said the Bēgam to him, 'you must get me in some way or other to that mountain' 'Your Ladyship,' replied he, 'there is not enough water for the ship to go alongside, but, if you wish it, I can have the anchor let go and send you ashore in the jolly-boat' 'That will do excellently,' said she So five women (myself and four others) went off with her to the Mountain of Ethiopia When we got there we found the air filled with a wondrous fine odour We came at length to where His Holiness lived It was a very place where God alone dwells Not a man or son of man was there In his house abode His Holiness in perfect solitude What a serene appearance he displayed! Like an angel of heaven! As soon as he saw us all he blessed us To the Bēgam he gave twelve cloves and, after reciting something, breathed over her To me he said, 'depart and busy yourself with bringing about the desires of the people of Agra and Delhi'

Daughter, here are two of those twelve cloves!

Now, when we came home from our pilgrimage, the Nawāb,—who formerly had not taken the slightest interest in the Bēgam,—must needs go down to Bombay a month before the ship was due, and wait there for his wife in order to escort her home. She had hardly got off the gangway before he fell at her feet, and with many tears asked pardon for his neglect After I came back from the journey I stayed for six years in

Bhōpāl, and while I was there, all owing to the power of the holy man's blessing, one by one, the Bēgam had four sons By this time I began to think of my own country, and asked her for leave to go away She would not hear of it, but I reminded her of how His Holiness had made over to me the care of Agra and Delhi, and that I really must go When she heard this, she had perforce to allow me to depart

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URDŪ POETRY

As a specimen of Urdū poetry of the classic period (as elsewhere explained standard Hindī has no old poetical literature), I give an extract from the *Tanbīhu 'l-juhhāl*, or Admonition to Fools, by the celebrated Mīr Taqī This poet was born at Agra, and studied at Delhi under Sirāju 'd-dīn Khān ('Arzū) He lived there up to the year 1782 when he migrated to Lucknow, where he died at a very advanced age in 1710 He and Rafī'u 's-saudā are considered by native authorities to be the two greatest Urdū poets

An elegant paraphrase of the poem, under the title of *Conseils aux mauvais poètes*, was published by Garcin de Tassy on pp 300 and ff of Vol vii of the *Journal Asiatique* (1825) An Italian translation of this paraphrase was published at Palermo in 1891 by Signor Pughese Pico, under the title of *Consigli ai cattivi poeti* Monsieur J Vinson published a more literal translation, under the title of *Satire contre les Ignorants* in the *Revue de Linguistique*, Vol xxiv (1891), pp 101 ff

Mīr Taqī's works have been printed in India The text of the poem under consideration is carefully edited by Shakespear in his *Muntakhabāt-e Hindī* This text has been reproduced in Monsieur Vinson's *Manuel de la Langue hindoustani* The text given here is based on that of Shakespear, with a few corrections rendered necessary by the metre I have to thank Mr G E Ward for assistance rendered in translating this not always easy poem

We may note a few points in which the language of the poem differs somewhat from the language of the standard grammars In *bar guzīda-nē*, by the Elect One (verse 28), the oblique form ends in *a*, not *ē* This may, however, be a mere matter of spelling, for most scribes in such cases write a final *a*, but pronounce it *ē* In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating *samjhā* as if it were a neuter verb In verse 13 we have *dē-hai*, which is the dialectic form in the Upper Doab for *dētā-hai*, he gives In verse 25 we have *rukhṣat* construed with a masculine verb Note also the spelling of *muj-kō*, instead of *mujh-kō* in verse 14

In the transliteration, I have marked the vowels as long or short, as is required by the metre, so as to assist the scansion, and not according to their natural length *Hai* and *hai* are each to be counted as one short syllable A syllable containing a short vowel, and ending in a consonant, is long, if the next syllable begins with a consonant Thus, in the second verse, because *tā* follows *shāirat*, the latter word is scanned ⏑ — — But if such a syllable is followed by a vowel, it may be either long or short Thus, in the first verse, *dīn āyā* is scanned — — —, while in the third verse, *'izzat ō* is scanned — ⏑ — Note also that a syllable like *ēk*, consisting of a vowel naturally long followed by a silent consonant, or a syllable like *she'r*, containing a short vowel followed by two silent consonants, counts as two syllables, and is scanned as a trochee (— ⏑), if followed by another syllable commencing with a consonant Thus, in the first verse, *ēk dīn* is scanned — ⏑ —, and in the fifth verse, *she'r-kī taqrīb lā-kar* is scanned — ⏑ — — — ⏑ — — A long final vowel is often shortened, and the Persian *izāfat* (*e*) may be long or short as required by the metre.

[No. 11]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (URDŪ POETRY)

حکایت

شائِقِ فن تھا وزیرِ اِصفہان ایک دن آیا ہلالی اُسکے یان
حاجباں در سے ہو آگاہِ کار کی اِشارت تا اُسے دین گھر میں بار
عِزّت و تعظیم کی حدّ سے زیاد پاس لے مسند پہ بیٹھا شاد شاد
اُتے کھینچی اُسکی مِرزائی بہت بیٹھے بیٹھے رات جب آئی بہت
(۹) شعر کی تقریب لاکر درمیان کرے لاگا شاعری کا اِمتحان
شعر خوانی کی پڑھا سو تھا غلط سُنتے ہی بھڑکا وہ شُغلے کی نمط
غصّے ہو بولا کہ ہاں فرّاش و چوب کھینچ لا میدان میں کی شلاقِ خوب
اِس قدر مارا کہ بیدم ہو گیا سوج دست و پا ہر اِک تیم ہوگیا
کھینچ کر ڈلوا دیا دربار میں یہہ خبر پہنچی جو ہر بازار میں
(۱۰) وارث اُسکے لیگئے آ رات کو جب نُمود آیا تو پایا بات کو
یعنی دستورِ زمان دشمن تھا یا وہ کچھہ نا آشنائے فن نہ تھا
عالِماً پایا غلط اشعار کو جوش نہ آیا اُس کرم کردار کو
ورنہ شیوہ اُسکا غمی لُطف و کرم جائیرے میں دے غمی دینار و درم
مُجھکو کیوں شلاق کرتا اِتنی شب کاہیکو بدنام ہوتا بی سبب

(۱۹) پس مجھے ہی تربیت اپنی سرور — جائے بیٹھوں اک سرامد کے حضور
صحبت اکثر رکھوں اس استاد سے — شاید اسکی دولب ارشاد سے
پہنچے اک رتبے کو میری قیل و قال — ہو مجھے اس فن میں یک گونہ کمال
اٹھ کے آیا مولوی جامی کنے — مشق کی یک چند وس نامی کنے
جب ہوا کچھ شعر کا رتبہ بلند — اور مولانا لگے کرنے پسند
(۲۰) پھر گیا اک دن در دستور پر — حاجب درگاہ کے کی جا خبر
کای امیر اس روز کا شلاق خوار — آج در اوپر ہی پھر خواہان بار
کی اشارت سد رہ کوئی بہو — قصد ہی برخورد کا تو آئے دو
سامنے آیا تو کی بیجی نظر — دھوپ میں جلتا رہا تو اک پہر
بعد ازآں ایمای انرو کی کہ ہاں — صحن ہی میں سے ہوا وہ مدح خواں
(۲۵) پھر وہیں سے دے صلہ رخصت کیا — اک مصاحب کے جگر کر کر کہا
اگلی صحبت کی تھی عزت اسقدر — سو ہوئی شلاق حد سے بیشتر
ایکی اسکو جائیرہ دے کر گراں — تو نے فرمایا مرخص واں سے واں
میں نہ سمجھا یہہ کہ وہ کیا تھا یہہ کیا — در جواب اس برگزیدہ کے کہا
ایسی ہی ہوتی ہیں تصحیک سلف — دست ہو تو انکی تئیں کریے تلف
(۳۰) اسقدر اسکا تنتہ تھا سرور — تا کہ پہنچے یہہ خبر نزدیک و دور
جو سنے سو خود سری سے باز آئے — تربیت ہو نیکو استادونکی جائے
ورنہ کرتا پوچ گوئی ہر دبنگ — رفتہ رفتہ شاعری ہوجاتی ننگ

تب جو مَین شلاق کِي يِهه خام تها آب جو آيا لائِيقِ اِنعام تها

قِصّه کوته تِهے مُمَيّز درمِيان ننگ هَی کِرمِ مرابِل پر بهِي يان

(۳۵) ے تميري سے هَی رائِج ابرِي جِسکو ديکهو خُود نُمائِي خُود سرِي

ے بَيان کا هَی سلِيقه ے زبان اِسّيه هَی هر ايک سخدانِ بيان

بس قلم وقتِ زبان بازِي بهِين چُپ کِه دَورانِ سُخن سازِي نهِين

کَون حرفِ خُوب کو کرتا هَی گوش بات کِي فهمِيد کا هَی کِسکو هوش

ے تمِيزون سے بهرا هَی سب جهان هَی دماغِ حرف همکو بهِي کهان

[No II]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (URDŪ POETRY).

(Mīr Muhammad Taqī, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre — ◡ — — — ◡ — — — ◡ —

HIKĀYAT
STORY

Shāiq-ē-fann thā Wazīr-ē-Isfahān
Ardent-admirer-of-accomplishment was the-Wazīr-of-Ispahan
Ēk din āyā Hilālī us-ke yā̃
One day came Hilālī him-of to-the-house
Hājibā̃-ē-dar-se hō āgāh-e-kār,
The-porters-of-the-doorway-by being informed-of-the-matter,
Kī ishārat tā usē dē̃ ghar-mē bār.
Was-made a-sign that to-him they-may-give house-in entrance
'Izzat ō ta'zīm kī hadd-sē ziyād,
Honour and respect was-made limit-than more;
Pās lē, masnad-pa baithā, shād shād,
Near bringing, throne-on causing-to sit, happy happy,
Un-ne khaichī us-ki mirzāī bahut
That-(Wazīr-)by was-drawn him-of mirzā-ship much
Baithe baithē rāt jab āī bahut,
Seated seated night when came much,
(5) She'r-kī taqrīb lā-kar dar-miyān,
Poetry-of mention brought-having between,
Karne lāgā shā'irī-kā imtihān
To-make he-began poetic-power-of testing
She'r-khwānī kī, parhā sō thā ghalat,
Poetry-recitation was-made, what-was-recited that was incorrect,
Sunte-hī bharkā woh sho'lē-kī namat
On-hearing-immediately blazed-up he flame-of manner
Ghusse hō bōlā ki, 'hā̃, farrash o chūb'
Angrily becoming he-said that, 'here, sweeper and rod'

Khaĩch-lā maidã̄-mẽ̄ kī shallāq[1] khūb
Dragging-taking field-in was-made beating well
Is-qadar mārā ki bē-dam hō-gayā,
So-much was-he-struck that without-breath he-became,

Sūj dast ō pā har-ik tham hō-gayā
Being-swollen hand and foot each a-pillar became
'Khaĩch-kar dalwā-diyā darbār-mẽ̄,'
'Dragged(-him)-having he-was-caused-to-be-thrown-down the-court-in,'
Yeh khabar p'hunchī jo har bāzār-mẽ̄,
This news arrived when every market-in,

(10) Wāris us-kē lē-gaē ā rāt-kō,
The-heirs him-of carried(-him)-away coming night-at,
Jab ba-khud āyā to pāyā bāt-kō
When to-himself he-came then was-found the-circumstance-to
Ya'nī, 'dastūr-ē-zamã̄ dushman na thā,
Viz, 'the-Minister-of-the-age enemy not was,
Yā woh kuchh nā-āshnā-ē-fann na thā.
Or he (in-)any(-way) unacquainted-with-accomplishment not was
Ghāliban pāyā ghalat ash'ār-kō,
Probably was-found incorrectness the-verses-to,
Khush na āyā us karam-kirdār-kō
Agreeable not it-came that liberality-doer-to
War-na shēwā[2] us-ka hai lutf ō karam,
Otherwise the-habit him-of is praise and liberality,
Jāizē-mẽ̄ dē-hāi dīnār ō diram
Reward-in he-gives dīnār and dirham
Muj-ko kyũ̄ shallāq kartā itnī shab ?
Me-to why beating doing so-much (at-)night ?
Kāhe-kō bad-nām hōtā bē-sabab ?
What-for bad-name becoming without-cause ?

(15) Pas, mujhē hī tarbiyat apnī zarūr,
Consequently, to-me verily instruction my-own necessary,
Jā-ke baithũ̄ ik sar-āmad-kē huzūr
Gone-having let-me-sit a top-come-of (in-)presence
Sohbat akṣar rakkhũ us ustād-sē,
Intercourse very-much let-me-hold that teacher-with,
Shāyad us-kī daulat-ē-irshād-sē
Perhaps him-of benefit-of-instruction-from

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[1] The word is properly *sl'alāq*, but the metre shows that Mīr Taqī spelt it with two *l*'s
[2] The final *a* of *shēwā* is considered long owing to the existence of the 'imperceptible' *h*

P'hunche ik rutbē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,
Hō mujhē is fann-mẽ ik-gūnā[1] kamāl'
There-may-be to-me this accomplishment-in one-kind perfection'
Uth-ke āyā Maulavī Jāmī kanē,
Arisen-having he-came Maulavī Jāmī near,
Mashq kī yak-chand wis nāmī kanē
Practice was-made a-little that famous-one near.
Jab huā kuchh she'r-kā rutbā[2] buland,
When there-became some poetry-of degree high,
Aur Maulānā lagē karnē pasand,
And Lord-our began to-make approval,
(20) Phir gayā ik din dar-ē-dastūr-par
Again he-went one day door-of-the-minister-on
Hājib-ē-dargāh-nē kī jā khabar
Porters-of-the-gateway-by was-made going news
K', 'ai Amīr, us rōz-kā shallāq-khwār
That, 'O Prince, that day-of beating-eater
Āj dar ūpar hāi, phir khwāhān-e-bār'
Today door upon is, again desirous-of-admission'
Kī ishārat, 'sadd-e-rah kōī na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,
Qasd hai bar-khurd-kā, tō āne dō'
Intention is fruit-eating-of, then to-come allow'
Sāmnē āyā, to kī nīchī nazar,
In-front he-came, then was-made downcast look,
Dhūp-mẽ jaltā-rahā tō ik pahar
Sunshine-in burning-he-remained then one watch
Ba'd az ān īmā-e-abrū kī ki, 'hã,'
After of that sign-of-eyebrow was-made that, 'yes,'
Sahn-hī-mẽ-sē huā woh madh-khwã
Courtyard-even-in-from became he eulogy-reciter
(25) Phir wahī-sē dē silā rukhsat kiyā
Again there-from giving a-present dismission was-made
Ik musāhib-nē jigar kar-kar kahā,
A courtier-by courage made-having it-was-said,
'Agh sohbat-kī thi 'izzat is-qadar,
'Former interview was honour to-this degree,

[1] The *na* of *gūnā* is prosodiically long owing to the existence of the 'imperceptible' *h*
[2] Again *rutba* is a spondee owing to the 'imperceptible *h* So also in several subsequent instances to which I shall not draw attention

Sō huī shallāq hadd-sē bēshtar
Yet became a-beating limit-than more
Abkī us-kō jāizā dē-kar girā̃,
Now him-to reward given-having heavy,
Tū-ne farmāyā muakhkhas . wā̃-se wā̃
Thee-by was-ordered permitted-to-depart there-from there
Maĩ na samjhā yeh kī woh kyā thā yeh kyā'
I not understood this that that what was this what.'
Dar jawāb us bar-guzīdā-nē kahā,
In answer that Elect-one-by it-was-said,
'Aisī-hī hōtī-hăĩ tazhīk-ē-salaf?
'Such-verily become mockings-of-the-past?
Dast hō tō un-kī-taĩ karyē talaf
Hand he-may-be then him make ruin
(30) Is-qadar us-kā tanabboh thā zarūr,
To-this-degree him-of admonition was necessary,
Tā-kī p'hunchē yeh khabar nazdīk o dūr
In-order-that may-arrive this news near and far
Jō sunē, sō khud-sarī-sē bāz-āy,
Who may-hear, he self-conceit-from may-refrain,
Tarbiyat hōnē-ko ustādõ-kī jāy
Instruction being-for teachers-of may-go
War-na kartā pūch-gōī har dabang,
Otherwise would-make nonsense-speaking every lout,
Rafta-raftā shā'irī hō-jātī nang
Going-going poetic-skill would-become ignominy
Tab jo maĩ shallāq kī yeh khām thā,
Then when by-me beating was-done this-one raw was,
Ab jo āyā lāiq-ē-in'ām thā'
Now when he-came worthy-of-reward he-was'
Qissa kōtā Thē mumayyiz dar-miyā̃,
(Of-the-)story the(-long-and)-short There-were discriminating between,
Nang hai kirm-ē mazābil-par bhī yā̃
Sense-of-shame is the-worm-of the-dunghill-on even here
(35) Bē-tamīzī-sē hăĩ rāij abtarī,
Indiscretion-from is becoming-usual deterioration,
Jis-ko dēkhō khud-numāī khud-sarī.
Whom you-may-see(-there-is) self-ostentation self-conceit
Nē bayā̃-kā hai salīqā nē zabā̃,
Neither explanation-of is skill nor diction,
Is-pa hai har-ēk Sahbān-ē-bayā̃
This-on is every-one a-Sahbān-of-oratory

Bas qalam! Waqt-ē-zabā̃-bāzī nahī̃,
Enough pen! Time-of-tongue-feats is-not,
Chup, ki daurān-ē-sukhan-sāzī nahī̃
Silence, for time-of-eloquence it-is-not
Kaun harf-ē-khūb-kō kartā-hāi gōsh?
Who advice-good-to makes hearing?
Bāt-kī fahmīd-kā hai kis-ko hōsh?
Word-of understanding-of is whom-to intelligence?
Bē-tamīzō̃-sē bhaiā hai sab jahā̃,
The-indiscreet-by filled is all the-world,
Hai dimāgh-ē-harf ham-kō bhī kahā̃?
Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING

Passionately devoted to the Muses was the Wazīr of Ispahan, and one day Hilālī[1] approached his palace Informed by the gate-porters of the poet's arrival, the minister made a sign that he should be admitted into the audience-hall[2] of the palace The greatest honour and respect were shown to him, His Highness called him up, caused him to sit rejoicing on the throne by his side, and made a point of addressing him as often as possible by the title of 'Prince'[3] After they had sat together for a long time, night fell, and then the Wazīr turned the conversation on to the subject of poetry, and proceeded to test his visitor's poetic powers Hilālī recited some of his verses, and, in doing so, made a false quantity Directly he heard it His Highness burst forth like a flame, and, in a rage, he cried, 'what ho there! A sweeper, and a rod!' He dragged him out into the palace grounds, and there gave him such a thorough drubbing, that he fell like a breathless corpse upon the ground with limbs numb and swollen like pillars

When the news spread through every bāzār that Hilālī had been dragged about and dashed down in the very audience-hall his people came and carried him home by night[4] After he came to himself he discovered the Wazīr's intentions (by the following train of reasoning) —

'His Highness, the Minister of the Age, was no enemy, nor was he by any means unacquainted with the canons of poesy Probably he noted something incorrect in my verses, and they sounded harsh to His Munificence His usual habit is to give praise and to show liberality and (on others) he bestows golden sequins and silver coins as rewards Why did he give me such a drubbing last night? Surely it was not without a cause that I was thus disgraced It is evident that I must continue my studies, and that I must go and sit at the feet of some illustrious scholar I must hold frequent

[1] Hilālī was a Tartar poet famous for his amorous lays He died about 1530 A D

[2] He was admitted inside the house It will be seen that on his next visit he had to stand in the courtyard. The audience-hall occupied one side of the courtyard, being separated from it by a row of arches, not by a wall

[3] Literally, 'dragged out his prince-ship' 'Mīrzā,' or 'prince, is often given as an honorary title to eminent scholars There is a double meaning, the phrase also signifies 'dragged his *mīrzāī* or 'jacket,' or as we should say 'button-holed him'

[4] *Wāris* here probably means merely friends and relations, but Garcin de Tassy takes the word in its literal sense of 'heirs' He considers that Hilālī was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered

intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in elocution, and to some sort of perfection in the Muses' art'

So rising he repaired to the learned Jāmī,[1] and studied a little with that famous author When he had arrived at some sort of eminence in the poetic art, and his master began to express his approval, he returned one day to the gate of the minister The gate porters approached His Highness with the intelligence,—'Your Majesty,' said they, 'he who was drubbed the other day, is now again at the door, and prays for admission' He made a sign of consent, 'let no one stop his entrance As he is determined to succeed, let him enter'[2] He came before His Highness, who lowered his eyes (and affected to be engaged on some business) The poor poet remained standing (outside in front of the audience-hall), scorched in the sun for at least three hours At length the Wazīr raised his eyebrows and merely said 'well ?' and then the unfortunate man had to recite his panegyric from where he was standing in the courtyard[3] Without being called up, when he had concluded, he was simply given a present and told to go

One of the Wazīr's boon companions took courage, and said, 'At the former interview, Your Highness paid him so much honour, and then gave him the severest possible cudgelling Now Your Highness has given him a large reward, but has got rid of him without further ceremony straight off from where he was I understand not What was that ? and what was this ?' In answer the Elect One deigned to reply, 'Is such mockery of the time-honoured (rules of poetry) to be allowed to exist ? When you have (a mocker) in your power, destroy him pitilessly Such correction was necessary for him, that the news of it might reach near and far, and that he who hears may refrain from self-conceit and seek teachers from whom he may receive instruction Otherwise every lout would be uttering his nonsensical talk, and by degrees the art of poesy would fall into disrepute When I drubbed this Hilālī he was raw (and untaught), but when he came this time he was worthy of reward'

Not to make too long a story,—there were men of discernment at that period,—here, too, there arises a sense of shame at (my detractors), those worms of the dunghill From this want of discernment a deterioration in poetry is becoming prevalent, and, at whomsoever you look, you see nothing but self-ostentation and self-conceit There is neither the skill for telling a story effectively, nor the command of language (to put it into choice words), and over and above this each (would-be poet) considers himself a Sahbān of eloquence[4]

Let not my pen run away with me,—now is not the time for feats of oratory. Silence,—for it is not the season for eloquence Who nowadays listens to good advice ? Who has sufficient intelligence to understand (my) words ? The whole world is filled with people of no discernment and where, also, have I patience[5] to bear (their) rejoinders ?

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[1] Jāmī (1414-1492), the author of the Yūsuf o Zulaikhā, was one of the most famous of Persian poets

[2] There was no ushering in in state He was simply told to go in

[3] The courtyard, or *ṣahn*, would be inside the palace, but quite outside the audience-hall The contrast is, of course, with the poet's former welcome, when he was invited into the hall and sat on the throne beside the Wazīr Now he is dismissed from the *sahn* itself (*wahī-sē*), without being called up

[4] Those who have read the *Gulistān*, will not require to be reminded of Sahbān Wāil (died 673 A D), the most celebrated preacher of the early days of Islām It is said that he used to speak for a whole year before an assembly without once repeating a single phrase

[5] 'Patience' is not one of the dictionary meanings of *dimāgh*, but *bē-dimāghī* means 'impatience' Some such meaning as 'patience' is the only possible one here We might use the English metaphor of 'stomach' 'I have no stomach to hear my opponents criticisms'

MODERN URDŪ POETRY.

As a further specimen of Urdū poetry, I give a set of verses by Shamsu'l 'ulamā Maulavī Sayyid Altāf Husain Ansārī Pānipatī, commonly known as Hālī, who is another member of the new school of Delhi authors, to which Nazīr Ahmad also belongs Hālī has as great a reputation for his verse as that writer has for his prose The school aims at abandoning the false hyperbole which is so common a feature in oriental verse, and at depicting thoughts in natural colours In the poem here quoted, Hālī addresses his Muse, and encourages her to adhere to simplicity of diction and to truth As will be seen, his style, though full of Persian words, combines simplicity with great elegance of thought and expression The text is taken, with Mr G E Ward's kind permission, from his edition of the Quatrains of Hālī

Regarding the system of transliteration here adopted for Urdū poetry, and the method of scansion, see p 147 Note specially that in words like *firēfta* (verse 2) or *rāstī* (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (— ◡) Thus, *firēfta* is scanned ◡ — ◡ ◡ and *rāstī* is scanned — ◡ —

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDU POETRY).

(*Ḥālī.*)

آي شعر - دل فريب نه هو تو غم نهين
پر تجھه پہ حيف ہے جو نه هو دل گداز تو

صنعت پہ هو فريفته عالم اگر تمام
هان - سادگي سے آگيو اپني نه بار تو

خوش ہے راستي کا اگر تيري ذات مين
تحسين روزگار سے ہے بيزار تو

حسن اپنا گر دکھا نہين سکتا جہان کو
اپنے کو ديکھه - اوز کر اپنے پہ نار تو

(8) تو نے کيا هي بحر حقيقت کو موج خيز
دهوے کا غرق کرے رهيگا جهاز تو

وہ دن گئے کہ جھوٹ تھا ايمان شاعري
قبلہ هو اب اُدهر تو نه کيجو نماز تو

اهل نظر کي آنکھه مين رهتا ہے گو عزيز
جو بيبصر هين اُنسے نه رکھه سار بار تو

ناک اُوپری دوا سے تیری گر چڑھاین لوگ
معذور جان اُنکو - جو ہو چارہ ساز تُو

چُپ چاپ اپنے سچ سے کیے جا دلون مین گھر
اُونچا ابھی نہ کر علم اِمتیاز تُو

(۱۰) جو نابلد ہین اُنکو بتا چور نکے راہ
گر چاہتا ہے خضر کبی عُمرِ دراز تُو

عِزّت کا بھید مُلک کی خدمت مین ہے چھپا
محمُود جان آپ کو گر ہے ایاز تُو

آی شعر - راہِ راست پہ تُو جب کہ پڑلیا
اب راہ کے نہ دیکھہ نشیب و فراز تُو

کرتی ہے فتح گر نئی دُنیا تو لے نکل
بیڑون کا ساتھہ چھوڑ کر اپنا جہاز تُو

ہوتی ہے سچ کی قدر - پہ بیقدریون کے بعد
اِسکے خلاف ہو - تو سمجھہ اُسکو شاذ تُو

(۱۵) جو قدردان ہو اپنا - اُسے مُغتنم سمجھہ
خالی کو تُجھہ پہ بار ہے - کر اُسپہ ناز تُو

[No. 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (MODERN URDŪ POETRY)

(Ḥālī)

TRANSLITERATION AND TRANSLATION.

Metre — — ◡ — ◡ — ◡ ◡ — — ◡ — ◡ —

Ai sh̲e'r, dil-firēb na hō tū, to gh̲am nahī̃;
O Poetry, heart-beguiling not mayst-be thou, then sorrow not;

Par tujh-pa hai, jo na hō dil-gudāz tū
But thee-on pity is, if not mayst-be heart-melting thou

San'at-pa hō firēfta 'ālam agar tamām,
Skill-on may-be fascinated world if entire,

Hā̃, sādagī-se āyo apnī na bāz tū
Yes, simplicity-from come thine-own not back thou

Jauhar hāī rāstī-ka agar tērī zāt-mẽ,
Jewel is sincerity-of if thy nature-in,

Tahsīn-e rōzgār-se hai bē-niyāz tū
Applause-of (present-) time-from art independent thou

Husn apna gar dikhā nahī̃ saktā jahān-kō,
Beauty thine-own if make-to-see not thou-canst the-world,

Āpē-ko dēkh, — aur kar apnē-pa nāz tū
Thyself look-at;— and make thyself-on pride thou

5 Tū-nē kiyā-hāī bahr-e haqīqat-ko mauj-kh̲ēz,
Thee-by made-is the-ocean-of reality billow-raising;

Dhōkē-ka gh̲arq kar-ke, rahēgā, jahāz, tū
Imposture-of sunk made-having, thou-wilt-remain, the-ship, thou

Woh din gaē, ki jhūt tha īmān-e sh̲ā'irī;
Those days are-gone, that falsehood was the-creed-of poetics;

Qiblā ho ab udhar, to na kījō namāz tū
The-Qibla may-be now in-that-direction, then not make worship thou.

Ahl-ē nazar-ki ā̃kh-mẽ rahnā hāī gar 'azīz,
Men-of insight-of eyes-in to-live is if precious,

Jō bē-basar hāī̃, un-se na rakh sāz-bāz tū
Who without-eyes are, them-with not hold concord thou

Nāk ūparī dawā-se terī gar charhā̃ē lōg,
Noses upwards medicine-from thy if raise people,

Ma'zūr jān un-ko,— jo hō chāra-sāz tū.
Excused consider them,— if mayst-be remedy-preparer thou
Chup-chāp apne sach-se kiyē-jā dilõ-mẽ ghar;
Silently thine-own truth-by build-up hearts-in a-home,
Ūchā abhī na kar 'alam-ē imtiyāz tū
High now-even not make the-banner-of refinement thou
10 Jō nā-balad hāĩ un-ko batā chōr ban-ke rāh,
Who without-country are them-to show thief (become-having the-way,
Gar chāhtā-hāĩ Khizr-ki 'umr-ē darāz tū.
If wishing-thou-art Khizr-of the-life long thou
'Izzat-ka bhēd mulk-ki khidmat-mẽ hai chhipā,
Honour-of secret country-of service-in is hidden,
Mahmūd jān āp-ko, gar hai Ayāz tū
Mahmūd think thyself, if thou-art Ayāz thou
Ai she'r, rāh-e rāst-pa tū jab ki par-hyā,
O poetry, road straight-on thou when that threwest-thyself,
Ab rāh-kē na dēkh nishēb-ō-farāz tū
Now the-road-of not look-at hollows-(and-)heights thou
Kārnī hāĩ fath gar naī dunyā, to lē-nikal
To-be-made is conquered if a-new world, then go-forth-(and-)take
Bērõ-ka sāth chhōr-kar, apnā jahāz tū
Rafts-of company abandoned-having, thine-own ship thou
Hōtī-hāĩ sach-ki qadr; — pa bē-qadriyõ-ke ba'd,
Becoming-is truth-of appreciation,—but non-appreciation-of after,
Is-kē khilāf hō, to samajh us-ko shāz tū
This-of contrary may-be, then consider it rare thou
15 Jō, qadr-dāã ho apna, usē mughtanam samajh,
Who appreciator may-be your-own, him a-prize consider,
Hālī-ko tujh-pa nāz hāĩ,—kar us-pa nāz tū
Hālī-to thee-on pride is,—make him-on pride thou

FREE TRANSLATION OF THE FOREGOING[1]

1 My Muse! if thou be not heart-beguiling, it is no sorrow; but pity on thee if thou be not heart-melting, thou

2. Though the whole world be spell-bound in allegiance to artifice, Courage! from thine own simplicity turn not back, thou.

3 If there is in thine own nature the precious gem of sincerity, independent of applause from the present age art thou.

4 If thou canst not make the world turn to look at thy beauty, look at thyself, and take a pride in thine own self, thou

[1] The translation is by Mr G E Ward, to whose kindness I am also indebted for the text The notes are mine

5 The deep sea of reality thou hast made heave its waves, thou shalt sink the ship of imposture, and still survive, thou.

6 Those days are past when lies were the creed of verse-making; now should the *Qibla*[1] shift that way, do not worship thither, thou

7 If to live within the eyes of men of insight is precious,[2] with those void of vision hold no compromises, thou

8 Should men turn up their noses at thy new-fangled medicine, hold them excused,—if so be thou art a wise physician, thou

9 In stillness, with thy truth, build up a home in peoples' hearts; exalt not the banner of refinement yet, thou

10 Disguised as a thief point out the road to the benighted, if thou wish for the long life of Elijah,[3] thou

11. Honour's secret lies hidden in the service of one's country. Think thyself to be Mahmūd, if thou *art* Ayāz,[4] thou

12 O Muse! since thou hast cast thyself upon the straight path, begin not *now* to look upon its ups and downs, thou

13 If a new world is to be conquered, do thou go forth, and take, clear of the hugging rafts, thine own ship, thou

14 Value for truth does come,—but after disparagements If there be an instance to the contrary, think it rare, thou.

15 Should any recognise thy merit, count him one more gained. Hālī has pride in thee; have a pride in him, thou

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[1] The *Qibla* is the temple of the *Ka'ba* at Mecca, towards which Muslims turn their faces when at prayer

[2] Mr Ward suggests, as an alternative rendering, 'If (thou wish) to live honoured in the eyes of men of insight.'

[3] Khwāja Khizr, or the Green Prophet, so named from the traditional colour of his apparel, is usually identified by Muslims with the prophet Elijah He is said to have discovered and to have drunk of the Fountain of Life, and hence lives for ever

[4] Ayāz was a favourite slave of Sulṭān Maḥmūd of Ghaznī He is the hero of many stories His master's courtiers who were jealous of his influence, accused him to Maḥmūd, of purloining his jewels from the treasury The next time he went there the Sulṭān followed him secretly What was his surprise to see Ayāz draw from one of the chests a suit of old and dirty garments with which having clothed himself he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred upon him The Sulṭān went to him and demanded an explanation of his conduct He replied, 'Most gracious Sire, when I first became your Majesty's servant, this was my dress, and, till that period, humble had been my lot Now that, by the grace of God and your Majesty's favour, I am elevated above all the nobles of the land, and am entrusted with the treasures of the world, I am fearful that my heart should be puffed up by vanity, I therefore daily practise this act of humiliation to remind me of my former insignificance' The Sulṭān being much pleased, added to his rank, and severely reprimanded his slanderers See Beale's *Oriental Biographical Dictionary, s v* Ayāz Maḥmūd himself was a mighty monarch, who invaded India no less than twelve times He died A.D 1030

HIGH LITERARY HINDĪ OF BENARES.

The following version of the Parable of the Prodigal Son, by Bābū Śyām Sundar Dās, is in the high Sanskritised Hindī fashionable for literature written in Benares Sanskrit words abound In the very first sentence we have two,—*manushya*, a man, and *putra*, a son Sanskrit spelling is also affected, as in *ams* for *ans*, a share, *dēs* for *dēs*, a country, *dayā* for *dāyā*, compassion

[No 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (HINDĪ VARIETY) BENARES

(Bābū Syām Sundar Dās. 1899.)

किसी मनुष्य-के दो पुत्र थे। उन-में-से छुटकी-ने पिता-से कहा कि हे पित अपनी संपत्ति-में-से जो मेरा अंश हो सो मुझे दीजिए। तब उस-ने उन-को अपनी संपत्ति बाँट दी। कुछ दिन बीते छुटका पुत्र सब कुछ इकट्ठा कर-के दूर देश चला गया और वहाँ लुचपन-में दिन बिताते-हुए उस-ने अपनी संपत्ति उड़ा-दी। जब वह सब कुछ उड़ा चुका तब उस देश-में बड़ा अकाल पड़ा और वह कंगाल हो-गया। और वह जा-के उस देश-के निवासियों-में-से एक-के यहाँ रहने लगा जिस-ने उसे अपने खेतों-में सूअर चराने-पर रक्खा। और वह उन मोथों-से जिन्हे सूअर खाते-थे अपना पेट भरना चाहता-था क्योंकि उस-को कोई कुछ नहीं देता-था। तब उसे चेत हुआ और उस-ने कहा कि मेरे पिता-के यहाँ कितने मजूरों-के खाने-पर भी बहुत रोटियाँ बची रहती-हैं और मैं भूख-से मरता-हूँ। सो मैं उठ-के अपने पिता-के पास जाऊँगा और उन-से कहूँगा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है। इस-लिये मैं फिर आप-का पुत्र कहाने-के योग्य नहीं हूँ। मुझे अपने मजूरों-में-से एक-के समान समझिए। तब वह उठ-के अपने पिता-के पास चला। पर दूर-ही-से उस-के पिता-ने उसे देख-के दया की और दौड़-के उस-के गले-में लिपट-के उसे चूमा। पुत्र-ने उस-से कहा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है। इस-से अब आप-का पुत्र कहाने-के योग्य नहीं हूँ। परंतु पिता-ने अपने दासों से कहा कि सब-से उत्तम

वस्त्र निकाल-के इसे पहिराओ और इस-के हाथ-में अँगूठी और पावों-में जूते पहिराओ। और हम-लोग मिल-कर खावें और आनंद करें क्योंकि यह मेरा पुत्र मर-गया-था फिर जीआ है खो-गया-था फिर मिला-है। तब वे आनन्द करने लगे॥

उस-का जेठा पुत्र खेत-में था। और जब वह आते-हुए घर-के निकट पहुँचा तब उस-ने बाजा और नाच-का शब्द सुना। और उस-ने अपने सेवकों-में-से एक-को अपने पास बुला-के पूछा कि यह क्या है। उस-ने उस-से कहा कि आप-का भाई आया है सो आप-के पिता-ने उत्तम भोज दिया-है इस-लिये कि उसे भला चंगा पाया-है। यह सुन उस-ने क्रोध किया और लौटना चाहा। इस-पर उस-का पिता बाहर आ उसे मनाने लगा। उस-ने पिता-को उत्तर दिया कि देखिये मैं इतने बरसों-से आप-की सेवा करता-हूँ औ कभी मैं-ने आप-की आज्ञा-का उल्लंघन नहीं किया। और आप-ने मुझे कभी एक मेमना भी न दिया जिस-से अपने मित्रों-के संग मैं आनन्द करता। परंतु आप-का यह पुत्र जिस-ने वेश्याओं-के सँग आप-की संपत्ति उड़ा-दी-है ज्यों-ही आया त्यों-ही आप-ने उस-के लिये उत्तम भोजन बनवाया-है। पिता-ने उस-से कहा कि हे पुत्र तू सदा मेरे संग है। इस-लिये जो कुछ मेरा है सो सब तेरा है। परंतु आज तुझे आनंद करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मर-गया-था फिर जीया है खो-गया-था फिर मिला है॥

[No. 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (HINDĪ VARIETY) BENARES

(Bābū Śyām Sundar Dās. 1899)

TRANSLITERATION AND TRANSLATION

Kisī manushya-kē dō putra thē Un-mẽ-sē chhut'kē-nē pitā-sē
A-certain man-of two sons were Them-in-from the-younger-by the-father-to
kahā ki, 'hē pitā, ap'nī sampattī-mẽ-sē jō mērā ams hō sō
it-was-said that, 'O father, your fortune-in-from what my share may-be that
mujhē dijiē' Tab us-nē un-kō ap'nī sampattī bãt-dī
me-to give' Then him-by them-to his-own property having-been-divided-was-given
Kuchh din bītē chhut'kā putra sab kuchh ikatthā kar-kē dūr dēś
Some days after the-younger son all things together made-having distant country
chalā-gayā, aur wahã luch-pan-mẽ din bitātē-huē us-nē ap'nī sampattī
went-away, and there debauchery-in days passing him-by his-own fortune
urā-dī Jab wah sab kuchh urā-chukā tab us dēś-mẽ barā
was-wasted-away When he all things wasted-completely then that country in great
akāl parā, aur wah kangāl hō-gayā. Aur wah jā-kē us dēś-kē
famine fell, and he poor became And he gone-having that country-of
niwāsiyõ-mẽ-sē ēk-kē yahã rah'nē lagā, jis-nē usē ap'nē khētõ-mẽ
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
sūar charānē-par rakkhā Aur wah un mōthõ-sē jinhē sūar
swine feeding-on it-was-sent And he those water-grasses-with which the-swine
khātē-thē ap'nā pēt bhar'nā chāh'tā-thā; kyõ-ki us-kō kōī
eating-were his-own belly to-fill wishing-was; because-that him-to any-one
kuchh nahī dētā-thā Tab usē chēt huā aur us-nē
anything not giving-was Then to-him remembrance became and him-by
kahā ki, 'mērē pitā-kē yahã kit'nē majūrõ-kē khānē-par bhī
it-was-said that, 'my father-of here how-many labourers-of eating-after even
bahut rōtiyã bachī rah'tī-haī aur maī bhūkh-sē mar'tā-hũ Sō maī
many loaves saved remaining-are and I hunger-from dying-am So I
uth-kē ap'nē pitā-kē pās jāũgā aur un-sē kahũgā ki, "hē pitā,
arisen-having my-own father of near will-go and him-to will-say that, "O father,
maī-nē Swarg-Daiv-sē viruddh aur āp-kē sām'nē pāp kiyā-hai;
me-by Heavenly-Deity-from contrary and your-Honour-of before sin done-is,

is-liyē maĩ phir āp-kā putra kahānē-kē yōgya nahĩ hũ, mujhē
this-for I again your-Honour-of son being-called-of worthy not I-am, me
apʿnē majūrõ-mẽ-sē ēk-kē samān samʿjhiyē"' Tab wah uth-kē
your-own labourers-in-from one-to equal know"' Then he arisen-having
apʿnē pitā-kē pās chalā, par dūr-hī-sē us-kē pitā-nē usē
his-own father-of near started, but distance-even-from him-of father-by him
dēkh-kē dayā kī, aur daur-kē us-kē galē-mẽ lipat-kē
seen-having pity was-done, and run-having him-of neck-in enfolded-being
usē chūmā Putra-nē us-sē kahā ki, 'hē pitā, maĩ-nē
to-him it-was-kissed. The-son-by him-to it-was-said that, 'O father, me-by
Swarg-Daiv-sē viruddh aur āp-kē sāmʿnē pāp kiyā-hai,
Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is,
is-sē ab āp-kā putra kahānē-kē yōgya nahĩ hũ' Parantu
this-from now your-Honour-of son being-called-of worthy not I-am' But
pitā-nē apʿnē dāsõ-sē kahā ki, 'sab-sē uttam wastra
the father-by his-own servants-to it-was-said that, 'all-than excellent clothes
nikāl-kē isē pahirāō aur is-kē hāth-mẽ āgūthī aur pāwõ-mẽ
taken-out-having to-this-one put and this-one-of hand-on ring and feet-on
jūtē pahirāō, aur ham-lōg mil-kar khāwẽ aur ānand karẽ,
shoes put, and we-people united-being let-eat and rejoicing let-make,
kyõ-ki yah mērā putra mai-gayā-thā, phir jīā-hai, khō-gayā-thā, phir
because-that this my son dead-gone-was, again alive-is, lost-gone-was, again
milā-hai' Tab wē ānand karʿnē lagē
found-is' Then they rejoicing to-make began

Us-kā jēthā putra khēt-mẽ thā, aur jab wah ātē-huē ghar-kē nikat
Him-of the-elder son field-in was, and when he coming house-of near
pahũchā tab us-nē bājā aur nāch-kā śabd sunā, aur us-nē apʿnē
arrived then him-by music and dance-of sound was-heard, and him-by his-own
sēwʿkõ-mẽ-sē ēk-kō apʿnē pās bulā-kē pūchhā ki, 'yah
attendants-in-from one himself-of near called-having it-was-asked that, 'this
kyā hai?' Us-nē us-sē kahā ki, 'āp-kā bhāī āyā-hai,
what is?' Him-by him-to it-was-said that, 'your-Honour-of brother come-is,
sō āp-kē pitā-nē uttam bhōj diyā-hai, is-liyē ki usē bhalā
so your-Honour-of father-by excellent feast given-is, this-for that for-him well
changā pāyā-hai' Yah sun us-nē krōdh kiyā aur lautʿnā
in-health found-it-is' This hearing him-by anger was-done and to-return
chāhā Is-par us-kā pitā bāhar ā usē manānē lagā
it-was-desired This-on him-of the-father outside coming him to-appease began
Us-nē pitā-kō uttar diyā ki, 'dēkhiyē, maĩ itʿnē barʿsõ-sē
Him-by father-to answer was-given that, 'see, I so-many years-from
āp-kī sēwā karʿtā-hũ, aur kabhī maĩ-nē āp-kī ājñā-kā
your-Honour-of service doing-am, and ever me-by your-Honour-of order-of

ullanghan nahĩ kiyā, aur āp-nē mujhē kabhī ēk mēm^a^na bhī
transgression not was-done, and your-Honour-by me-to ever a lamb even
na diyā jis-sē ap^a^nē mitrõ-kē sang maĩ ānand
not was-given which-by my-own friends-of in-company I rejoicing
kar^a^tā Parantu āp-kā yah putra jis-nē vēśyāõ-kē
might-have-made But your-Honour-of this son whom-by harlots-of
sang āp-kī sampattı urā-dī-hai jyõ-hı āyā tyõ-hī
in-company your-Honour-of fortune wasted-is as-even he-came so-even
āp-nē us-kē liyē uttam bhōjan ban^a^wāyā-hai' Pitā-nē
your-Honour-by him-of for excellent feast been-got-prepared-is' The-father-by
us-sē kahā ki, 'hē putra, tū sadā mēirē sang hai,
him-to it-was-said that, 'O son, thou always me-of in-company art;
is-liyē jō-kuchh mērā hai, sō sab tērā hai, parantu āj tujhē
this-for what-ever mine is, that all thine is, but to-day to-thee
ānand kar^a^nā aur harshit hōnā uchit thā; kyõ-ki yah tērā
rejoicing to-make and glad to-be proper was; because-that this thy
bhāī mar-gayā-thā, phir jīyā-hai, khō-gayā-thā, phir milā-hai'
brother dead-gone-was, again alive-is, lost-gone-was, again found-is'

As another example of High Hindi I give the authorised Hindi version of the Parable issued under the auspices of the British and Foreign Bible Society. It closely resembles the preceding version, and is still more sufficient to give the same relative consideration or condition.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

EXCESSIVE STANDARD HINDI.

(North India Bible Society, 1898.)

किसी मनुष्यके दो पुत्र थे उनमेंसे छुटकेने पितासे कहा है पिता सम्पत्तिमेंसे जो मेरा अंश होय सो मुझे दीजिये। तब उसने उनको अपनी सम्पत्ति बांट दिई। बहुत दिन नहीं बीते कि छुटका पुत्र सब कुछ एकट्ठा करके दूर देश चला गया और वहां लुच्चपनमें दिन बिताते हुए अपनी सम्पत्ति उड़ा दिई। जब वह सब कुछ उठा चुका तब उस देशमें बड़ा अकाल पड़ा और वह कंगाल हो गया। और वह जाके उस देशके निवासियोंमेंसे एकके यहां रहने लगा जिसने उसे अपने खेतोंमें सूअर चरानेको भेजा। और वह उन छीमियोंसे जिन्हें सूअर खाते थे अपना पेट भरने चाहता था और कोई नहीं उसको कुछ देता था। तब उसे चेत हुआ और उसने कहा मेरे पिताके कितने मजूरोंको मोलसे अधिक रोटी होती है और मैं भूखे मरता हूं। मैं उठके अपने पिता पास जाऊंगा और उससे कहूंगा हे पिता मैंने स्वर्गके विरुद्ध और आपके साम्हने पाप किया है। मैं फिर आपका पुत्र कहावनेके योग्य नहीं हूं मुझे अपने मजूरोंमेंसे एकके समान कीजिये। तब वह उठके अपने पिता पास चला पर वह दूरही था कि उसके पिताने उसे देखके दया किई और दौड़के उसके गलेमें लिपटके उसे चूमा। पुत्रने उससे कहा हे पिता मैंने स्वर्गके विरुद्ध और आपके साम्हने पाप किया है और फिर आपका पुत्र कहावनेके योग्य नहीं हूं। परन्तु पिताने अपने दासोंसे कहा सबसे उत्तम वस्त्र निकालके उसे पहिनाओ और उसके हाथमें अंगूठी और पांवोंमें जूती पहिनाओ। और मोटा बछड़ू लाके मारो और

हम खावें और आनन्द करें। क्योंकि यह मेरा पुत्र मूआ था फिर जीआ है खो गया था फिर मिला है। तब वे आनन्द करने लगे॥

उसका जेठा पुत्र खेतमें था और जब वह आते हुए घरके निकट पहुंचा तब बाजा और नाचका शब्द सुना। और उसने अपने सेवकोंमेंसे एकको अपने पास बुलाके पूछा यह क्या है। उसने उससे कहा आपका भाई आया है और आपके पिताने मोटा बछड़ू मारा है इसलिये कि उसे भला चंगा पाया है। परन्तु उसने क्रोध किया और भीतर जाने न चाहा। इसलिये उसका पिता बाहर आ उसे मनाने लगा। उसने पिताको उत्तर दिया कि देखिये मैं इतने बरसोंसे आपकी सेवा करता हूं और कभी आपकी आज्ञाको उल्लंघन न किया और आपने मुझे कभी एक मेम्ना भी न दिया कि मैं अपने मित्रोंके संग आनन्द करता। परन्तु आपका यह पुत्र जो वेश्याओंके संग आपकी सम्पत्ति खा गया है ज्योंही आया त्योंही आपने उसके लिये मोटा बछड़ू मारा है। पिताने उससे कहा हे पुत्र तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है। परन्तु आनन्द करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मूआ था फिर जीआ है खो गया था फिर मिला है॥

HINDŌSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB, CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.

The Hindōstānī spoken in the United Provinces of Agra and Oudh requires no further illustrations. That of Lucknow has already been very fully dealt with. Over the rest of the provinces, where it is not a vernacular, Hindōstānī is largely used by the better classes of Musalmāns, by Native Christians, by educated Hindus as a *lingua franca*, and very generally in the large cities. The same remarks apply to the Panjab, to the Central Provinces, to Rajputana, and to Central India.

HINDŌSTĀNĪ IN EASTERN INDIA

Hindōstānī is also spoken in Assam, Bengal, Bihar, and Orissa In Assam it is spoken only by immigrants In Bihar it is used much as in the United Provinces, but to a less extent, a large number of middle class Musalmāns speaking Awadhī instead, so that we find three languages in use in the territory,—Bihārī by the mass of the population, Awadhī by middle class Musalmāns of the country parts, and Hindōstānī in the great towns and among the upper class Musalmāns As we go East in Bihar the employment of Awadhī disappears [1]

In Bengal proper most of the Musalmāns speak Bengali more or less mixed with Persian and Arabic words The upper class Musalmāns (who often have marriage connexions with Upper India), however, speak Urdū, and often very good Urdū In Western Bengal, Hindōstānī is more widely spread, and in Birbhum it is largely spoken by all Muslims Hindōstānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islām it changes its language also For instance, the Garpādā Bhuiyā family of Balasore were formerly Hindūs, but since they became Muslim they have abandoned their native Oriyā for the Hindōstānī of their co-religionists

The Musalmāns of Orissa, though they form an exceedingly small fraction of the population, have preserved a fairly pure though not very grammatical Urdū, as the language of their home life

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindōstānī The lower classes, when literate, usually employ the Bengali or the Nāgarī character In Eastern Bengal, especially, the Nāgarī is quite common among Muslims As an example of Bengali Hindōstānī I give a short extract from the Parable of the Prodigal Son, which illustrates the language of the Muhammadan population of Birbhum It was received in the Nāgarī character The only thing to be remarked in it is the spelling The influence of the Bengali round them makes them pronounce a short *a*, when written, like the *ŏ* in 'hot' Hence when they wish to write Hindōstānī in the Bengali or the Nāgarī character, they do not represent the Hindōstānī short *a* (pronounced like the *u* in 'nut') by *a*, but, for want of some better expedient, write it *ā* Thus they spell *ham*, I, *hām* Sometimes this Hindōstānī *a* is represented by *e*, as in *ler°kā*, a son If they wrote *ham*, they would pronounce it *hŏm* In other respects, it will be seen that the Birbhum Hindōstānī, or (as it is locally called) Musalmānī, is far from correct Gender and number are altogether neglected. In transliterating, when a short *a* is written in the original, I represent it by *ŏ* This only occurs in words borrowed from Bengali, such as *bisŏy*, property, which is meant for विषय Another example of the influence of Bengali is the employment of *giyā*, instead of *gayā*, to mean 'he went' As, we shall see, is also the case in Madras, the use of the agent case with *nē* is unknown

[1] *Vide ante*, Vol VI pp 118 and ff

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BIRBHUM MUSALMĀNĪ) DISTRICT, BIRBHUM

एक आद्मी-का दो लेड़का रहा । उस लोक-की वीच-में छोटा लेड़का आपना वाप-को वोला, वाप-जी, विसय-का जो भाग हाम-को मिलेगा ओ भाग हाम-को देओ । ओ उस लोक-को विसय भाग-कर-दिया । थोड़ा दिन वाद छोटा वेटा सव कुछ विसय एक जायगा कर-की दूर देश चला गिया अर उस जायगा-में सो आपना खाराप खियाल-में विसय-को उड़ा-दिया ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kā dō ler'kā rahā Us lōk-kē bīch-mẽ chhōtā
A man-of two sons were Those people-of middle-in the-younger
ler'kā āp'nā bāp-kō bōlā, 'bāp-jī, bisŏy-kā jō bhāg hām-kō
son his-own father-to said, 'father-dear, property-of what share me-to
milēgā ō bhāg hām-kō dēō' Ō us lōk-kō bisŏy
will-be-got that share me-to give' He those people-to the-property
bhāg-kar-diyā Thōrā din bād chhōtā bētā sab kuchh bisŏy ēk
divided-and-gave A-few days after the-younger son all any property one
jāy'gā kar-kē dūr dēś chalā-giyā, ŏr us jāy'gā-mẽ sō āp'nā
place made-having a-far country went-away, and that place-in he his-own
khārāp khiyāl-mẽ bisŏy-kō urā-diyā
evil ideas-in the-property squandered

The Hindōstānī of Orissa is not written in the Persian character The few literate Musalmāns write it in the Oriyā character As an example, I give an extract from the Parable of the Prodigal Son As in Birbhum Musalmānī it is most ungrammatical The agent case with *nē* is not used, and no attention is paid to gender or number. We may also note the Oriyā (and also Dakhinī Hindōstānī) form *ku*, employed instead of the accusative-dative suffix *kō*

[No 16]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (OF ORISSA MUSALMĀNS) DISTRICT, CUTTACK

ଏକ ଆଦ୍‌ମିକା ଦୋ ଲଡକା ଥା, ଆଓର ଓ ଲୋଗ୍‌କେ ବିଚ୍‌ସେ ଛୋଟା ବାଓ୍ୟାକୁ କହା ବାଓ୍ୟା ! ହମାରା ଯୋ ହିସା ହୋଟା ହଏ ଓ ହମ୍‌କୁ ଦୋ ଆଓର ଓ ଓ ଲୋଗ୍‌କେ ବିଚ୍‌ମେ ଉସ୍‌କା ଦଉଲତ୍ ବାଣ୍ଟ ଦିୟା ଆଓର ଥୋଡେ ରୋଜ୍‌କେ ବାଦ୍ ଛୋଟା ଲଡକା ସବ୍ ଏକ୍‌କଠେ କିୟା ଆଓର ପରଦେଶକୁ ଗୟା ଆଓର ଉହାଁପର ଉସକା ସବ୍ ଦଉଲତ୍ ଫୟେଲବାଜିମେ ଲୋକ୍‌ସାନ୍ କରଦୟା ।

TRANSLITERATION AND TRANSLATION

Ēk ādmi-kā dō lar'kā thā Āor ō lōg-kē bich-sē
A man-of two sons were And those people-of middle-from

chhōtā bāwā-ku kahā, 'bāwā, hamārā jō hisā hōtā hae ō
the-younger the-father-to said, 'father, my what share being is that

ham-ku dō' Āor ō ō lōg-kē bich-mē us-kā daulat bānt
me-to give' And he those people-of among-in him-of wealth dividing

diyā. Āor thōrē rōz-kē bād chhōtā lar'kā sab ekkaththē kiyā āor
gave And a-few days-of after the-younger son all together made and

par-dēś-ku gayā, āor uhā̃-par us-kā sab daulat phayēl-bājī-mē̃
a-foreign-land-to went, and there-on his all wealth debauchery-in

lōksān kar-diyā
destroyed made

The following little story comes from Surat It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāzī. The only irregularities are the pronunciation of *aur*. and, as *ōr*, and *hai* is, as *hē*, as is customary in Gujarat.

[No. 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY) DISTRICT, SURAT.

حکایت

ایک شخص نے عرضي کسي حاکم کے نام لکھي اور اُسمین کچھہ کا کچھہ لکھہ گیا * اور جواب اُسکا طلب ہوا * بارے فضلِ خدا سے حاکمِ منصف کي رائے مین وہ قصور عمد عمداً ثابت نہ ہوا اور معاف کر دیا گیا * تو اُسکو اُسکے باپ نے جواب لکھا اے میرے پیارے فرزند اِنسان کو چاہیئے کہ آنکھہ کھولکر اور بہت دیکھہ بھالکر کام کیا کرے کہ غفلت سے اِتنا دھوکھا نہ کھائے کہ جس سے آپ دکھہ اُٹھاوے * اِسپر یہ نقل ـ ایک شخص نے کسي طبیب سے کہا کہ میرا پیٹ دکھتا ہے * طبیب نے پوچھا کہ آج کیا کھایا تھا * کہا کہ جلي روٹي * کہا گیا کہ طبیب نے اُسے سُرمہ دیا اور کہا کہ آنکھون کا علاج پہلے کرنا چاہیئے کس واسطے کہ آنکھہ اچھي ہوتي تو جلي روٹي نہ کھاتا * حاصل یہ کہ سرکار کا کام بہت ہوشیاري اور خبرداري سے کیجیئے اور غفلت نہ کیجیئے *

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (GUJARAT VARIETY) DISTRICT, SURAT

TRANSLITERATION AND TRANSLATION.

ḤIKĀYAT
STORY

Ēk shakhs-nē 'arẕī kisī hākim-kē nām likhī, ōr
One person-by petition a-certain king-of (in-)name was-written, and
us-mẽ kuchh-kā kuchh likh-gayā, ōr jawāb us-kā talab
it-in something-of anything written-was, and answer him-of demanded
huā Bārē fazl-e Khudā-sē hākim-e munsif-kī rāī-mẽ woh
became At-last grace-of God-by the-king just-of opinion-in he
qasūr-mand 'amdan ṣābit na huā, ōr mo'āf kar-diyā-gayā
guilty intentionally proved not became, and pardoned he-was-made
Tō us-kō us-kē bāp-nē jawāb likhā, 'Āē mērē pyārē
Then him-to him-of the-father-by answer was-written, 'O my dear
farzand, insān-kō chāhiyē ki ãkh khōl-kar, ōr bahut
son, mankind-to it-is-necessary that eyes opened-having, and much
dēkh-bhāl-kar kām kiyā-karē, ki ghaflat-sē
seen-having business he-should-make-a-practice-of-doing, that carelessness-by
itnā dhōkhā na khāē, ki jis-sē āp dukh uthāwē Is-
so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise This-
par yeh naql, — Ēk shakhṣ-nē kisī ṭabīb-sē kahā ki, "mērā
on this fable, — A person-by a-certain doctor-to it-was-said that, "my
pēt dukhtā-hē" Tabīb-nē pūchhā ki, "āj kyā khāyā-thā?"
belly aching-is" The-doctor-by it-was-asked that, "today what eaten-was?"
Kahā ki, "jalī, rōtī" Kahā-gayā ki ṭabīb-nē usē
It-was-said that, "burnt bread" Said-it-is that the-doctor-by to-him
surma diyā, ōr kahā ki, "ãkhõ-kā 'ilāj pahlē
eye-ointment was-given, and it-was-said that, "eyes-of treatment first
karnā chāhiyē, kis-wāstē ki ãkh achchhī hōtī, tō jalī rōtī
to-be-done is-necessary, what-for that eyes well if-had-been, then burnt bread
na khātā" Hāṣil yeh ki sarkār-kā kām bahut
not he-would-have-eaten" Moral this that government-of business much
hōshiyārī ōr khabardārī-sē kijiyē, ōr ghaflat na kijiyē'
intelligence and carefulness-with you-should-do, and carelessness not you-should-do'

FREE TRANSLATION OF THE FOREGOING.

A certain man wrote an application addressed to a king In it he wrote a deal of nonsense, and he was called on for an explanation By the grace of God the king, who was a just monarch, found him not guilty of having committed his fault intentionally, and he was pardoned Then his father wrote a letter to him saying, 'O my dear son, everyone should do everything with open eyes, and after mature consideration, so that he may not fall into any blunder through his carelessness, and thereby sup sorrow There is a fable to this effect.—A man once complained to a doctor that he had a pain in his belly The doctor asked him what he had been eating that day "Only a bit of burnt bread," said he The story goes that the doctor gave him for medicine some eye-ointment, "for," said he, "it is important first of all to apply remedies to your eyes. If they had been sound, you would not have eaten a bit of burnt bread" The moral of this is that in dealing with Government, you should show intelligence and watchfulness, and avoid every kind of carelessness'

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (GUJARAT VARIETY) AGENCY, MAHIKANTHA.

એક આદમીકે દો બેટે થે ઓર ઉસમેંકે છોટેને બાપકુ કહા કે, બાપુ, મિલકતકા મેરા હિસ્સા મૂજકો દે. ઓર ઉસને ઉનકુ દોલત બેંહેચ દી. ઓર થોડે દિન પીછે, છોટા બેટા, સબ ભેગી કર કર, છેટે મૂલકમેં ગયા, ઓર વાં મોજમઝેમેં અપની દોલત ઉડા દી. ઓર ઉસને સબ ખરચ ડાલે પીછે ઉસ દેશ મેં બડા દૂકાલ પડા, ઓર ઉસકુ તગાઈ પડને લગી ઓર વો જાકર ઉસ મૂલકકે રહેને વાલું મેં સે એક કે વહા રહા, ઓર ઉસને ઉસકુ અપને ખેતરમેં ભૂંડુકું ચરાને વાસ્તે ભેજા. ઓર જો શીંગાં ભૂડ ખાતે થે, ઉમમેં સેં અપના પેટ ભરનેકુ ઉસકા દિલ થા, ઓર ઉસકુ કિસીનેં દિયા નહીં.

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (GUJARAT VARIETY) • AGENCY, MAHIKANTHA

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bētē thē Ōr us-mẽ-kē chhōtē-nē
One man-of two sons were And them-in-of the-younger-by

bāp-kũ kahā kē, 'bāpu, mılkat-kā mērā hıssā mūj-kō
the-father-to it-was-said that, 'father, the-property-of my share me-to

dē' Ōr us-nē un-kũ dōlat bẽhēch dī Ōr
give' And him-by them-to the-wealth having-divided was-given And

thōdē dın pīchhē, chhōtā bētā, sab bhēgī kar-kar, chhētē
a-few days after, the-younger son, all collected having-made, a-far

mūlak-mẽ gayā, ōr wã̃ mōj-majhē-mẽ apnī dōlat
country-in went, and there pleasure-and-enjoyment-in his-own wealth

udā dī Ōr us-nē sab kharach-dālē, pīchhē
having-wasted was-given And him-by all was-spent-entirely, afterwards

us dēś-mẽ badā dūkāl padā, ōr us-kũ tangāī padnē lagī.
that country-in a-great famine fell, and him-to distress to-fall began

Ōr wō jā-kar us mūlak-kē rahēnēwālũ-mẽ-sẽ ēk-kē wahã̃
And he having-gone that country-of dwellers-in-from one-of near

rahā, ōr us-nē us-kũ apnẽ khētar-mẽ bhũdũ-kũ charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for

bhējā Ōr jō śīngã̃ bhũd khātē-thē, us-mẽ-sẽ apnā
it-was-sent And what husks the-swine eating-were, them-in-from his-own

pēt bharnē-kũ us-kā dıl thā, ōr us-kũ kısī-nẽ dıyā nahī̃
belly filling-for him-of mind was, and him-to anyone-by it-was-given not

HINDŌSTĀNĪ OF CUTCH.

The Hindōstānī spoken in Cutch is more corrupt than the foregoing specimens It is full of Gujarātī, and has also local peculiarities of its own. As a specimen I give a short folk-tale It is not worth while to give a complete account of the irregularities, but the following are the main points worthy of notice Some of the forms given below are interesting survivals of an archaic dialect which has elsewhere been levelled down to the general standard of Hindōstānī. Such, especially, is the use of *hũ* for the nominative case of the first personal pronoun, while *mẽ* is reserved for the case of the agent. In standard Hindōstānī *hũ* has passed out of use, and *maĩ* is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarat change of *ai* to *ē* in *ēsā*, such . *hē* is ; and *mẽ*. by me

Verbs are often contracted when the root ends in *h* This is also found in the dialects of Upper India Examples are *raiyã* they (fem.) remained ; *layā* it was said ; *hētā-hē*. he says

Feminine nouns have a nominative plural in *ã* as *ãlhã*, eyes ; *chījã*, things Adjectives agreeing with feminine nouns in the plural, also end in *ã*, as *raiyã*, they (fem) remained , *sājiã*, sound, in good health (agreeing with *ãlhã*). We sometimes find neuter adjectives, as in *dēnā* (masc). *dēnī* (fem.) *dēnã* (neuter), to be given.

The oblique plural ends in *ũ*, so also *lũ* is used for *lō*. Thus, *vaidh-lũ*, to the doctor ; *ãlhũ-mã*, in the eyes

In the pronouns, *hũ* is 'I,' with an agent *mērē* or *maĩ* *Tijē* is 'to thee' The Gujarātī *pōtũ* is used for 'self.'

The word for 'and' is the Gujarātī *anē*.

[No 20]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (GUJARAT VARIETY) DISTRICT, CUTCH.

એક ડોસીકી આખાં રૈયાં. તયાં તિસનેં તે સાજી કરણે સારૂ એક વૈધકૂ બુલાયા, અનેં સાખસી રખનેં એસા વડાડ કીયા કે જો તૂ મેરી આખા સાજિઆ કરેગા તો મેરે તિજે ચાકરી દેણી , પણ આખ સાજી ન હોય તો કાઇ તિજે દેણા નઇ એસા કરાર કરનેં પિછેં તે વૈધ વખતે વખત આવે તિસકી આખૂમા પોતૂકી દવા લગાતા, અનેં જયા જયા આવતા તયાં તયા કાઇ કે કાંઇ લે જાતા ઈયૂ કરતે થોડે થોડે કરનેં તિસકી બધી મિલ્કત ચુરા લીતી, અનેં જયા તિસકા જિતા યા તિતા બધે તિસકે હાથમાં આવ્યા તયા તિસનેં તિસકી આંખા સાજિઆ કીતિઆ, અનેં કરાર પ્રમાણેં પૈસે માગે. ડોસી જયા દેખતી હુઇ, તયાં ઘરમાં પોતૂકી કાઇ ચીજ દેખી નઇ, વાસ્તે ઇસકૂ કાઇ દિઆ નઇ વૈધ હણોહણ કરનેં લગા ત પણ ડોસીનેં કાંઇ ઉસે ધાખ ન દિઆ તિસ ઉપરથી તે તિસકૂ ઘરબારમાં બોલા ગયા ડોસીનેં ઘરબારમાં કયા કે, ઈ માંણુસ જે કેતા હે તે સાચી વાત હે કારણ કે જો મેરી આંખ સાજી હોય તો તિસકૂ પૈસા દઉં , પણ અ ધીજ રહૂ તો કાઇ ન દઉં, એસા કરાર યા હવે ઓ કેતા હે કે, ઈ સાજી હો રહી હે. પણ હૂ સામેં કેતી હૂ કે, હૂ તો અંધીજ હૂં. કારણ કે જયા મેં મેરી આખ ખોઇ તયા હૂ ઘર મેં ઘણી તરેંહકી ચીજા અનેં સારા સારા સામાન દેખતી, પણ હવે ઈ સાં ખાનેં કેતા હે કે, ઈસકા અ ધાપા ગયા હે પણ હૂ ઘર મેં. એક પણ ચીજ દેખતી નઇ હૂ

[No 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY) DISTRICT, CUTCH.

TRANSLITERATION AND TRANSLATION.

Ēk ḍōsī-kī ãkhã raiyã Tadhã tis-nẽ tē
A-certain old-woman-of eyes stopped (-seeing) Then her-by then
sājī karnē sārū ēk vaidh-kũ bulāyā; anẽ sākhsī rakhnẽ
sound making for one physician-to it-was-called; and witnesses having-kept
ēsā wadāṛ kīyā kē, 'jō tũ mērī ãkhã sājiã karēgā tō
such bargain was-made that, 'if thou my eyes sound will-make then
mērē tijē chākrī dēnī. pan ãkh sājī na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
hōy tō kãĩ tijē dēnã nãĩ' Ēsā karār
may-be then anything to-thee is-to-be-given not' Such contract
karnẽ pichhẽ tē vaidh wakh'tē-wakhat āwē tis-kī
having-made then that physician time-after-time having-come her
ãkhũ-mã pōtũ-kī dawā lagātā, anẽ jadhã jadhã āwtā
eyes-in his-own medicine used-to-apply and when when he-used-to-come
tadhã tadhã kãĩ-kē-kãĩ lē jātā Iyũ kartē
then then something-or-other having-taken he-used-to-go Thus doing
thōrē thōrē karnẽ tis-kī badhī milkat churā-lītī. Anẽ
little little having-done her all property was-stolen-away And
jadhã tis-kā jitā thā titā badhē tis-kē hāth-mã āvyā, tadhã
when her-of as-much was that-much all him-of hand-in came then
tis-nẽ tis-kī ãkhã sājiã kītiã; anẽ karār pramãnẽ paisē
him-by her eyes sound were-made; and contract according-to money
mãgē. Dōsī jadhã dēkh'tī huī tadhã ghar-mẽ
was-demanded The-old-woman when seeing became, then house-in
pōtũ-kī kãĩ chīj dēkhī nãĩ Wāstē is-kũ kãĩ diā
her-own any thing was-seen not Therefore him-to anything was-given
nãĩ Vaidh hanō-han karnẽ lagā ta-pan dōsī-nẽ
not The-physician a-disturbance to-make began then-even the-old-woman-by
kãĩ usē dhādh na diā. Tis-ūpar-thī tē tis-kũ dharbār-mã
any to-him heed not was-given Thereupon he her-to court-in
bōlā gayā
having-called went

Dōsī-nẽ dharbār-mẽ̃ kayā kē, 'ī mẽ̃nas jē kētā
The-old-woman-by court-in it-was-said that, 'this man what telling
hē tē sāchī wāt hē; kāran kē jō mērī ẽ̃kh sājī hōy
is that true story is because that if my eyes sound may-become
tō tis-kũ̃ paisā dũ̃ pan andhī-j rahũ̃ tō kẽ̃ī
then him-to money I-should-give. but blind-only if-I-remain then anything
na dũ̃ ēsī karār thā Havē ō kētā hē kē,
not I-should-give such an-agreement was Now he saying is that,
"ī sājī hō rahī hē;" pan hũ̃ sẽ̃mẽ̃ kētī-hũ̃ kē,
'this (eye) sound has-become,' but I on-the-contrary say that
"hẽ̃ tō andhī-j hũ̃ Kāran kē jadhẽ̃ mẽ̃ mērī ẽ̃kh khōī
I indeed blind-only am Because that when I my eyes lost
tadhī hũ̃ ghar-mẽ̃ ghanī tarẽ̃h-kī chījẽ̃ anẽ̃ sārā sārā sāmān
then I house-in many kinds-of things and good good furniture
dīthī Pan havē ī sẽ̃ khānẽ̃ kētā-hē kē, "is-kā
was-to-see But now he oath having-eaten saying-is that "her
andhāpī gayī hē pan hũ̃ ghar-mẽ̃ ēk pan chīj dīkhtī-nẽ̃ī-hũ̃'
blindness gone is, but I house-in one even thing seeing-not-am'

FREE TRANSLATION OF THE FOREGOING

An old woman having lost the use of her eyes, called in a physician to heal them, and made this bargain with him in the presence of witnesses, that if he should cure her blindness he should receive from her a sum of money, but if her infirmity remained, she should give him nothing. This agreement being entered into, the physician time after time applied his salve to her eyes, and on every visit taking something away, stole by little and little all her property. When he had got all she had, he healed her, and demanded the promised payment. The old woman when she recovered her sight and saw none of her goods in the house, would give him nothing. The physician insisted on his claim, and as she still refused summoned her before the judge. The old woman thus spoke in the court: 'This man here speaks the truth in what he says, for I did promise to give him a sum of money, if I should recover my sight, but if I continued blind, I was to give him nothing. Now he declares that I am healed. I on the contrary, affirm that I am still blind, for when I lost the use of my eyes, I saw in my house various chattels and valuable goods; but now, though he swears I am cured of my blindness, I am not able to see a single thing in it.

DAKHINĪ OF BOMBAY.

The following specimen of the Dakhinī of the Bombay Presidency is the first half of a version of the Parable of the Prodigal Son, prepared in the office of the Collector of Customs of Bombay. It is said to illustrate the dialect of the 'Musalmāns of the Deccan.'

As pointed out above (*vide* pp. 58 and 62), the Dakhinī of Bombay has not abandoned the use of the case of the Agent before the past tenses of transitive verbs,—indeed, in the present example it goes even further than the standard form of Hindōstānī in this respect. For instance, the verb *bōl-nā* to speak, is throughout treated as a transitive verb whereas in the standard dialect it is always intransitive. Moreover, the Agent case is sometimes used with the past tense of an intransitive verb, as also occurs in some of the Western Hindī dialects of Upper India. Thus, *chhōl rē-rē gayā*, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marāṭhī. For instance, *āpar* is used not only in its proper sense of 'own,' but also to mean 'we' including the person addressed. Again the forms *mōjē* and *mujhē*, to me, are both due to the same influence. In *mai mērē bāp-kadan jāī*, I will go to my father, we have *mērē* used where in the standard we should have *apnē*. This looks like the influence of Gujarātī. *Arē* or *rē* for 'and' is also Gujarātī. *Bhī* is also used at the beginning of a sentence to mean 'and,' which is quite irregular. *Haur* for 'and' is common in dialects of Western Hindī and of Rājasthānī.

Typical of Dakhinī are the use of *jidhar* to mean 'when' and 'where' instead of 'whither,' *ō* for *woh*, he; *lōī-rē* for *kiī-nē*; and *athā* for *thā*, he was. Attention may be drawn to the frequency with which Arabic and Persian words are incorrectly spelt.

[No 21]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN) BOMBAY

ایک آدمی ے دو بیٹے تھے * اون مین سے چھوٹے چھوڑے ے بولا
بابا میرے بھاگ کا مال ماجے دے * غور اوسے اونمین بھاگ پاڑ
دیا * بہت دن نہین گئے تھے کہ اوسکے پیچھے چھوٹے چھوکرے ے سب
بھنڈولا جمع کر کر کوئی دور گانو کو گیا تھی اودھر جاکر سب مال
ھلڑپے میں بگاڑ ڈالا * تب اوس مُلک میں بھاری دوکال پڑا اے
اوس کو تنگی ہوے لگی * اے اوسے جاکر اوس گانو والے کوی آدمی
کی نوکری پکڑی * اے اوے اوس کو کھیت میں ٹکر چراے کو
بھیجا * جدھر وہ ٹکر کھاے ے کونڈے کو بھی کھاے کو راجی اتھا - پر وو
بھی اوس کو کوی ے دیا نہین * جدھر وہ اپے ندہ میں آیا تد
بولا - میرے باپ کیے کتنے مُلکاري ھین کہ اونکو اِتنا کھانا ملتا ھے
کہ کھاکر بچے ے میں بھوکھہ سے مرتا ھون * مین اُٹھون - ے میرے
باپ کدں جاؤن - ے اوسے بولون کہ ارے باپ مین ے تیرے سامنے
پاپ کیا سو تیرا بیٹا بلوانے کا مجھے مون نہین ھے * مجھے ایک
مُلکاری سمجھہ * سو وہ اُٹھا اور اپے باپ پاس آیا * پر جب وہ
تھوڑے دور اتھا کہ اوس ے باپ ے اوسکو دیکھا اے اوسے پیار آیا *

سو وہ بھاگ کر اوسے گلے لگایا ے مُکّا لیا * اے بیٹے ے اپنے باپ کو بولا - بابا مین ے اللہ ے سامنے اِنے تیرے سامنے گونا کیا سو مَین تیرا بیٹا کہلوانے کا سجاوار نہین * پن باپ ے اپنے نوکرون کو بولا کہ - چوکھوٹ بستر لاؤ ے اِسکو پناؤ - بھي ہاتھہ مین چھلّا پناؤ نے پانو مین جوتا پناؤ * اے چلو آپن کھاوین ے کھوشیان منائین کیونکہ یہ میرا بیٹا مرا تھا سو پھر جیتا ہوا - وہ گما تھا سو ملا * سو وہ چمن کرے لگے *

[No 21]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN) BOMBAY

TRANSLITERATION AND TRANSLATION

Ēk ādmī-kē dō bētē thē Un-mẽ-sē chhōtē chhōrē-nē
One man-of two sons were Them-in-from the-younger boy-by

bōlā, 'bābī, mērē bhāg-kā māl mājē dē' Haur us-nē
it-was-said, 'father, my share-of property to me give' And him-by

un-mẽ bhāg pār-diyā Bohut din nahĩ gaē-thē, ki
them-in share was-completely-given Many days not gone-were, that

us-kē pīchhē chhōtē chhōkrē-nē sab bhandōlā jam' kar-kar
that-of after the-younger boy-by all wealth collected made-having

kōī dūr gãw-kū gayā, bhī udhar jā-kar sab māl
a-certain distant village-to it-was-gone, and there gone-having all property

hullarpanē-mẽ bigād-dālā Tab us muluk-mẽ bhārī dūkāl parā, anē
debauchery-in was-wasted Then that country-in severe famine fell, and

us-kū tangī hōnē lagī Anē us-nē jā-kar us-gãw-wālē
him-to want to-be began And him-by gone-having that-village-belonging-to

kōī ādmī-kī naukarī pakrī Anē un-nē us-kū khēt-mẽ dukkar
a man-of service was-accepted And him-by him-to field-in swine

charānē-kū bhējā Jidhar woh dukkar khānē-kē kōndē-kū bhī
feeding-for it-was-sent When he swine food-of husks even

khānē-kū rājī athā, pan wū bhī us-kū kōī-nē diyā nahĩ
eating for willing was, but that even him-to anyone-by was given not

Jidhar woh apnē budh-mẽ āyā, tad bōlā, 'mērē bāp-kanē
When he his-own sense-in came, then he-said, 'my father-near

kitnē mulkārī haĩ ki un-kū itnā khānā miltā-hai ki
how-many servants are that them-to so-much food being-got-is that

khā-kar bachē, nē maĩ bhūkh-sē martā-hũ Maĩ uthũ,
eaten-having remains-over, and I hunger-by dying-am I will-arise,

nē mērē bāp-kadan jāũ, nē usē bōlũ ki, "arē bāp,
and my father-near will-go, and to-him will-say that, "O father,

maĩ-nē tērē sāmnē pāp kiyā, sō tērā bētā bulwānē-kā majhē
me-by thee of before sin was-done, and thy son calling-of to-me

mũ nahĩ hai, majhē ēk mulkārī samajh"' Sō woh uthā, aur
face not is, me one servant consider"' So he arose, and

apnē bāp pās āyā Pan jab woh thōrē dūr athā ki
his-own father near came But when he at-a-little distance was that

us-kē bāp-nē us-kū dēkhā, anē usē pyār āyā Sō
him-of the-father-by him-to it-was-seen, and to-him affection came So

woh bhāg-kar usē galē lagāyā, nē mukkā liyā Anē
he run-having him on-the-neck was-applied, and kiss was-taken And

bētē-nē apnē bāp-kū bōlā 'bābā, maĩ-nē Allāh-kē sāmnē
the-son-by his-own father-to it-was-said, 'father, me-by God-of before

anē tērē sāmnē gūnā kiyā, sō maĩ tērā bētā bulwānē-kā
and thee-of before fault was-done, therefore I thy son calling-of

sajāwār nahī' Pan bāp-nē apnē naukarõ-kū bōlā ki,
deserving am-not' But the-father-by his-own servants-to it-was-said that,

'chaukhōt bastar lāo, nē is-kō pināo, bhī hãth-mẽ chhallā
'good garment bring and this-one-to put-on; and hand-on ring

pināo, nē pãw-mẽ jūtā pināo Anē chalō, āpan khāwẽ, nē
put-on, and feet-on shoe put-on And come, we-all will-eat, and

khūshyã manāẽ, kyũ-ki yeh mērā bētā marā thā, sō phir jītā
happiness celebrate, because this my son dead was, he again living

huā; woh gamā thā, sō milā' Sō woh chaman karnē lagē
became, he lost was, he was-got' So they merriment to-make began.

The following specimen of Bombay Dakhinī comes from the district of North Kanara It will be found to agree very closely with the grammatical sketch given on pp 59 and ff, although it departs much more widely from Standard Urdū than does the specimen which came from Bombay Town It will be seen that the Agent case with *nē* is regularly employed, but that the Madras custom is followed of making the verb agree in gender, number, and person with the subject instead of the object, in spite of the presence of the *nē* The Agent case is used even with intransitive verbs Examples are *maĩ-nē lāyā-ũ*, I have brought, *bhat-nē dō handiyã lāyā*, the Bhat brought two pots, *lōkã-ne khānā dēnē lagē*, the people began to give food

Among peculiarities of pronunciation, we may note a local tendency to convert *s* to *sh* Thus, *ushē* for *usē*, to him, *parshē*, price, *shikāyā*, he taught In the latter case there is also a dropping of the aspiration of *kh* The correct Urdū form would be *sikhāyā* With this loss of aspiration we may compare the dropping of the initial *h* of the auxiliary verb in phrases like *lāyā-ũ*, I have brought, for *lāyā-hũ*, and *lētā-ẽ*, you are taking, *miltā-ẽ*, it is got Words borrowed from Arabic are sometimes altered, *q* being changed to *kh*, as in *shaukhī*, for *shauqī*, devoted to, *wakhat*, for *waqt*, time There is a tendency to shorten long vowels when they fall in unaccented syllables, as in *lejā-kō*, for *lējā-kar*, having taken away, and *bazār* for *bāzār*, a market So also *sarkā* for *sarīkhā*, like In *dālnā*, to place, a cerebral *d* has been dentalised All these latter are regular Dakhinī peculiarities

Other Dakhinī forms which are prominent are *athā* meaning 'was' and the regular use of the plural for the singular Thus, *un* is over and over again used for *us*, and *hẽ*, they are, for *hai*, he is The verb *bōlnā* is regularly treated as transitive, as in *bhat-nē bōlyā*, the Bhat said Verbs of speaking and asking put the person addressed in the accusative and not in the ablative, thus, *bhat-kō pūchhyā*, he asked the Bhat Note the curious way in which the words *bōl-kō bōlyā*, having said he said, are appended, like the Sanskrit *iti*, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāthī occur Such are the emphatic *ch* in *waisā-ch*, even in that way, and the word *rāwã*, a parrot

The specimen is a folk-tale which is left unfinished by the original scribe

[No 22]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY) — DISTRICT, NORTH KANARA.

ایک گاؤن مین ایک بھٹ اتھا * وہ جوگار کا بڑا شوخی اتھا *
اُس جوگار ے کھدل مین اپنی سب گھردار ھاریا اور بھک منگے کو
نکلنا * تب اسکے داب والے لوکان ے اپنے دلمین سمجھے کہ انھین
بھیک منگے لگنا تو اِکادے وَخت دوسرے داب مین بھی جائیگا
اسواسطے اسکے داب ے لوکان ے ھر روز ایک شیر چاول کا کھانا
پکا کو دینے لگے * یو بھٹ ھر روز جاکو وہ کھانا لیکو آتا تھا * ایک
دن ایک کُتی ایک جنگلی راوین کو بیحنے کو لایا * تو وہ
راوان عمر مین بڑا اتھا اسواسطے کون اُشے لنا نئی * کی بولے تو وہ
بات شکے سرکا بنھا * تو وہ کُتی پھر کو گھر کو جاتا تھا اُس وَخت
مین وہ کھانا لاتا تھا * سو بھٹ کو وہ کُتی ملنا * تو اُس کُتی
نی اُس بھٹ کو پوچھیا کہ یو راوان تو لبتائین کنا * تو اُس بھٹ نی
بولیا کہ ھوئی مین لبؤنگا لیکن میرے کنے کچھہ پیشے نئی میرے
کنے خرا کھانا ھتن اسمین سو ادا کھانا مین تجے دیؤنگا * تو وہ کُتی
بھوکا اتھا اسواسطے اُس کتی نی اُس بات کو قبول کر کو راوان دیا *
تو اُس بھٹ نی وہ راوان لیکو اپنے گھر کو آیا اور اُس کھانے مین کا

حرا کھانا راویں کو دالکو باقی کھانا اپے کھایا * حرا وحت ہوے بادو وہ
راواں بھٹ کنی بات کرے لگیا * تو بھٹ اپے دلمیں بڑا خوش ہوا
اور راویں کو پوچھیا کہ تو کیا بولتائیں * تو اُس راویں نی بولیا کی
ارے بھٹ تجھے دن درور کتنا کھانا ملتائیں * بھٹ نی بولیا مجھے
ایک شیر کا ملتائیں * تو اُس راویں نی بھٹ کو شکایا کہ ابھی تو اُس
لوکاں کو بول کہ مجھے اِتنا کھانابکو چاول دیو بولکو بول * ویساچ اُس
بھٹ نی جاکو اُس لوکاں کو بولیا * تو اُس لوکاں نی اُسکی بات
قبول کری اور اُشے ایک شیر چاول جری لکڑی اور جری دال دیے
لگے * تو اُنھیں ایک دن وہ سارا لیکو اپے راویں کیے آیا اور راویں کو
بولیا کہ توے بولے سرکا میں ے چاول لایاؤں * تو وہ راویں نی بولیا
کہ اِسمیں ے ادے چاول برار میں لجاکو بیچ - تو تجھے پانچ پیشے
ملینگے * تو اُسمیں سو تو ایک بڑی ھنڈی اور ایک بھی ھنڈی لیکو
آؤ بولکو بولیا * تو اُس بھٹ نی وہ چاول بیچ کو دو ھنڈیاں لایا اور
راویں ے سامنے رکھیا * تو راویں نی بولیا کہ اُس بڑی ھنڈی میں
کھانا پکا اور بھی میں دال * تو اُس بھٹ نی پکایا *

[No 22]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY) DISTRICT, NORTH KANARA

TRANSLITERATION AND TRANSLATION.

Ēk gāõ-mẽ ēk bhat athā Woh jōgār-kā barā shaukhī athā
A village-in one bhat was He gambling-of much fond was

Us jōgār-kē khēl-mẽ apnī sab ghar-dār hāryā, aur bhīk
That gambling-of play-in his-own whole household was-lost, and alms

mangnē-kō nikalyā Tab us-kē zāt-wālē lōkã-nē apnē
begging-for he-went-out Then his caste-men people-by their-own

dil-mẽ samjē ki, 'inhẽ bhīk mangnē lagyā, tō ikādē
mind-in it-was-thought that, 'this(-man) alms to-beg began, then at-one

wakhat dūsrē zāt-mẽ bhī jāẽgā' Is-wāstē is-kē zāt-kē lōkã-nē
time other caste-in also he-will-go' Therefore his caste-of people-by

hai rōz ēk shēr chāwal-kā khānā pakā-kō dēnē lagē Yō
every day one seer rice-of food cooked-having to-give began This

bhat har rōz jā-kō woh khānā lē-kō ātā-thā Ēk
bhat every day gone-having that food taken-having used-to-come One

din ēk kunbī ēk jangli rāwẽ-kō bēchnē-kō lāyā Tau woh
day one cultivator one wild parrot-to selling-for brought Then that

rāwã 'umr-mẽ barā athā, is-wāstē kaun ushē liyā naī, kī
parrot age-in great was, therefore any-one him took not, what

bōlē tō woh bāt shīkē sarkā na-thā Tau woh kunbī
should-say then he speech to-learn like not-was Then that cultivator

phir-kō ghar-kō jātā-thā, us wakhat-mẽ woh khānā lātā-thā
returning home-to going-was, that time-in he food bringing-was.

Sō bhat-kō woh kunbī milyā Tau us kunbī-nē us
So the-bhat-to that cultivator was-met Then that cultivator-by that

bhat-kō pūchhyā ki, 'yō rāwã tū lētā-ẽ, kyā?' Tau us
bhat-to was-asked that, 'this parrot thou buying-art, eh?' Then that

bhat-nē bōlvā ki, 'hōī, maī lẽũgā, lēkin mērē-kanē kuchh paishē
bhat-by was-said that, 'yes, I will-take, but me-with any price

naī, mērē-kanē jarā khānā hẽ, is-mẽ-sō adā khānā maī tujē
(are-)not, me-with a-little food is, this-in-from half food I thee

dẽũgā' Tau woh kunbī bhūkkā athā, is-wāstē us kunbī-nē
will-give' Then that cultivator hungry was, this-for that cultivator-by

us bāt-kō kabūl kar-kō rāwẽ̄ diyā Tau us
that speech-to accepting made-having the-parrot was-given Then that
bhat-nē woh rāwẽ̄ lē-kō apnē ghar-kō āyā, aur us
bhat-by that parrot taken-having his-own home-to came, and that
khānē-mẽ̄-kā jarā khānā rāwẽ̄-kō dāl-kō, bāqī khānā
food-in-of a-little food the-parrot-to placed-having, remaining food
apē khāyā Jarā wakhat hūē bādō woh rāwẽ̄
(by-)himself was-eaten A-little time passed after that parrot
bhat-kanē bāt karnē lagyā. Tau bhat apnē dil-mẽ̄ barā
the-bhat-with speech to-do began Then the-bhat his-own mind-in much
khush huā, aur rāwẽ̄-kō pūchhyā ki, 'tū kyā bōltā-ẽ̄?'
pleased became, and the-parrot-to asked that, 'thou what speaking-art?'
Tau us rāwẽ̄-nē bōlyā kī, 'arē bhat, tujhē din-darōz kitnā
Then that parrot-by was-said that, 'O bhat, to-thee daily how-much
khānā miltā-ẽ̄?' Bhat-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is?' The-bhat-by was-said, 'to-me one seer-of
miltā-ẽ̄' Tau us rāwẽ̄-nē bhat-kō shikāyā ki, 'abhī
being given-is' Then that parrot-by the-bhat-to was-advised that, 'now
tū us lōkā̃-kō bōl ki, "majē ittā khānā̃-kō chāwal
thou those people-to say that, "me so-much eating-for uncooked-rice
dēō," bōl-kō bōl' Waisā-ch us bhat-nē jā-kō us lōkā̃-kō
give," said-having say' So-even that bhat-by gone-having those people-to
bōlyā Tau us lōkā̃-nē us-kī bāt qabūl karī, aur
was-said Then those people-by his speech accepted was-made, and
ushē ēk shēr chāwal jarī lakrī aur jarī dāl dēnē lagē
to-him one seer rice some wood and some split-peas to-give began
Tau unhẽ̄ ēk din woh sārā lē-kō apnē rāwẽ̄-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and
rāwẽ̄-kō bōlyā kī, 'tū-nē bōlē sarkā maĩ-nē chāwal
parrot-to said that, 'thou-by saying according-to I rice
lāyā-ũ̄' Tau woh rāwẽ̄-nē bōlyā ki, 'is-mẽ̄-kē adē chāwal
brought-have.' Then that parrot-by was-said that, 'this-in-of half rice
bazār-mẽ̄ lē-jā-kō bēch, tau tujē pā̃ch paishē milẽ̄gē, tau
bazaar-in taking sell, then to-thee five price will-be-got, then
us-mẽ̄-sō tū ēk barī handī aur ēk nanhī handī
that-in-from thou one big earthen-pot and one small earthen-pot
lē-kō āō,' bōl-kō bōlyā Tau us bhat-nē woh
taken-having come,' said-having it-was-said Then that bhat-by that
chāwal bēch-kō dō handiyā̃ lāyā, aur rāwẽ̄-kē sāmnē
rice sold-having two earthen-pots were-brought, and parrot-of before

rakhyā. Tau rāwē-nē bōlyā ki. 'us barī handī-mē̃ khārā
were-put. Then parrot-by was-said that. 'that big earthen-pot-in food
pakā aur nanhī-mē̃ dāl.' Tau us bhaṭ-nē pakāyā.
cook. and small-in split-peas' Then that bhaṭ-by was-cooked

FREE TRANSLATION OF THE FOREGOING.

In a certain village there was a Bhaṭ who was a great gambler. By it he lost all his property, and so he went out to beg. His caste-fellows said to each other that if he went on begging he would some day lose his caste, and so they gave him every day a seer of cooked rice. Each day he used to go and fetch his dinner home. One day a cultivator brought a wild parrot for sale to the village, but it was too old for any one to buy it, as there was no likelihood of its learning to speak. As he was going home with the bird he met the Bhaṭ returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhaṭ, 'but I have no money. All that I have is this food, and if you like you can take half of it as the price.' The cultivator was hungry, and so he made a bargain on these terms. The Bhaṭ took the parrot home and after giving him a little of his half-share of the food ate the rest. Shortly afterwards the parrot began to speak to him, at which the Bhaṭ was much pleased, and asked him what he was saying. The parrot said, 'O Bhaṭ, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhaṭ did so, and his people agreed, and gave him a seer of uncooked rice, some wood, and some split peas. One day he took all these and brought them to the parrot saying, 'I have brought uncooked rice as you told me.' The parrot said, 'sell half the rice in the bāzār and you will get five pice for it. With these buy two earthen pots, a big and a small one.' He did so and showed the pots to the parrot. 'Now,' said the parrot, 'cook the rice in the big pot, and the split peas in the small one.' So the Bhaṭ cooked his dinner.

(*Here the story ends abruptly. The remaining adventures of the parrot and the Bhaṭ are unknown to me.*)

Bhaṭs are a sept of Brāhmans. Many of them live by begging.

The next specimen of Dakhinī comes from the State of Savantvadi, which lies just north of Goa It is a folktale The language closely resembles the Dakhinī of Madras, the most important exception being the use of the word *hatā* to mean 'was' This word is used in Gujarat, Braj and Bundelkhand in the same meaning, and a possible explanation of its presence here may be that it is a survival from the tenth century, when Ratnagiri and the neighbouring country was ruled by Yādavas Braj is the head-quarters of that tribe

The principal peculiarities of this form of Dakhinī are as follows —

Arabic words are deformed in the borrowing Such are *gariib* for *gharīb*, and *khātar* for *khāṭir* We may also note as an irregular pronunciation *mũgnā*, instead of *mãgnā*, to demand *Hōi*, and, is a dialectic form in Upper India *Ichhnā* means 'to be'

The sign of the Agent case is *nī* For the dative we have *kē-nī*, as in *us-kē-nī*, to him This shows the origin of the common Dakhinī form *kanē*

As already stated, the word for 'was' is *hatā* We have also *tā* in *lagyā-tā*, had happened *Tā* is also a Bundēlī form The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-õ*, I am coming, *nhātt-ẽ*, thou art running

The case of the Agent is used in the Madras fashion, *i e* the verb agrees in number and gender with the noun in the Agent case and not with the object I therefore ignore the suffix of the Agent in the interlinear translation, and treat it as non-existent The case is even used before intransitive verbs Examples of the way in which it is employed are,—*un-nī bōlyā*, he said, *un-nī bōlī*, she said, *kinī milēlē māl-kī chāri kariyā*, someone made tale-bearing of (about) the treasure trove, *un-nī mundī halāyā*, he shook his head, *un-nī dil-mẽ lāyā*, he brought into his mind, he thought

The Gujarātī past participle in *ēlā* is common Thus, *bharēlā taplā*, a filled vessel, *milēlā māl*, treasure trove, *diēlā taplā*, the vessel given (by the uncle)

[No 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY) STATE, SAVANTVADI.

ایک گریب نڈّي سوت کاتنے والي هتي * اُسکا ایک بیٹا هتا * اسکیدي
سونکیان دو گنڈیان بکایکے کھاتر اُسي دئے * او جاے جاے باڑي ے اُوپر
ایك سلڈا هتا * اُسي آدمی کو دیکھتے بروبر ڈرکو منڈي هلایا * اُسي بولیا
مامو تمدا هوبا تو یو لیو * دونون گنڈیان باڑي ے اوپر رکھیا هور گھر کو آیا *
مان نے پوچھي پیسے لایا کیا * مامو ے موبگے سو اُسے دونون دیا * بحت
اُسی آپے کاتکو باجار مین لبکو گئي * اُکڑے چاؤل لائے * تھوڑے دن هوئے
اُسي بولیا مامون کدي سو پیسے لبکو آناؤن * اُسي بولي چکھوٹ جا *
اُسکے جؤ مبن کھریان ے مامون کدی سو پیسے لادارا * وهان سو او گبا *
باڑي ے اُوپر ایک موٹا سلڈا اِسے دیکھتے ے بروبر ڈرکو بھاٹنے لگیا * مامون
بھاٹنئین کان * پیسے دیؤ اُس دن ے بن تو سیپڑي کو پکڑ کو اداالاؤنگا *
بحت وہ دوڑیا سنگت او بھي دوڑیا * ایک تلا روپیان سو بھریلا جنگل
مین بحیک هتا * اُسکے اُوپر سو سلڈا گبا * اُسي مامونکا مال بولکو بھریلي
پرات اُٹھا کو لایا * مارگ مدن اُسي دل مدن لایا یو روپئے بولے احھدگے *
اُنی سرکو سوں روپئے سارے اوتبا * تالوے اوپر دو روپئے رھیے دھڑے باکی
سارے پولے * دو روپئے لیکو مان کیدي لاکو دیا مامون دي دئیلے تلے مین

سو دو دھڑی ناکی سارے پولے * مان سی بولی چل دِکھا * مان سی حاکو
سارے بھرکو لیکو آئی ہور گھیدؤں و گُڑ لاکو اُسکے گُلگُلے کری * گُلگُلے کرکو
گھِؤ میں تلی ہور پھاڑے میں جارو ناجو اُڑائی * ٹیے کو بولی گُلگُلیان
کا بِؤں لگیانئس چُکو لاکو کھا * او چُکو کھاے رہیا * تھوڑے دِن سو کِسی
سرکار میں مِلیلے مالکی حاڑی کریا * پولِس تپاس میں لِکھنا ہُوا * دوسرا
لِکھنا کورٹ میں ہُوا * نُڈی سی بولی مس سی دِئیلی حبانی پولِس ے
ڈرسون دی * کھرا پوچھے تو مجے کچھہ مالوم نہیں * ٹیے کو پوچھو * ٹے سی
بولیا گُلگُلیان کا بِؤن لگنا تا تاریک مہینا سال دِن مَجے مالوم نئس اُس بِؤن
میں مجے سارا مال مِلنا * پوراوا مُدّے سبر اُسکے پر ہُوا نئس * گُلگُلیان
کا بِؤن کدی لگیا نئس * دِئیلنی حبانی بولِس ے ڈرسو * بِنا پوراوے ے
بورٹکی کھاتری ہوئی نئس * چھورا ابحاں بولکو کُچھہ بھی بولتا نئیں
سب کھاتری ہوتی نئس *

[No. 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY). STATE. SAVANTVADI.

TRANSLITERATION AND TRANSLATION.

Ēk garīb buḍḍī sūt kātnēwālī hatī. Us-kā ēk bētā hatā;
One poor old thread spinner there-was. Her-of one son was;
us-kē-nī sūtkyā̃ dō gunḍyā̃ bikānē-kē khātar un-nī dīī. Ō
him-to of-thread two reels selling-of for-purpose she gave He
jātē-jātē bāṛī-kē upar ēk salḍā hatā. Un-nī ādmī-kū dēkhtā
going-going hedge-of upon one lizard was. He man-to on-seeing
barōbar ḍar-kō mundī halāyā. Un-nī bōlyā. 'māmū, tum-nā
immediately feared-having head shook. He said. '(maternal-)uncle to-you
hōnā tō yō lēō.' Dōnō̃ gunḍyā̃ bāṛī-kē upar rakhyā
if-they-are-wanted then these take.' Both reels hedge-of on were-put,
hōr ghar-kū āyā. Mā̃-nī pūchhī. 'paisē lāyā, kyā?'
and house-to (he-)came. The-mother asked 'pice are-brought. eh?'
'Māmū-nī mū̃gē. sō usē dōnō̃ diyā.' Bajat
'The (maternal)-uncle asked-for. therefore to-him both were-given Then
un-nī āpē kāt-kō bājār-mē̃ lē-kō gaī. Ukṛē chāwal
she herself spun-having market-to taken-having went. Half-boiled rice
lāī. Thōṛē din huē. Un-nī bōlyā, 'māmū̃-kēnī-sū
she-brought. A-few days passed. He said '(maternal-)uncle-near-from
paisē lē-kō ātā-ō.' Un-nī bōlī. 'chakhōṭ, jā.' Us-kē jiw-mē̃
pice taken-having (I-)coming-am.' She said. 'well, go.' Her mind-in
bharyā̃-kē māmū̃-kēnī-sū paisē lānārā. Whā̃-sū ō gayā
(that-)real (maternal-)uncle-from pice (he-is-)a-bringer. There-from he went
Bāṛī-kē upar ēk mōṭā salḍā isē dēkhtē-kē-barōbar ḍar-kō
Hedge-of on one big lizard he or-seeing-just feared having
nhāyā lagyā. 'Māmū, nhāṭṭ-ē kā? Paisē dēō
to-flee began. '(Maternal-)uncle. (you-)running-are where? Pice give
us din-kē; naī-tō sāpṛī-kū pakar-kō adlā̃ūgā.' Bajat woh dauryā:
that day-of; if-not tail-to held-having (I) shall-dash. Then he ran;
sangat ō bhī dauryā. Ēk tapīā rupayā̃-sū bharēlā jangal-mē̃ najik
in-company he also ran. One vessel rupees-with filled jungle-in near
hatā. Us-kē upar-sū salḍā gayā. Un-nī māmū̃-kā māl
was. That-of upon lizard went. He (maternal-)uncle's property

bōl-kō bharēlī parāt uthā-kō lāyā Mārag-mẽ un-nī dil-mẽ
said-having a-filled plate lifted-having brought The-way-in he mind-in

lāyā, 'yō rupaē pōlē āchhẽgē' Un-nī sir-kō sũ
brought, 'these rupees unsubstantial will-be' He from-on-head

rupaē sārē ōtyā Tālu-kē-upai dō rupaē rahyē dharē,
rupees all poured-out On-top two rupees remained substantial,

bākī sārē pōlē Dō rupaē lē-kō mā-kēnī
remaining all unsubstantial Two rupees having-taken mother-to

lā-kō diyā 'Māmũ-nī dilē taplē-mẽ-sũ dō
brought-having (he-)gave 'By-(maternal-)uncle given out-of-vessel two

dharē, bākī sārē pōlē' Mā-nī bōlī, 'chal, dikhā'
substantial, the-rest all unsubstantial' The-mother said, 'come, show'

Mā-nī jā-kō sārē bhar-kō lē-kō āī, hōr
The-mother gone-having all collected-having taken-having came, and

ghẽũ o gur lā-kō us-kē gulgulē karī Gulgulē-
wheat and molasses brought-having that-of balls made Balls

kar-kō ghrū-mẽ talī, hōr pichhārī-mẽ chārō bājū urāī
having-made ghee-in (she-)fried, and compound-in four sides threw

Bētē-kū bōlī, 'gulgulyã-kā nrũ lagyãĩ, chun-kō lā-kō
Son-to (she-)said, 'balls-of rain has-fallen, gathered-having brought-having

khā' Ō chun-kō khātē rahyā Thōrē din-sū kinī
eat' He gathered-having eating remained A-few days-in some-one

sarkār-mẽ milēlē māl-kī chārī karyā Pōlis tapās-mẽ
government-in found property-of backbiting made Police investigation-in

likhnā huā Dusrā likhnā kōrat-mẽ huā Buddī-nī bōlī, 'maĩ-nī
writing became Second writing court-in became The-old-dame said, 'I

diēlī jabānī pōlis-kē dar-sũ dī Kharā pūchhē tō majē
given statement police-of through-fear gave Truth thou-ask then to-me

kuchh mālūm nahĩ Bētē-kū pūchhō' Bētē-nī bōlyā, 'gulgulyã-kā nrũ
anything known is-not Son-to ask' The-son said, 'balls-of rain

lagyā-tā, tārīk, mhainā, sāl, din, majē mālūm naĩ, us nrũ-mẽ
fallen had, date, month, year, day, to-me known is not, that rain-in

majē sārā māl milyā' Pūrāwā muddē-sīr us-kē-pai huā naĩ
to-me all property was-got' Evidence conclusive him-of-on became not

Gulgulyã-kā nrũ kadī lagyā naĩ Diēlī jabānī pōlis-kē dar-sũ
Balls-of rain ever fell not Given statement police-of fear-through(-is)

Binā pūrāwē-kē kōrat-kī khātrī huī naĩ 'Chhōrā anjān,'
Without evidence-of court-of satisfaction was-made not 'Boy ignorant(-is),'

bōl-kō, 'kuchh-bhī bōltā naĩ, sabab khātrī hōtī naĩ'
said-having, 'anything is-speaking not, therefore satisfaction becomes not'

FREE TRANSLATION OF THE FOREGOING.

There was once a poor old woman who earned her living by spinning thread She had one son One day she gave him two balls of thread to take away and sell As he went along he met a lizard sitting on the top of a hedge, who shook its head in terror at the sight of a man The boy said, 'Nunkey, if these are for you, you can take them' So he put the balls on the hedge and went home His mother asked him for the money resulting from the sale, and he told her that his uncle had asked for them, and that he had given them to him So she spun some more thread and went off herself to market to sell it, and with the money she got for it bought some half-boiled rice and returned home A few days afterwards the boy said to his mother, 'I am going off to get the money from Nunkey' She thought he was talking of his real uncle and said, 'very well' So he started on his way On the top of the hedge there was sitting a big lizard, which ran away in terror as soon as it saw him Said the boy, 'Nunkey, where are you running to? Give me the pice which you owe me for the thread I gave you that day, or else I'll catch you by the tail and dash you to the ground' He then ran after the lizard There was a vessel full of rupees in the jungle hard by and over this glided the lizard The boy thought it was his uncle's property, so he lifted up the filled plate and carried it home On the way it occurred to him that the rupees might be hollow, so he poured them all from off his head on to the ground Two of them remained on his head, and these he considered to be solid, but the rest he neglected as being hollow So he took the two rupees and brought them home to his mother saying, 'two of those which were in the vessel given by Nunkey were solid The rest were all hollow' The mother told him to show the others to her, and went and picked them all up and brought them home Then she bought some wheat and jaggery which she made into balls and fried in ghee These she scattered over the courtyard and said to her son, 'it has been raining toffee-balls Go out and pick them up and bring them home to eat' So he picked them up and sat down to eat them

A few days afterwards some good-natured friend told the government officers about the treasure trove The old woman told the police at the inquiry what had occurred Then she was sent for to the court, and there she said, 'the former statement was made by me through fear of the police If you want to know the truth, I have nothing to tell Ask my son.' The boy said, 'I found the property in the rain on the day on which it rained toffee-balls I cannot give you the date' There was no other evidence against him There never was such a thing as a shower of toffee-balls The magistrate considered that, 'it is plain that the first statement was made through fear of the police The court can come to no decision without evidence The boy is an idiot, and says the first thing that comes into his head He cannot therefore be convicted'

DAKHINĪ OF MADRAS.

The operations of the Linguistic Survey do not extend to the Presidency of Madras, or to the neighbouring States of Hyderabad and Mysore I am hence unable to offer any specimens prepared for the Survey in these countries In order, however, to make the subject complete I give, as an example of the Dakhinī of Madras, the following version of the Parable of the Prodigal Son, as issued by the Madras Auxiliary Bible Society It will be seen that the language is that illustrated in the preceding grammatical sketch The case of the agent nowhere occurs, and verbs of saying and asking govern an accusative and not an ablative of the person addressed Note now, under the influence of the neighbouring Dravidian languages, the use of the relative pronoun is avoided as much as possible I give a transliteration An interlinear translation is unnecessary

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Hindustani Dialect of Mirzapur.

(Christian Vernacular Bible Society, 1894.)

کسي آدمي کے دو بيٹے تھے - اور اُن مين سے چھوٹا باپ کو کہا اے
باپ مجھے پہنچتا ہے سو مال کا حصہ مجھے دے اور وہ اپني زندگي اُن کو
بانٹ دیا - اور بہت دن نہین گذرے کہ چھوٹا بیٹا سب کچھ جمع کر کر
ایک دوسرے ملک کا سفر کیا اور وہان اپنا مال بدمعاشي مین اُڑایا - اور
سب خرچ کر چکا سو وقت اُس ملک مین بڑا قحط پڑا - اور وہ محتاج ہونے
لگا - اور وہ اُس ملک کے ایک باشندے سے جا ملا - اور وہ اُسے اپنے کھیتون
مین سوأر چرانے بھیجا - اور اُسے آرزو تھي کہ سوأر کھاتے تھے سو چھلکون سے
اپنے تئین سیر کرے اور کوئي اسکو نہ دیتا تھا - تب ہوش مین آکر کہا
میرے باپ کے کتنے مزدورون کو بہت سي روٹي ہے اور مین یہان بھوکھا
سے مرتا ہون - مین اٹھکر اپنے باپ کے پاس جاؤنگا اور اُسے کہونگا اے باپ
مین آسمان کے خلاف اور تیرے حضور گناہ کیا ہون - اب سے مین تیرا بیٹا
کہلانے کے لایق نہین ہون مجھے اپنے مزدورون مین سے ایک کي مانند بنا -
اور اُٹھکر اپنے باپ کے پاس چلا اور ابھي دور تھا کہ اُس کا باپ اُسے دیکھا
اور رحم کیا اور دوڑکر اُسکو گلے لگایا اور بوسہ دیا - پھر بیٹا اُسے کہا اے باپ
مین آسمان کے خلاف اور تیرے حضور گناہ کیا ہون اب سے تیرا بیٹا کہلانے

ے لایق نہین ہون - پر باپ اپنے نوکرون کو کہا اچھے سے اچھا جامہ جلدي باہر لاؤ اور اسے پہناؤ اور اُس ے ہاتھہ مین انگوٹھی اور پانؤن مین جوتي دو - اور پلے ہوے بچھڑے کو لاکر ذبح کرو کہ ہم کھاوین اور خوشي مناوین - اِس لیئے کہ یہہ میرا بیٹا مرگیا تھا اور پھر جیا ہی گم ہوا تھا اور ملا ہی اور وہ خوشی کرنا شروع کئے *

اور اُس کا بڑا بیٹا کھیت مین تھا اور جب آکر گھر ے نزدیک پہنچا راگ اور ناچ کي آواز سُنا - اور چھوکرون مین سے ایک کو پاس بُلاکر یہہ کیا ہے پوچھا - وہ اُسے کہا کہ تیرا بھائی آیا ہے اور تیرا باپ اُسے صحیح سلامت پاے سے پلا ہوا بچھڑا ذبح کیا ہے - تب وہ خفا ہوا اور اندر جانے نہ چاہا - تب اُس کا باپ باہر آکر اُسے منایا - پر وہ جواب مین اپے باپ کو کہا دیکھہ اتنے برسون سے تیري خدمت کرتا ہون اور کبھي تیرا حکم عدول نہ کیا اور تُو کبھي مجھے اپنے دوستون ے ساتھہ خوشی منانے ے لیئے ایک بکری ے بچے کو نہ دیا - پر جب تیرا یہہ بیٹا جو تیري زندگاني کو کسبیون ے ساتھہ کھا گیا سو آیا تو اُس ے لیئے پلے ہوئے بچھڑے کو ذبح کیا - اور وہ اُسکو کہا کہ اے لڑکے تُو ہمیشہ میرے پاس ہے اور سب کچھہ میرا ہے سو تیرا ہے - پر تیرا یہہ بھائی مرگیا تھا اب جیا ہے اور گم ہوا تھا ملا ہے سو خوش و خرم ہونا لازم تھا *

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

HINDUSTANI DIALECT OF MADRAS.

(Madras Auxiliary Bible Society, 1894.)

TRANSLITERATION.

Eik ādmī-kē do bēṭē thē. Aur us-mēṅ-sē chhōṭā bāp-kō kahā, 'ai bāp, mujhē jāyadādkā-kā sē mēr-kā hissā mujhē dē.' Aur us ānē dōnōṅkō us-kō bāṅṭ-diyā. Aur kuchh dinōṅ-kē bādhē chhōṭā bēṭā sab kuchh jamā kar-kē dūr-kē mulk-kō sidhā gayā, aur us-nē apnē māl kō us-mēṅ ārāmī-sē uḍāyā. Aur sab kharch kar chukā, tō us mulk-mēṅ bhārī qaḥṭ paḍā, aur us muhtāj hōnē lagā. Aur us us mulk-kē ek bāshindē-sē jā milā, aur us-nē use apnē khēt-mēṅ sūar charānē bhējā. Aur use ānt-tak bhūsī khānē-sē chhōṭā-sē apnā pēṭ sēr karnē kī chāhnā thī, aur kōī use kuchh na dētā-thā. Tab hōsh-mēṅ ā-kar kahā, 'mērē bāp-kē kitnē mazdūr-kē pās-sē bhī, aur main yahāṅ bhūkhā-sē martā-hūṅ. Main uṭh-kar apnē bāp-kē pās jāūṅgā, aur use kahūṅgā, "ai bāp, main āsmān-kē khilāf aur tērē-sē gunāh kiyā-hūṅ; ab-sē main tērā bēṭā kahlānē-kē lāyaq nahīṅ hūṅ; mujhē apnē mazdūr-mēṅ-sē ek-kē mānind rakh." Aur uṭh-kar apnē bāp-kē pās chalā, aur abhī dūr thā kī us-kē bāp-nē use dēkhā, aur rahm kiyā, aur daṛ-kar use gal-sē lagāyā, aur bōsā diyā. Bēṭē-nē use kahā, 'ai bāp, main āsmān-kē khilāf aur tērē-sē gunāh kiyā-hūṅ; ab-sē tērā bēṭā kahlānē-kē lāyaq nahīṅ hūṅ.' Par bāp-nē naukar-kō kahā, 'achchī-sē achchī pōsāk lā-kar use pahnā; aur us-kē hāth-mēṅ angūṭhī, aur pāṅ-mēṅ jūtī dē; aur pālē hue bachchē-kō lā-kar ḍabh kar; hamē khāyēṅ aur khushī manāyēṅ; kyōṅkē mērā yē bēṭā mar-gayā-thā, aur phir ziṇdā hū-ā; gum hū-ā thā, aur milā hai.' Aur us-nē khushī-sē manānī shurū kī.

Aur us-kā baṛā bēṭā khēt-mēṅ thā. Aur jab ghar-kē nazdīk pahunchā, tab gānē-kī awāz sunī. Aur chākar-mēṅ-sē ek-kō pās bulā-kar, 'yē kyā hai?' pūchhā. Us-nē use kahā kī, 'tērā bhāī āyā hai, aur us-nē sahīh salāmat pā-kar tērē bāp-nē pālā hai.' Tab us-nē khafā hō-kar andar jānā na chāhā. Isī-liyē bāp bāhar-sē use manānē lagā. Par us-nē jawāb-mēṅ apnē bāp-kō kahā, 'dēkh, main kaī-sē tērī khidmat kartā-hūṅ, aur kabhī-nē tērī-kī-kuchh-bhī na-ṭālā, aur tū-nē kabhī mujhē ek-bhī bakrī-kā bachchā na dīyā, tāki main apnē dōstōṅ-kē sāth khushī manātā-hūṅ. Par jab yē tērā bēṭā, jis-nē ālam-kē-ālam-kē sāth bhī gayā, sē āyā, tab-sē use tū-nē pālē hue bachchē-kō ḍabh diyā.' Aur us-nē use kahā kī, 'ai bēṭā, tū hamēshā mērē pās hai, aur sab kuchh mērā hai, sē tērā hai. Par-tērā yē bhāī mar gayā-thā, sō ziṇdā hū-ā; aur gum hū-ā thā, milā hai; sē khush-o khurram hōnā-kē lāyaq thā.'

As another specimen of Madras Dakhinī, I give the fable of the crane and the hawk, taken from Shakespear's grammar The language is that illustrated by the foregoing grammatical sketch

[No 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS)

(From Shakespear's Grammar, 1843.)

بول گئے ھدن کہ ایک دھوبی کسی ندی کے کڑے اپے دھندے
میں سڑک تھا - ھور ھر دن ایک بعولے کو دیکھتا کہ وہ ڈھو کے
کنارے پو نیٹھتا ھور چنکڑ مبں کے کیڑے چن کر کھاتا ھور اُسبوچ
صر کرکو چب رھتا ھور وھاں سون اپے گھوسلے کو اُڑھکر چلے جاتا *
ایک دن ایک باشہ ابحب آ نکلیا ھور ایک کٹے تتر کو شکار مار کر
تھوڑا کھایا ھور باقی کا چھوڑ دیکر چل نکلیا * بعولہ یہہ دیکھہ لیکر
اپے مدن اپے چتا کر لیا کہ یہہ پدھی اِتنا چھوٹا اَچھہ کر اَیسے
بڑے بڑے جانوران شکار مارتا ھے * میں اتنا موٹا اَچھہ کر اَیسا بحس
چارہ کھاتا ھون * سو یہہ میری کم بختی ھور ھلکی پائیری کا کام
ھے * مَین بھی کی اَیسا بڑپنا نَیں جگاتا ھون * اب سون مَیں
ایسے کیڑے نَین کھاونگا ھور ایک دفعے کا آسمان پو پکھوٹا مارونگا *

* نظم *

جو کہ دھوان گھن ے اوپر جاوینگے

ابر مین پھر کاھیکو وہ آوینگے

زندہ دلان ھین سو گگن پر چڑھین

دل سون ابن دل ے او یہان سون اُڑھین

یہہ سمجھہ لبکو اُے کبڑے کھانا چھوڑ دیا ھور تیتر کبوتر ے شکار پو جپنے لگیا * دھوبی باشہ کا بھی تماشا دیکھیا تھا ھور بعولہ کیڑے کھانا چھوڑ دیکر کبوتر ے کدھن جھانستا ھے سو یہہ بھی دیکھہ لبکو دنگ ھوگیا ھور تماشا دیھکنے لگیا * یکایک کبوتر وھان آنکلیا ھور بغولہ اُڑھکر اُس کبوتر پو جھانسیا * کبوتر پانی ے کدھن ڈھک کر ھور اُسے چوندی دیکر اُسکے آگو سون پٹا تڑایا * بغولہ اُسپو تٹ کر پانی ے کڑے پو گریا ھور اُسکے پران چیکڑ مین لوت پوت ھوگئے * دھوبی آکر اُسے پکڑ لیا ھور گھر کدھن چل دیا * باٹ مین اُسکا ایک دوست ملکو پوچھیا کہ کیا ھے * دھوبی بولیا یہہ بعولہ ھے * باشہ کا کام کرے گئے لگون آپیج سپڑ پڑیا *

[No 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS)

(From Shakespear's Grammar, 1843.)

TRANSLITERATION AND TRANSLATION

Bōl-gaē-haĩ	ki,	ēk	dhōbī	kisī	naddī-kē	karkē	
They-have-said	*that,*	*a*	*washerman*	*a-certain*	*river-of*	*on-bank*	
apnē	dhandē-mẽ	sarak	thā,	haur	har	din	ēk	baghōlē-kū
his-own	*profession-in*	*engaged*	*was,*	*and*	*every*	*day*	*a*	*crane*
dēkhtā	ki,	woh	dhau-kē	kinārē-pō	baiṭhtā,	haur	chīkar-mẽ-kō	
he-used-to-see	*that,*	*it*	*stream-of*	*bank-on*	*used-to-sit,*	*and*	*mud-in-of*	
kīrē	chun-kar	khātā,	haur	us-pō-ch	ṣabr	kar-kō	
worms	*picked-up-having*	*used-to-eat,*	*and*	*that-on even*	*patience*	*made-having*	
chup	rahtā	haur	wahã-sũ	apnē	ghũslē-kū	urh-kar	
silent	*used-to-remain,*	*and*	*there-from*	*his-own*	*nest-to*	*flown-having*	
chalē-jātā	Ēk	din	ēk	bāsha	anchit	ā-nikalyā,	haur	ēk
used-to-go-away	*One*	*day*	*a*	*hawk*	*suddenly*	*came-forth,*	*and*	*a*
kattē	tītar-kū	shikār	mār-kar	thōrā	khāyā,	haur	bāqī-kā
plump	*partridge*	*(as-)prey*	*struck-having*	*a-little*	*ate,*	*and*	*the-rest-of*
chhōr-dē-kar	chal-nikalyā	Baghōla	yeh	dēkh-lē-kar	apnē-mẽ	apē
left-having	*went-forth*	*The-crane*	*this*	*noticed-having*	*himself-in*	*himself*
chintā	kar-liyā	ki,	'yeh	panchhī	itnā	chhōtā	achh-kar
thinking	*made-for-himself*	*that,*	*'this*	*bird*	*so*	*small*	*been-having*
aisē	barē	barē	jānwarã	shikār	mārtā-hai	Maĩ	itnā	mōtā
such	*big*	*big*	*creatures*	*(as-)prey*	*killing-is*	*I*	*so*	*stout*
achh-kar	aisā	najis	chāra	khātā-hũ	Sō	yeh	mērī	kambakhtī	haur
been-having	*such*	*filthy*	*food*	*eating-am*	*So*	*this*	*my*	*bad-fortune*	*and*
halkī	pāērī-kā	kām	hai	Maĩ	bhī	kī	aisā	bar-panā	naĩ
mean	*origin-of*	*effect*	*is*	*I*	*also*	*what*	*such*	*greatness*	*not*
jagātā-hũ?	Ab-sũ	maĩ	aisē	kīrē	naĩ	khāũgā,	haur	ēk
arousing-am?	*Now-from*	*I*	*such*	*worms*	*not*	*will-eat,*	*and*	*one*
daf'ē-kā	āsmān-pō	pakhōtā	mārũgā
time of	*heaven-on*	*wing*	*I-will-strike*

NAẒM
VERSE

(Metre, — ◡ ◡ — — ◡ ◡ — — ◡ —
In the following verse, vowels are marked long or short as required by the metre)

"Jō ki dhuwā̃ ghan-ke upar jāwẽgē,
"*When that smokes clouds-of above will-go,*

"Abr-mẽ phir kāhe-ku woh āwẽgē?
"*Cloud-in again why they will-come?*

"Zinda dilā̃ haĩ, so gagan-par charhẽ,
"*Living hearts are, they heaven-on may-mount,*

"Bal-sũ apan dil-ke o ẏhā̃-sũ urhẽ"'
"*Force-by own heart-of they here-from may-fly.*"'

Yeh samajh-lē-kō unē kīṛē khānā chhōr-diẏā, haur
This consideration-taken-having he worms to-eat abandoned, and

tītar kabūtar-kē shikār-pō japnē lagẏā Dhōbī
partridge pigeon-of prey-on to-lie-in-wait-for began The-washerman

bāsha-kā bhī tamāshā dēkhẏā-thā, haur baghōla kīṛē khānā
the-hawk-of also the-exhibition seen-had, and the-crane worms to-eat

chhōr-dē-kar kabūtar-kē kudhan jhā̃stā-hai. sō ẏeh bhī
abandoned-having pigeon-of direction looking-eagerly-is, so this also

dēkh-lē-kō dang hō-gaẏā, haur tamāshā dēkhnē lagẏā.
watched-having surprised became, and the-exhibition to-watch began

Yakāẏak kabūtar wahā̃ ā-nikalẏā haur baghōla urh-kar us
All-at-once the-pigeon there came-forth and the-crane flown-having that

kabūtar-pō jhā̃sẏā Kabūtar pānī-kē kudhan dhuk-kar
pigeon-on looked-eagerly The-pigeon the-water-of direction turned-having

haur usē chōdī dē-kar us-kē āgū-sũ pattā turāẏā
and to-it evasion given-having it-of front-from collar broke (i.e. went-off)

Baghōla us-pō tut-kar pānī-kē karkē-pō giṛẏā, haur us-kē
The-crane it-on swooped-having water-of edge-on fell, and it-of

parā̃ chīkar-mẽ lōt-pōt hō-gaē Dhōbī ā-kar usē
feathers mud-in entangled became The-washerman come-having it

pakar-liẏā, haur ghar kudhan chal-diẏā. Bāt-mẽ us-kā ēk dōst
seized, and home direction went Way-on him-of a friend

mil-kō pūchhẏā ki, 'kẏā hai?' Dhōbī bōlẏā, 'ẏeh
met-having asked that, 'what is?' The-washerman said, 'this

baghōla hai Bāsha-kā kām karnē gaē lagũ apē-ch
crane is Hawk-of business to-do going while he-himself-even

sapar-paẏā.'
he-was caught.'

FREE TRANSLATION OF THE FOREGOING[1]

They have related that a washerman was engaged in his business on the bank of some river, and every day observed a crane which was seated on the side of the stream, and which picking up the worms from within the mud used to eat them, patiently remaining silent Then flying thence it used to go to his own nest One day a hawk came forth suddenly, and having struck as his prey a fine partridge, ate a little, and leaving the rest went away On seeing this the crane took to thinking within himself, that 'this bird, being so small, hunts and kills such very large creatures, I, being so large, am in the habit of eating such filthy food. this is the effect of my want of fortune and meanness of origin What! cannot I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven

VERSE

"When the columns of smoke ascend above the clouds,
"Why should they return with the showers?
"They who are lively of heart will mount up to the firmament,
"By the impulse of their heart alone they will fly hence above"'

Having taken this fancy into his head he left off eating worms, and began to lie in wait for a partridge or pigeon The washerman had witnessed the exhibition of the hawk, and that the crane, having abandoned eating worms, was looking eagerly towards a pigeon, at beholding which he was struck with surprise, and began to direct his attention to the spectacle All at once the pigeon came there, and the crane taking wing was intent upon it The pigeon directing her flight towards the water, and eluding the other, fled away from before him, but the crane, having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire The washerman then came and seized him, and proceeded towards home On the way a friend meeting him asked, 'what is this?' The washerman replied, 'this is a crane that was himself caught whilst attempting to do the deed of a hawk'

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[1] Shakespear's, with a few verbal alterations.

DAKHINĪ OF BERAR.

The Dakhinī of Berar in no way differs from that spoken in Madras, and specimens of it are not necessary The same remark applies to the Dakhinī spoken in those districts of the Central Provinces which lie south of the Satpuras, and adjoin Berar and Hyderabad. Although, of course, no definite line can be drawn, we may take the Satpura range, and the connected hills, as the boundary between standard Hindōstānī and the Dakhinī variety

VERNACULAR HINDŌSTĀNĪ.

The following account of the peculiarities of the Vernacular Hindōstānī of the Upper Doab and Western Rohilkhand is based on the specimens annexed It will be noticed that many of them have been found to exist in the Hindōstānī of Gujarat and in Dakhinī

PRONUNCIATION.—Vowels.—There is a strong tendency to prefer the letter *ē* to *ai*, and *ō* to *au*, thus, we have *pēr*, not *pair*, feet, *hē*, not *hai*, he is, *hẽ*, not *haĩ*, they are, *ōr*, not *aur*, and, *lōndā*, not *laundā*, a son, *dōṛ*, not *daur*, run *Ōṛ*, and, is sometimes weakened to *ai*, and is then sometimes aspirated and becomes *har* In Sahāranpur and Dehra Dun it becomes *hōr* Similarly, *baith*, sit, becomes *batth*, which, in the second Meerut specimen, becomes *batt* In other respects vowels are frequently interchanged Thus we have both *kahā* and *kehā*, said, and *kuhānā*, to be called The letter *i*, in an unaccented syllable, has become *a* in *sakāṛī*, a hunter, *mathāī*, sweetmeats In *katthā*, for *ikatthā*, in one place, an initial unaccented *i* has been elided In *ak*, for *ki*, that, *i* has become *a*, and the vowel has been transposed In *yād'mī*, a man, the vowel *y* has been prefixed

Consonants.—The influence of Pañjābī is evidenced by the strong preference shown for cerebral letters The dental न *na*, when medial or final, often becomes the cerebral ण *ṇa*, and the dental ल *la*, when medial or final, often becomes the cerebral ळ *ḷa* The latter letter is unknown to standard Hindī, and to the more eastern dialects, but is common in Rājasthānī, Pañjābī, and Gujarātī In the manuscripts received from the Upper Doab it is indicated by putting a dot under ल, thus, ल, but in printing the specimens I have followed the usual custom of writing ळ Examples of the employment of cerebral ण *ṇa* are *mānas*, a man, for *mānus*, *ap'nā*, own, for *ap'nā*, *khōwan*, to lose, for *khōṇā*, *sunan*, to hear, for *sun'nā* In *likai*, for *nikal*, come out, initial *n* has become a dental *l*, and *l* has become a cerebral *ḷ* Examples of *l* are *jangal*, a forest, *kōlī*, the breast, *balad*, a bullock, *bāl*, hair If the spelling of the specimens is to be trusted, the change of *l* to *ḷ* is not nearly so regular as that of *n* to *ṇ* We often find dental *l* where we should expect the cerebral letter Thus we have *milẽ-gī*, not *miḷẽ-gī*, she (*i e* it) will be got, *chalā*, not *chaḷā*, he went Perhaps, however, this is due to carelessness in writing

In standard Hindī and to the east, a medial ड *ḍa* or ढ *ḍha* is regularly pronounced *ṛa* or *ṛha* Thus, बड़ा *baṛā*, not बड़ा *badā*, great In the Upper Doab, the *da*-sound is often preserved Thus, *gādī* or *gāddī* (see below), not *gārī*, a cart, *badā*, not *baṛā*, great, *chadh'nā*, not *chaṛh'nā*, to mount I have, however, noted a few instances of *ṛ* such as *ghōṛā*, a horse, *chiṛ'yā*, a bird, but these may be slips of the pen on the part of the writer The preference is certainly for the *da* (or *dha*) sound

One of the most marked tendencies of this dialect is to double a consonant after an accented long vowel In this case the preceding long vowel is usually shortened, *i* or *ī* becomes *i*, *ū* becomes *u*, *ē* becomes *e*, and *ō* becomes *o* The only apparent exception is *ā*, which *in writing* remains long It is, however, in such cases *pronounced* short, not like the *u* in 'nut', but like *a* in the German word 'mann' Thus the sound of the word *bāppū*, a father, might be represented in English (not Hunterian) spelling by

bappoo So strong is this tendency to double consonants that even the *t* of the termination of the present participle is doubled after a long vowel. Examples of this doubling are *bāppū*, a father, *bāssanh*, a vessel; *gāddī*, a cart, *pāttā*, obtaining (present participle of *pānā*), *jāttā*, going, *bhukkhā*, hungry; *bettā*, a son; *khettõ-mẽ*, in the fields, *dekkhā*, seen; *bhejjā*, sent, *rottī*, bread, *chhottā*, small; *loggõ-pē*, on people, *hottā*, becoming

DECLENSION.—**Nouns**—There is an oblique form singular of weak nouns which ends in *õ* or *ũ* Thus, *gharõ-mẽ*, into the house; *gharũ par rahā*, he stayed at home; *gharõ*, to the house The oblique plural sometimes ends in *ũ*, as in *mar'dũ-kā*, of men, *betyũ-kā*, of daughters, *chokkhē yād'myũ-kā*, of good men In one case, *chhol'kã-nē*, husks (Muzaffarnagar), we have an oblique plural in *ã* (as in Dakhinī) The nominative plural of feminine nouns in *ī* ends in *ĩ*, as in *bettĩ*, daughters

The sign of the case of the agent is *nē* or *nẽ* For the accusative-dative, we have *kē*, *kũ* or *kō*, *nũ* (a Pañjābī form), and *nē* Examples are *bāp-kē*, (a son has been born) to (my) father; *Bīr'bal-kũ*, to Bīrbal; *bāppū-nũ*, to a father, *chhol'kã-nē sūr khã-hẽ*, the swine are eating husks, *bandar-nē us-nē dēkh-liyā*, the monkey saw it, *mathāī-nē chhōr-dē*, (that) he should give up the sweetmeats For the locative we have *pē* and *pa*, on, and for the ablative *settī* In *bettē-nē chalā-giyā*, the son went away (Muzaffarnagar), we have the agent case used with a neuter verb

Pronouns.—The pronouns of the first and second persons are somewhat irregular Their principal forms are as follows:—

		I.	Thou.
Sing	Nom	*mẽ*	*tū*
	Agent	*mẽ*	*tẽ*
	Oblique	*majh, mujh*	*tajh, tujh*
	Acc.-Dat	*majhē, mujhē*	*tajhē, tujhē*
	Genitive	*mērā*	*tērā*
Plur	Nom	*ham*	*tam*
	Agent	*ham-nē*	*tam-nē*
	Oblique	*ham*	*tam*
	Acc.-Dat	*hamẽ*	*tamẽ*
	Genitive	*hamārā, mhārā*	*tumhārā, thārā*

Note that in the singular these pronouns do not take *nē* in the case of the agent Thus, *mẽ* (not *mẽ-nē*) *bhēj-diyā-thā*, I sent; *tẽ yā chīj kis-kē-tẽ laī?* from whose (house) did you take (*i e* buy) this thing?

The demonstrative pronouns have a feminine form in the nominative They are as follows.—

	Nom Masc.	Nom. Fem.
This,	*yū, yah*	*yā*
That, he, she, it,	*o, ō, oh*	*wā*

In other respects they are as in standard Hindī, except that the Nominative Plural of *ō* is *wẽ*

Other pronominal forms are *ap'nā*, own; *jō, jōn*, who, *kōn* or *kē*, who?, *kē*, what? (both substantive and adjective); *kai*, how many?; *kō*, any one (obl. *kisī*), *jōn-sā, jō-kuchh*, whatever; *asā*, such; *ib*, now; *ibhī, ib-jã*, even now; *jib* is both 'when' and

'then' as elsewhere in Western Hindī dialects, *jib-jā̃*, thereon, *wohā̃*, *wohā̃-sī*, there, *jā̃*, where

CONJUGATION.—Verb substantive —The present is—

	Sing	Plur
1	*hũ*	*hẽ*
2	*hẽ*	*hō*
3	*hẽ*	*hẽ̃*

The past is *thā*, etc, as in the literary form of the dialect

Active Verb —The tense which in standard Hindī is mainly used as a present subjunctive, here often retains its original meaning of a present indicative Thus, *mẽ̃ mārũ*, I strike, or may strike

The Present Definite is formed by conjugating this simple present (not the present participle) with the present tense of the verb substantive Thus,—

	Sing	Plur
1	*mārũ-hũ*, I am striking	*mārẽ̃-hẽ̃*
2	*mārē-hē*	*mārō-hō*
3	*mārē-hē*	*mārẽ̃-hẽ̃*

Sometimes the present participle is used as in the literary dialect Thus, *hottā-hē*, he is becoming, *jāttē-hẽ̃*, they are going

The Imperfect is sometimes formed on the same principle as those on which the present definite is formed, substituting the past, for the present, tense of the verb substantive Thus, *mẽ̃ mārũ-thā*, or *mẽ̃ mār°tā thā*, I was striking More usually, this tense is formed as in Rājasthānī and sometimes in Braj Bhākhā, by conjugating an oblique verbal noun in *ē*, with the past tense of the verb substantive This form also occurs in the Magahī dialect of Bihārī Thus, *mārē-thā*, I, thou, or he was striking, literally, was on striking, *mārē-thē*, we, you, they were striking Compare the Old English 'was a-striking'

Verbs whose roots end in a long vowel are contracted in the present and future Thus, *khā̃-hẽ̃*, for *khāẽ̃-hẽ̃*, they eat, *jāũgā*, for *jāũgā*, I shall go, *khāgā*, for *khāēgā*, he will eat, *khā̃gē*, we shall eat

The Infinitive ends in *nā* (oblique *nē*), or *n* (oblique the same) Thus, *khānā*, to eat, dative *khānē-kō*, for eating, *khōwan*, to lose (note the inserted *w* after *ō*), *parran*, to fall, *bharran-kō*, for filling

The verb *kar°nā* makes its past participle *karā* or *kiyā* Thus, *karā-hē*, or *kiyā-hē*, (I) have done (sin) *Jānā*, to go, has both' *gayā* and the Paňjābī *giyā* *Dharānā*, to place, has its past tense irregularly *dharyāyā*

In one place the word for 'it is proper' is given as *chahāiyē* In *mathāī kadh°nī chāhī*, he wished to take out the sweetmeats [literally, the sweetmeat to-be-taken-out (a gerundial adjective) was desired], we have an instructive illustration of the use of a desiderative verb

In the second specimen from Meerut, we have an irregular conjunctive participle in *ũ* which is borrowed from Rājasthānī. It is *battũ* (for *batthũ*), having sat

We have an example of a potential passive in *kuhānā*, to be able to be called

The usual negative is *nahẽ̃*, not *Nē* and *nī* are also used *Nī* appears to be used with the first person as in *mẽ̃ nī chalā*, I did not go, and *nē* with the third person as in *usē kō nē dētā*, no one used to give to him

The first specimens of Vernacular Hindōstānī come from the District of Meerut

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MEERUT

SPECIMEN I.

(G. R Dampier, Esq., I.C.S., 1899.)

एक आदमी-के दो लोन्डे थे। उन-में-तें छोटे-नें अपणे वाप-सेत्ती कहा ओ बाप तेरे मरे पिच्छे जो कुछ धन धरती मझें मिलेंगी वा इभी दे-दे। वाप-नें दोनों लोन्डों-को अपणी माया बाँट-दी। थोरे दिन पीछे छोटा भाई अपणा सारा माल ले-के परदेस-में चला-गया ओर वहाँ वदमाखी-में अपणा नावा खोवण लगा। जिब सारा धन सपड़-गया तो उस देस-में वहोत ठाडा काळ पड़ण लगा। तो ओ गरीब हो-गया। फिर उन-नें उस देस-के एक माणस-सेत्ती जा-कर नोकरी माँगी। तो उस माणस-नें उसें जंगळ-में अपणे सूर चुगावण-की खात्तर भेजा। फिर उसें इतनी भूक लगी की जो घास पात सूर खाँ-थे उन-ही-तें अपणा पेट भरण-को तयार था। ओर किसी माणस-नें उसें खाणे-को नहीं दिया। जिब उसें कुछ सोद्धी आई तो उस-नें अपणे मन-में कहा मेरे बाप-के धोरे वहोत नोकर हैं ओर वहाँ कुछ घाटा नहीं हे ओर में इस देस-में भुक्खा मरूँ-हूँ। में अब उठ-के अपणे वाप-के धोरे जाऊँ ओर उसें कहूँगा की ओ वाप में खुदा-के ओर तेरे रूवरू पाप करा-हे। अब में असा नहीं रहा की तेरा वेटा कुहाया जाऊँ। मझें अपणा नोकर कर-लो। ओ उठ-के अपणे वाप-के धोरे गया। जिब ओ अपणे वाप-के घर-तें दूर रहा-था तव उस-के वाप-नें उसें देखा ओर दया भी आ-गई। दोड़-के उस-की कोळी भर-ली ओर पुचकारा ओर उस-का चुम्भा लिया। तो लोन्डे-नें कहा ओ वाप में खुदा-के रूवरू ओर तेरे रूवरू पाप किया-हे। में अव असा नहीं रहा जो तेरा वेटा कुहाया जाऊँ। फिर वाप-नें अपणे नोकरों-से कहा की सारों-में अच्छे लत्ते इस लड़के-को पहाओ ओर उस-की अँगली-में गुन्दी ओर पेर-में जुत्ता पहाओ ओर एक ठाडा वहडा ला-के काटो। हम खाँगे

ओर खुसी मनावें। यू मेरा लोन्डा मर-गया-था ओर अब जी-गया। ओर खोया-गया-था ओर अब मिल-गया-हे। ओर आपस-में खुसी करण लगे॥

ओर बडा भाई जंगळ-में था। जब जंगळ-तें घर-के धोरे आया तो उन-नें नाचण गावण-की वाज सुणी। फिर उन-नें एक नोकर-को बुला-कर पुँच्छा की या के बात हे। नोकर-नें उसें कहा की तेरा भाई घर आया हे ओर तेरा भाई जीता हुआ चला-आया। उस-की खुसी-में तेरे बाप-नें बहडा काटा-हे। इतनी बात सुण-के बडा भाई क्रोह-में आ-के घरों-में नहीं गया। फिर उस-के बाप-नें बहार आ-के उसें कहा तू भीतर चल। फिर उन-नें बाप-को जुबाब दिया की में घणें दिनों-से तेरी टहल करूँ ओर कदी तेरे हुक्म बिना कोई काम नहीं करा। तो फिर भी इब-लो मझें एक बकरी-का बच्चा भी नहीं दिया जिसे में काट-के अपणे यारों-का नोत्ता दूँ। पर जिब यू तेरा लोन्डा आया जिन-नें तेरा धन कंचन्यों-में खो दिया तो इस-की खात्तर ठाडा बहडा मार-दिया। फिर बाप-नें बडे भाई-तें कहा की अरः लोन्डे तू धुर-तें मेरे धोरे रहा-हे ओर जो मेरा हे सो-ही तेरा हे। फिर न्यों चहाइये की हम मिल-के शादी करें। तेरा भाई मरा-हुआ जी-गया। ओर खोया-गया-था ओर अब मिला-हे॥

[No I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MEERUT

SPECIMEN I.

(G. R. Dampier, Esq, I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dō lōndē thē Un-mẽ-tẽ chhōtē-nẽ ap^anē
One man-of two sons were Them-in-from the-younger-by his-own
bāp-settī kahā, 'O bāp, tērē marē pichchhē jō-kuchh dhan
father-to it-was-said, 'O father, thy death after whatever property
dhar^atī majhẽ milẽgī, wā ibhī dē-dē' Bāp-nẽ dōnõ
land to-me will-be-given, that now give' The-father-by the-two
lōndõ-kō ap^anī māyā bãt-dī Thōrē din pīchhē
sons-to his-own property was-divided-(and-)given A-few days after
chhōtā bhāī ap^anā sārā māl lē-kē par-dēs-mẽ
the-younger brother his-own all property taken-having foreign-land-into
chalā-gayā, ōr wahã bad-māssī-mẽ ap^anā nāwā khōwan lagā Jib
went-away, and there evil-conduct-in his-own goods to-lose began When
sārā dhan sapar-gayā, tō us dēs-mẽ bahōt thādā kāl paran
all property was-spent, then that country-in very mighty famine to-fall
lagā; tō ō garīb hō-gayā Phir un-nẽ us dēs-kē ēk
began, then he poor became Then him-by that country-of one
mānas settī jā-kar nōk^arī mãgī Tō us mānas-nẽ usẽ
man-to gone-having service was-prayed-for Then that man-by as-for-him
jangal-mẽ ap^anē sūr chugāwan-kī-khāttar bhējā Phir usẽ
forest-in his-own swine feeding-of-for it-was-sent Then to-him
it^anī bhūk lagī kī jō ghās pāt sūr khã-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
un-hī-tẽ ap^anā pēt bharan-kō tayār thā, ōr kisī mānas-nẽ usẽ
them-with his-own belly filling-for ready he-was; and any man-by to-him
khānē-kō nahī diyā Jib usẽ kuchh soddhī āī, tō us-nẽ
eating-for not was-given When to-him some sense came, then him-by
ap^anē man-mẽ kahā, 'mērē bāp-kē dhōrē bahōt nōkar hẽ, ōr
his-own mind-in it-was-said, 'my father-of near many servants are, and

wahã̃ kuchh ghātā nahĩ̃ hē, ōr mẽ̃ is dēs-mẽ̃ bhukkhā
there anything wanting not is, and I this country-in hungry
marũ̃-hũ̃ Mẽ̃ ab uth-kē apʷnē bāp-kē dhōrē jāũ̃ ōi
dying-am I now arisen-having my-own father-of near (will-)go and
usẽ̃ kahũ̃gā kī, "Ō bāp, mẽ̃ Khudā-kē ōr tērē rūbʷrū pāp
to-him I-will-say that, "O father, by-me God-of and of-thee before sin
karā-hē Ab mẽ̃ asā nahĩ̃ rahā kī tērā bētā kuhāyā-jāũ̃
been-done-is Now I such not remained that thy son called-I-may-be
Majhẽ̃ apʷnā nōkar kar-lō"' Ō uth-kē apʷnē bāp-kē
Me thy-own servant appoint"' He arisen-having his-own father-of
dhōrē gayā Jib ō apʷnē bāp-kē ghar-tẽ̃ dūr rahā-thā,
near went When he his-own father-of house-from far-off remained-was,
tab us-kē bāp-nẽ̃ usẽ̃ dēkhā ōr dayā bhī ā-gaī Dōr-kē
then his father-by as-for-him it-was-seen and pity also came Run-having
us-kī kōlī bhar-lī, ōr puchʰkārā, ōr us-kā chumbhā
him-of embrace was-filled-and-taken, and he-was-kissed, and him-of kiss
liyā Tō lōndē-nẽ̃ kahā, 'Ō bāp, mẽ̃ Khudā-kē rūbʷrū
was-taken Then the-son-by it-was-said, 'O father, by-me God-of before
ōr tērē rūbʷrū pāp kiyā-hē Mẽ̃ ab asā nahĩ̃ rahā jō
and thee-of before sin been-done-is I now such not remained that
tērā bētā kuhāyā-jāũ̃' Phir bāp-nẽ̃ apʷnē nōkʷrõ̃-sē kahā
thy son called-I-may-be' Again the-father-by his-own servants-to it-was-said
kī, 'sārõ̃-mẽ̃ achchhē lattē is larʷkē-kō parhāō, ōr us-kī ãgʷlī-mẽ̃
that, 'all-in good clothes this son-to clothe, and his finger-on
guntthī ōr pēr-mẽ̃ juttā parhāō, ōr ēk thādā bahʷdā lā-kē
a-ring and feet-on shoes clothe, and one fine calf brought-having
kātō Ham khãgē ōr khusī manāwẽ̃ Yū mērā
slaughter We shall-eat and merriment shall-celebrate This my
lōndā mar-gayā-thā, ōr ab jī-gayā, ōr khōyā-gayā-thā, ōr ab
son dead-gone-was, and now alive-went, and lost-gone-was, and now
mil-gayā-hē' Ōr āpas-mẽ̃ khusī karan lagē.
found-gone-is' And themselves-among merriment to-make (they-)began

Ōr badā bhāī jangal-mẽ̃ thā Jab jangal-tẽ̃ ghar-kē
And the-elder brother forest-in was When forest-from house-of
dhōrē āyā tō un-nẽ̃ nāchan gāwan-kī wāj sunī Phir
near he-came then him-by dancing singing-of sound was-heard Then
un-nẽ̃ ēk nōkar-kō bulā-kar pũchchhā kī, 'yā kē bāt
him-by one servant-to called-having it-was-asked that, 'this what matter
hē?' Nōkar-nẽ̃ usẽ̃ kahā kī, 'tērā bhāī gharõ̃
is?' The-servant-by to-him it-was-said that, 'thy brother to-the-house

āyā-hē, ōr tērā bhāī jītā-huā chalā-āyā; us-kī khusī-mẽ tērē
come-is, and thy brother alive-been arrived; this-of happiness-in thy
bāp-nẽ bachḍā kāṭā-hē.' Itnī bāt suṇ-kē baḍā
father-by calf slaughtered-is.' So-much talk heard-having the-elder
bhāī chhōh-mẽ ā-kē gharõ-mẽ nahī gayā. Phir us-kē bāp-nẽ
brother wrath-in come-having house-into not went. Then his father-by
bahār ā-kē usẽ kahā, 'tū bhītar chal.' Phir us-nẽ
outside come-having to-him it-was-said, 'thou inside go.' Then him-by
bāp-kō jubāb diyā kī, 'mẽ ghaṇẽ dinõ-sē tērī tahal
the-father-to answer was-given that, 'I many days-from thy service
karũ. ōr kabī tērē hukm-binā kōī kām nahī karā; tō
do, and ever thy order-without any work not was-done; yet
phir-bhī ib-lō majhẽ ēk bakrī-kā bachchā bhī nahī diyā,
again-even now-up-to to-me one she-goat-of young-one even not was-given,
jisē mẽ kāṭ-kē apnē yārõ-kā nottā dũ. Par jib
which I slaughtered-having my-own friends-of feast I-may-give But when
yū tērā lōṇḍā āyā. jin-nẽ tērā dhan kañchanyõ-mẽ khō-diyā,
this thy son came, whom-by thy fortune harlots-among was-wasted-away,
tō is-kī khātir ṭhāḍā bachḍā mār-diyā.' Phir bāp-nẽ
then this-one-of for the-fine calf was-killed.' Again the-father by
baḍē bhāī-tẽ kahā kī, 'arah lōṇḍē, tū dhur-tẽ mērē dhōrē
elder brother-to it-was-said that, 'O son, thou long-from my rear
rahā-hē, ō jō mērā hē sō-hī tērā hē. Phir yō
remained-art, and what mine is that-very thine is. Yet this
chahāiyē kī ham mil-kē śādī karẽ; tērā bhāī
it-behoved that we united-having rejoicing should-make; thy brother
marā-huā, jī-gayā; ōr khōyā-gayā-thā, ōr ab milā-hē.'
dead-was, alive-went; and lost-gone-was, and now found-is.'

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MEERUT.

SPECIMEN II

A FOLK-SONG

(Sis Rām Brāhman)

क्यों धक्के खाता फिरे भरम-के टट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों सिर-पे जटा बाँध-के बाँध लइ चुन्ड्या ।
यहाँ सैंकड़ों मुन्ड मुँडा-के मर-गय मुन्ड्या ॥
क्यों दिया काख-में तुम्बी कुत्तक कुन्ड्या ।
क्यों मुँह-के चाळ लपेट बण-गय डुन्ड्या ॥
दिल साफ नही तो तुम हो नीखट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों भसम रमावे क्यों ओढ़े मिग-छाला ।
क्यों पहर कंठ-में फिरे काठ-की माला ॥
क्यों फुँक फुँक-के किया आग-माँह तन काला ।
प्रभु-से मिलणे-का है एक पंथ नीराला ॥
गफलत-का परदा खोल-दे काणे मट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

क्यों ऊँची आवाज-से जा-के अलख जगावे ।
ओ सोवे तो फिर कोण जगाणे पावे ॥
तू बजा-के चिमटा किस-कु घोर सुनावे ।
ओ घट-घट-की सुनता-है वेद न्योंही गावे ॥
माँगण-की तस्याँ माँग उतणी-के मट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टूँ ॥

जो पावेगा सो घर बैठे-ही पावेगा ।
बण-बण-के भटके-से कुछ हाथ नहीं आवेगा ॥
जो सत-की मिहनत कर-कर-के खावेगा ।
उस-के बेड़े-को अलख पार लँघावेगा ॥
कहे सिस-राम मेरे लगा ग्यान-का चट्टू ।
जो लिखा करम-का मिल-जागा घर बट्टू ॥

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG

(Sis Rām Brāhman.)

TRANSLITERATION AND TRANSLATION

Kyõ dhakkē khātā phirē bharama-kē taṭṭū ?
Why pushes eating wanderest-thou deluded-having-become O-pony ?
Jō likhā karama-kā mila-jāgā ghara battũ
What written fate-of will-be-got at-home sitting

Kyõ sira-pē jatā bãdha-ke bãdha-laī chundyā ?
Why head-on matted-hair tied-having bindest-thou a-top-knot ?
Yhã sẽkarõ munda mũdā-ke mara-gaya mundyā
Here hundreds head shaved-having died ascetics
Kyõ diyā kākha-mẽ tumbī kuttaka kundyā ?
Why was-placed armpit-in gourd mace cup ?
Kyõ mũha-kē chāḷa lapēta bana-gaya Dundyā ?
Why mouth-of fine-cloth having-wrapped becamest(-thou) a-Jain ?
Dila sāpha nahī tō tuma hō nikhaṭṭū
Heart clean not then you are worthless
Jō likhā karama-kā mila-jāgā ghara battũ
What written fate-of will-be-got at-home sitting

Kyõ bhasama ramāwē kyõ ōrhē mriga-chhālā ?
Why ashes dost-thou-put why dost-thou-wear deer-skin ?
Kyõ pahara kantha-mẽ phirē kātha-kī mālā ?
Why wearing neck-on dost-thou-wander wood-of necklace ?
Kyõ phũka-phũka-kē kiyā āga-mãha tana kālā ?
Why burnt-burnt-having was-made fire-in body black ?
Prabhu-sē milanē-kā hē ēka pantha nirālā
God-with meeting-of is one path separate
Gaphalata-kā paradā khōla-dē kānē mattū !
Negligence-of the-veil open O-one-eyed vain-one !
Jō likhā karama-kā mila-jāgā ghara battũ
What written fate-of will-be-got at-home sitting

and one only path for finding the Lord. O one-eyed Vain One, tear the veil of ignorance from off thy face That which is written in thy fate will come equally certain to thee, though thou sit at home

Why with loud cries dost thou endeavour to awaken the Invisible One? If He sleeps, then who is there who can awaken Him? When thou soundest thy tongs, to whom art thou addressing thy cries? It is the voice of each heart that He heareth, as is sung in the Vēdas themselves. O thou Vain One, Son of a Barren Woman, ask thou the manner of asking That which is written in thy fate will come equally certain to thee, though thou sit at home

What thou wouldst get, that wilt thou get if thou sit at home Naught will come to thee from wandering through the forests Who eateth the fruit of honest labour, his raft will the Invisible One guide over the ocean of existence Saith Sis-Rām, 'to me hath fallen the (excellent) toy of knowledge That which is written in my fate will come equally certain to me, though I sit at home'

[No. 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन अकबर बादसा-नें बीरबल-तें पुच्छा ओ बीरबल तू हमें बकरा-का दूध ला-दे ओर नहीं तेरी खाल कढवाई जागी । बीरबल-कूँ बहोत रंज हुआ ओर हुन्तर आण-के अपने घरूँ पड़-रहा । बीरबल-की लोन्डी-नें अपणे मन-में कहा की आज तो मेरा बाप बहोत सोच-में पड़ा-हे । आज के जाणे इस-का के ढब हुआ । जिब उन-नें अपणे बाप-कूँ पुच्छा अरे बाप आज तेरा के ढब हे । बीरबल-नें कहा की बेटी कुछ ना हे । फेर लोन्डी-नें पुच्छा की पिता अपणे मन-का भेद बताणा चाहये । जिब उन-नें कहा की बादसा-नें कहा की के-तो बकरा-का दूध ला-दे नहीं तभें कोल्हू-में पिळवाजँगा । मेरे-तें कुछ नहीं कहा गया ओर हाम्मी भर-के आया-हूँ ओर कुछ राह नहीं पात्ता। लोन्डी-नें कहा की पिता-जी या तो कुछ-भी बात नॉ हे । तुम बेफिकर रहो । बीरबल उठ खड़ा हुआ ॥

खेर जिब तड़का हुआ तो उस लोन्डी-नें के काम करा की अपणा सब सिंगार करा ओर बहोत अच्छी पुसाक पहर-के ओर कुछ कपड़े हाथ-में ले-के बादसा-के किले-के आगे-कूँ लिकड़ जमना-पर गई । बादसा किले-पे चढ-के जमना-की सेल कर-रहे-थे । अकबर-नें देखा की बीरबल-की लोन्डी लत्ते धो-रही-हे । बादसा-नें लोन्डी-तें पुच्छा की ए लोन्डी आज क्यों तड़की-ही-तड़क लत्ते धोवण आई-हे । जिब उस लोन्डी-नें कहा की बादसा आज मेरे बाप-के लड़का हुआ-हे । बादसा-नें छोह-में आ-के कहा की अरी लोन्डी भला कहीं मरदूँ-के भी लोन्डे होते सुणे हें । लोन्डी-नें कहा की बादसा भला कहीं

बख़्त-के भी दूध होता सुणा-है । जिव बादसा-कूँ कुछ बोल नहीं आया ओर लोन्डी-कूँ कह-दिया की तड़की-ही-तड़क बीरबल-कूँ कचहड़ी-में भेज-दे ॥

बीरबल तड़की-ही कचहड़ी-में गया । बादसा-नें पुच्छा की बीरबल लाया बख़्त-का दूध । बीरबल-नें कहा की बादसा सलामत में तो कल तडकी-ही लोन्डी-के हाथ भेज दिया-था । बादसा-कूँ कुछ बोल न आया ॥

[No 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MEERUT

SPECIMEN III.

A FOLK-TALE

(G. R. Dampier, Esq., I.C.S, 1899)

TRANSLITERATION AND TRANSLATION.

Ēk dın Akᵃbar Bādᵃsā-nẽ Bīrᵃbal-tẽ puchchhā, 'Ō Bīrᵃbal,
One day Akbar the-Emperor-by Bīrbal-to it-was-asked, 'O Bīrbal,

tū hamẽ balad-kā dūdh lā-dē, ōr nahĩ tērī khāl kadhᵃwāi jāgī.'
thou to-me bullock-of milk bring, and not thy skin flayed shall-go'

Bīrᵃbal-kũ bahōt rañj huā ōr huntar ān-kē apᵃnē
Bīrbal-to great anxiety became and therefrom come-having his-own

gharũ par-rahā Bīrᵃbal-kī lōndī-nẽ apᵃnē man-mẽ kahā
in-house lay-down Bīrbal-of daughter-by her-own mind-in it-was-said

kī, 'āj tō mērā bāp bahōt sōch-mẽ parā-hē Āj kē
that, 'today indeed my father great anxiety-in fallen-is Today who

jānē is-kā kē dhab huā' Jıb un-nẽ apᵃnē bāp-hũ
knows this-man-of what manner became' Then her-by her-own father-to

puchchhā, 'arē bāp, āj tērā kē dhab hē?' Bīrᵃbal-nẽ
it-was-inquired, 'O father, today thy what manner is?' Bīrbal-by

kahā kī, 'bētī, kuchh nā hē' Phēr lōndī-nẽ
it-was-said that, 'daughter, anything not is.' Again the-daughter-by

puchchhā kī, 'pıtā, apᵃnē man-kā bhēd batānā chāhᵃyē'
it-was-asked that, 'father, thy-own mind-of secret to-show is-necessary'

Jıb un-nẽ kahā kī, 'Bādᵃsā-nẽ kahā kī, "kē-tō
Then him-by it-was-said that, 'the-Emperor-by it-was-said that, "either

balad-kā dūdh lā-dē, nahĩ tajhẽ kōlhū-mẽ pılᵃwāũgā"
bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed"

Mērē-tẽ kuchh nahĩ kahā gayā, ōr hāmmī-bhar-kē āyā-hũ, ōr
Me-by anything not said went, and agreed-having come-I-am, and

kuchh rāh nahĩ pāttā' Lōndī-nẽ kahā kī, 'pıtā-jī,
any way not I-(am-)getting' The-daughter-by it-was-said that, 'father,

yā tō kuchh-bhī bāt nā̃ hē Tum bē-phikar rahō'
this indeed any-even thing not is Thou without-anxiety remain.'
Bīr'bal uth kharā huā
Bīrbal having-arisen standing-up became

Khēr, jib tar'kā huā, tō us lōndī-nē̃ kē kām karā, kī
Well, when dawn became, then that girl-by what deed was-done, that
ap'nā sab singār karā ōr bahōt achchhī pusāk pahar-kē,
her-own all adornment was-made and very good dress put-on-having,
ōr kuchh kap'rē hāth-mē̃ lē-kē, Bād'sā-kē kilē-kē āgē-kū̃
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
likar Jam'nā-par gaī Bād'sā kilē-par chadh-kē
coming-out the-Jamnā to went The-Emperor the-fort-on mounted-having
Jam'nā-kī sēl kar-rahē-thē Ak'bar-nē̃ dēkhā kī Bīr'bal kī
the-Jamnā-of survey making-was Akbar-by it-was-seen that Bīrbal-of
lōndī lattē dhō-rahī-hē Bād'sā-nē̃ lōndī-tē̃ puchchhā
the-daughter clothes washing-is The-Emperor-by the-girl-from it-was-asked
kī, ē lōndī, āj kyō̃ tar'kē-hī-tarak lattē dhōwan
that, 'O girl, today why very-early-in-the-morning clothes to-wash
āī-hē? ' Jib us lōndī-nē̃ kahā kī, 'Bād'sā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
mērē bāp-kē lar'kā huā-hē' Bād'sā-nē̃ chhōh-mē̃ ā-kē
my father-to son has-been' The-Emperor-by wrath-in come-having
kahā ki 'arī lōndī, bhalā, kahī̃ mar'dū̃-kē bhī lōndē hōtē
it-was-said that, 'O girl, well, ever men-to also sons being-born
sunē-hē̃' Lōndī-nē̃ kahā kī, 'Bād'sā, bhalā, kahī̃ baḷad-kē
heard-are' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
bhī dūdh hōtā sunā-hē? ' Jib Bād'sā-kū̃ kuchh bōl nahī̃ āyā Ōr
also milk being heard-is?' Then the-Emperor-to any talk not came And
lōndī-kū̃ kah-diyā kī, 'tar'kē-hī-tarak Bīr'bal-kū̃ kachah'rī-mē̃
the-girl-to it-was-ordered that, 'early-in-the-morning Bīrbal court-into
bhēj-dē'
send'

Bīr'bal tar'kē-hī kachah'rī-mē̃ gayā Bād'sā-nē̃
Bīrbal early-in-the-morning the-court-in went The-Emperor-by
puchchhā kī 'Bīr'bal, lāyā balad-kā dūdh? ' Bīr'bal-nē̃
it-was-asked that, Bīrbal, broughtest(-thou) bullock-of milk?' Bīrbal-by
kahā kī, 'Bād'sā, salāmat, mē̃ tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
tar'kē-hī lōndī-kē hāth bhēj-diyā-thā' Bād'sā-kū̃
in-the-morning the-daughter-of hand(-by) (it-)sent-was' The-Emperor-to
kuchh bōl na āyā
any talk not came

FREE TRANSLATION OF THE FOREGOING

One day the Emperor Akbar told Bīrbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you flayed alive.'[1] Filled with anxiety as to how he was to comply with this order, Bīrbal went home and lay down on his bed. His daughter wondered at his condition, and asked him what was the matter. 'Nothing,' said he. She persisted in enquiring the secret cause of his evident trouble, and at length he said to her, 'the Emperor has ordered me to bring him some bullock's milk, "or else," says he, "I'll have you squeezed in an oil-press." I had no reply to make, and I have come home after having accepted the task.' Said she, 'Father, this is a matter of very slight importance. Don't worry about it.' So Bīrbal got up and went about his daily business.

Well, early next morning, what did this girl do but dress herself up in all her ornaments and fine apparel, and carry a lot of soiled clothes down to the bank of the Jamna, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Bīrbal's daughter washing clothes in the river. 'My girl,' said he, 'why have you come out to wash clothes so early in the morning?' 'Your Majesty,' she replied, 'because my father was brought to bed of a son this morning.' This made the Emperor angry, and he cried, 'you impudent girl, well, upon my word, who ever heard of men having babies?' She answered, 'well, upon my word, your Majesty, who ever heard of bullocks giving milk?' The Emperor had no reply to make to this retort, so he simply told her to tell her father to come to court the first thing the next morning.

Early next morning Bīrbal appeared in court, and the Emperor asked him if he had brought the bullock's milk. He replied, 'your Majesty, peace be upon you, I sent it yesterday by my daughter's hand.' The Emperor had no reply to make to this.

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[1] The procedure of this operation is to put the sufferer [illegible] and squeeze him out of all shape. [illegible] Bīrbal's predicament [illegible] Bīrbal is [illegible] why [illegible] and [illegible] of the difficulty. He really [illegible] failed him in this emergency.

The language of the District of Muzaffarnagar is practically the same as that of Meerut This will be evident from the following specimens, one of which is a portion of the Parable, while the other is a folk-tale

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MUZAFFARNAGAR

SPECIMEN I.

एक यादमी-के दो बेट्टे थे। उन-में-ते छोट्टे-ने वाप्पू-ते कहा अक वाप्पू जोण-सा हिस्सा माल-में-ते मेरे बाँटे आवे-हे ओह मुझे दे। जिब उस-ने माल उन्हें बाँट दिया छोट्टे बेट्टे-ने थोड़े दिन पाच्छे सब कट्ठा कर-के दूर मुलक-में चला गया ओर व्हाँ-सी अपणा माल लुचपने-में खो-दिया। जिब जाँ ओह सारा खरच-में आ-लिया जिब उस मुलक-में काल पड़-गिया ओर ओह भुक्का हो-गिया। जिब-जाँ उस मुलक-में एक साहूकार-के जा लगा। उस-ने अपणे खेत्तों-में सूर चुगावण भेज्जा। उसे यह चाहणा थी अक जोण-सी छोलकाँ-ने सूर खाँ-हें उन-ते अपणा पेट भर-लूँ। वें भी उसे को ने देता। जिब सोधी-में आ-के केहा अक मेरे वाप्पू-के कितने नौकरों-कूँ रोट्टी मिलें-हें अर में भुक्का मरूँ। में उठ-के अपणे वाप्पू धोरे जाउँगा अर उस-से कहूँगा हे वाप्पू में असमान की अर तेरे हजूर-की वड़ी खता करी। इव में इस जोगा नहीं रहा अक तेरा बेट्टा कुहाऊँ। मुझे अपणे नौकरों-में-ते एक-की ढाल वना॥

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ DISTRICT, MUZAFFARNAGAR

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk yādᵃmī-kē dō bettē thē Un-mẽ-tē chhottē-nē bāppū-tē
One man-of two sons were Them-in-from the-younger-by the-father-to

kahā ak, 'bāppū, jōn-sā hissā māl-mẽ-tē mērē bãtē
it-was-said that, 'father, whatever share property-in-from my in-share

āwē-hē oh mujhē dē' Jib us-nē māl unhẽ bãt diyā,
is-coming that to-me give' When him-by property to-them dividing was-given,

chhottē bettē-nē thōrē din pāchhē sab katthā kar-kē dūr
the-younger son-by a-few days after all together made-having distant

mulak-mẽ chalā-gayā, ōr whã-sī apᵃnā māl luchᵃpanē-mẽ
country-into it-was-gone-away, and there his-own property debauchery-in

khō-diyā Jib-jã oh sārā kharach-mẽ ā-liyā, jib us
was-wasted-away When that all expenditure-in was-brought, then that

mulak-mẽ kāl par-giyā, ōr oh bhukkā hō-giyā Jib-jã us
country-in famine fell, and he hungry became Then that

mulak-mẽ ēk sāhūkār-kē jā lagā Us-nē
country-in one rich-man-to going got-himself-engaged. Him-by

apᵃnē khettõ-mẽ sūr chugāwan bhejjā Usē yah chāhᵃnā thī
his-own fields-in swine to-feed he-was-sent To-him this desire was

ak, 'jōn-sī chholᵃkã-ñē sūr khã-hẽ un-tē apᵃnā pēt
that, 'whatever husks swine are-eating those-with my-own belly

bhar-lũ' Wẽ bhī usē kō nē dētā Jib sōdhī-mẽ
I-may-fill' Those even to-him anyone not used-to-give Then sense-in

ā-kē kehā ak, 'mērē bāppū-kē kitᵃnē
come-having it-was-said(-by-him) that, 'my father-of how-many

nauk'rõ-kũ rottī milẽ-hẽ, ar mẽ bhukkā marũ Mẽ uth-kē
servants-to bread is-given, and I hungry die I arisen-having

apᵃnē bāppū dhōrē jāũgā ar us-sē kahũgā, "hē bāppū, mẽ
my-own father near will-go and him-to will-say, "O father, by-me

Asᵃmān-kī ar tērē hajūr-kī barī khatā karī, ib mẽ is
Heaven-of and thy presence-of great sin was-done, now I this-for

jōgā	nahĩ	rahā	ak	tērā	bettā	kuhāũ	Mujhē	ap'nē
worthy	*not*	*remained*	*that*	*thy*	*son*	*I-may-be-called*	*Me*	*thy-own*

nauk'rõ-mẽ-tē	ēk-kī	dhāl	banā '''
servants-in-from	*one-of*	*like*	*make* '''

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ. DISTRICT, MUZAFFARNAGAR

SPECIMEN II.

A FOLK-TALE

एक सकारी छोट्टे मुँह-के वास्मन्ह-में थोड़ी मठाई घाल-के जंगल-में बोल्ला-बोल्ला धरयाया । एक वन्दर-ने उस-ने देख-लिया । धोरे गया । मठाई देक्खी । जिभी वास्मन्ह-में हाथ दे-दिया और मुट्टी भर-के मठाई काढणी चाही। इव जाँ लिकड़े तो किम ढाल लिकड़े । न-तो वर्तन का मुँह चौड़ा होत्ता-है और न ओह मुट्टी खोलता-है । न-तो ओह लोभ-ते हटता न-तूँ उमे अकल रस्ता वताती अक मठाई-ने छोड़-दे और अपणी जान वचाने । होत्ते होत्ते यह हुआ अक सकारी आ-गया हर वन्दर पकड़-लिया । नेठम याही हाल उन लोग्गों-पे है जो माल-के लोभ-में पड़-जात्ते-हैं । अखीर-में उन्हें वड़ा सकारी मौत गिरफदार कर-के ले-जात्ता-है ॥

[No 5]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, MUZAFFARNAGAR

SPECIMEN II

A FOLK-TALE

TRANSLITERATION AND TRANSLATION.

Ēk sakārī chhottē mũh-kē bāssanh-mẽ thōrī mathāī ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
jangal-mẽ bollā-bollā dharyāyā Ēk bandar-nē us-nē dēkh hyā Dhōrē
forest-in silently placed One monkey-by that was-seen Near
gayā Mathāī dekkhī Jibhī bāssanh-mẽ hāth dē-diyā, ōr
he-went Sweets he-saw Then-even vessel-in hand was-put, and
mutthī bhar-kē mathāī kādhʰnī chāhī Ib-jã̃ hkʰrē, tō
fist filled-having sweets to-take-out desired Now it-may-come-out, then
kis dhāl hkʰrē Na-tō bartan-kā mũh chaurā
what manner it-may-come-out Not-either vessel-of mouth wide
hottā-hai, ōr nā oh mutthī khōlʰtā-hē Na tō oh lōbh-tē
becomes, and not he fist opening-was Not either he avarice-from
hatʰtā, na tũ usē akal rastā batātī, ak mithāī-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
chhōr-dē, ōr apʰnī jān bachāwē Hottē-hottē
he-may-give-up, and his-own life he-may-save Becoming-becoming
yah huā ak sakārī ā-gayā, har bandar pakar-hyā
this became that the-huntsman arrived, and the-monkey was-captured
Nētham yāhī hāl un loggõ-pē hē, jō māl kē lōbh-mẽ
Exactly this state those people-on is, who property-of covetousness-in
pai-jāttē-hẽ Akhīr-mẽ unhẽ barā sakārī maut giraphʰdār kar-kē
falling-are Last-at them great huntsman death caught made-having
lē-jāttā-hē.
takes-away.

FREE TRANSLATION OF THE FOREGOING.

A hunter once put some sweetmeats into a vessel with a narrow mouth, and quietly laid it down in the forest A monkey saw it and went up to it He saw the sweets

inside and at once put his hand in He took a fistful and tried to pull his hand out. Come out it must, but how was it to come out? Neither would the mouth of the vessel become wider, nor would he open his fist He wouldn't give up his greediness, nor did his wits tell him to give up the sweets and save his life In process of time the hunter arrived, and caught the monkey

This is exactly the fate of those people who fall into the pit of covetousness In the end the Great Huntsman, Death, catches them and takes them away

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It is unnecessary to give any example of the Vernacular Hindōstānī of Sahāranpur It is the same as that exhibited in the preceding specimens The only peculiarities which I have noted are the use of the word *hōr* for 'and,' and the less frequent occurrence of doubled consonants

Similar remarks apply to the dialect of the Dun proper in Dehra Dun District In Jaunsar-Bawar the language is an altogether different one,—Jaunsārī, a dialect of Western Pahārī The number of speakers of Vernacular Hindōstānī in these two districts is—

Saharanpur	970,000
Dehra Dun	90,000

WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand The dialect of Eastern Rohilkhand is Braj Bhākhā and will be subsequently dealt with,—*vide* pp 312 ff Western Rohilkhand includes the State of Rāmpur and the two districts of Moradabad and Bijnaur Here the dialect is Hindōstānī, and the Vernacular is much nearer the literary form of that speech than even the dialect of the Upper Doab In fact the only difference is a slight broadening of the pronunciation, by which a final *ō* becomes *au*, and a final *ē* becomes *ai* I have also noted the occasional use of *kũ* instead of *kō* as the sign of the Accusative-Dative, and the common instrumental in *õ*, as in *bhūkhõ*, by hunger In other respects the dialect of Western Rohilkhand does not differ from literary Hindōstānī This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDUSTANI. DISTRICT. BULANDSHAHR.

एक आदमी-के दो बेटे थे। उन-में-से छोटे-ने बाप-से कहा कि जो कुछ मेरे हिस्से-की चीज है मुझे बाँट दे। तब उस-ने उस-के हिस्से-का माल बाँट-दिया। थोड़े दिन बाद छोटा बेटा सब माल-कूँ ले-कर परदेस-को चला गया और वहाँ सब माल कुचाल-में खो-दिया और उस-के पास कुछ नहीं रहा। उस मुल्क-में भारी काल पड़ा और वुह कंगाल होने लगा। तब उस देस-के एक अमीर-के पास चला गया। उस-ने अपने खेतों-में सुवर चराने भेज-दिया। और वुह उन छिलकों-से जो सुवर खा-कर छोड़-देते अपना पेट भरता और कोई आदमी उसे कुछ नहीं देता। फिर तब उस-को सुध आई तब उस-ने सोचा कि मेरे बाप-के बहुत-से सिहलों-को खाने-को है और वुह बच रहता-है और मैं भूखों मरता-हूँ। मैं अपने बाप-के पास जाऊँगा।

TRANSLITERATION AND TRANSLATION.

Ek ādmī-ke do bēṭe the. Un-mē-se chōṭe-ne bāp-se
One man-of two sons were. Them-in-from the-younger-by the-father-to

kahā ki, jo-kuch mērē hiss-kī chīz hai mujhē bāṇṭ-dē.
said that, what-ever my share-of thing is to-me dividing-give.

Tab us-ne us-ke hiss-kā māl bāṇṭ diyā. Thōṛē din
Then him-by his share-of property having-been-divided was-given. A-few days

bād chōṭā bēṭā sab māl-kō lē-kar par-dēs-kō chalā-gyā
after the-young son all property taken-having foreign-land-to went-away

aur wahāṇ sab māl kuchāl-mē kho-diyā, aur us-ke pās kuch
and there all property evil-conduct-in was-wasted, and him-of near anything

nahīṇ rahā. Us mulk-mē bhārī kāl paṛā aur wuh kangāl
not remained. That country-in heavy famine fell and he indigent

hōne lagā. Tab us dēs-kē ek amīr-ke pās chalā-gyā. Us-ne
become. Then that country-of one rich-man-of near went. He-by

apnē khēton-mē suwar charāne bhēj-diyā. Aur wuh un chilkōṇ-se
his-own fields-in swine to-feed sent. And he those husks-with

jō	suwar	khā-kar	chhōr-dētā,	ap'nā	pēt	bhar'ta,	
which	*swine*	*having-eaten*	*used-to-leave,*	*his own*	*belly*	*he used to fill,*	
aur	kōī	ād'mī	usar	kuchh	nahī	dētā.	Phir,
and	*any*	*man*	*to-him*	*anything*	*not*	*used-to-give.*	*Again*
jab	us-ko	sudh	āī,	tab	us-nē	sōchā	ki,
when	*him to*	*sense*	*came,*	*then*	*him-by*	*it-was-thought*	*that,*
'mērā	bāp-kō	bahut sē	mihantyaū-kō	khānē-kō	hai,	aur	wuh
'my	*father of*	*many*	*labourers-to*	*eating-for*	*is,*	*and*	*that*
bach	rah'ta hai,	aur	main	bhūkhō	mar'tā-hū	Maī	
saved	*remains,*	*and*	*I*	*from-hunger*	*dying-am*	*I*	
ap'nō	bāp-kō	dhōrā	jāūgā.'				
my-own	*father-of*	*near*	*will go.'*				

AMBALA.

The boundary line between Western Hindī and Pañjābī passes through the district of Ambala. *Tahṣīls* Rupar and Kharar in the west of the district speak Pañjābī, the rest of the district Western Hindī. The frontier between the two languages may be taken as the river Ghaggar.

The east of Ambala is separated from Saharanpur by the river Jamna, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindōstānī of the Upper Doab. It has naturally more of a Pañjābī flavour as we go west, and moreover, the speech of the lower castes has a stronger tincture of that language than that of the rest of the people.

For instance, the language spoken round Dera Basi, near the Ghaggar, which is called by its speakers '*Pahār-ṭal'ī*,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like *us-dā* of him, though, on the whole, it is distinctly Hindōstānī. Similarly, a folk-tale from Chachhrauli, which is in the State of Kalsia, in the extreme east of the district, although so near to Saharanpur, has the Pañjābī form *laggiā* for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindōstānī of the Hindī area of Ambala is, however, on the whole remarkably free from Pañjābī influence. This will appear from the two specimens of it which I append, *viz.* a portion of a version of the Parable of the Prodigal Son, and a statement made in court by an accused person. I further give the folk-tale mentioned above, which was told at Chachhrauli by a Chamār.

The district of Ambala includes two portions of the State of Kalsia, and it is convenient to consider the number of speakers of Vernacular Hindōstānī in the three areas together. We must also include some speakers of the same dialect who live in Nizāmat Panjaur of the Patiala State, which lies close to Ambala city. The number of speakers is as follows:—

Ambala proper	[illegible]
Kalsia (Chachhrauli)	41,[illegible]
Kalsia (near Dera Basi)	18,[illegible]
Patiala (Panjaur)	[illegible]
Total for Ambala	[illegible]

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of *lahā* for 'said'; *bāṇ'nā* not *bāṭ'nā*, to divide; and the use of *nē* or *nō* to indicate the dative. Amongst other local forms, we may note *ēr* or *hōr*, and; *pach'l ārā*, not *puch'l ārā*, kissed: *mā*, in; *man-nē*, to me, and the employment of an oblique plural in *ā*, not *ō*, as in *dōnā-nē* to both and several other examples.

[No. 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

VERNACULAR HINDÔSTĀNĪ DISTRICT, AMBALA

SPECIMEN I.

एक आदमी-के दो छोकरे थे। उन-माँ-ते छोटे छोकरे-ने अपने वाप-ते किहा कि मन-नूँ जो हिस्सा घर-माँ-ते आवे-हे ओह मेरा मन-नूँ वाँड-दे। तो वाप-ने दोनाँ-नूँ वाँड-दिया। थोरे दिनाँ पिच्छे ओह छोकरा ढेर-सारा जमा कर-के परदेस चला-गया। वहाँ उस-ने अपना सारा रुपया लचपन्याँ-माँ खो-खिंडा-दिया। ओर जब सारा रुपया वरोवर हो-लिया वहाँ काल पड़ गया। तो फेर वहाँ तंग होन लगा। ओर एक तकड़े-से जिमींदार-के नोकर जा लगा। उस जिमींदार-ने उस-नोँ अपने खेताँ-माँ सूँवर चगाने भेजा। उस-के जी-माँ यूँ आई कि जिन छोलकाँ-नोँ सूँवर खायें-हें उन-से अपना पेट भर-लूँ। पर उसे कोई नहीं दे-था। तो फेर उस-नोँ अकल आई कि मेरे वाप-के कितने-ही नोकर रोटी खायें-हें होर में भूका मरूँ-हूँ। अव में अपने वाप-के पास जाऊँगा ओर उस-नोँ कहूँगा कि मेरे-ते रव-का ओर तेरा कसूर हुआ-हे ओर अव में इस लायक नहीं हूँ कि तेरा वेटा कुहाऊँ। मन-नूँ भी अपने नोकरोँ-माँ नोकर कर-के राख-ले। फेर ओह वहाँ-ते अपने वाप ओड़ी चला। होर ओह अजोँ दूर था कि उसे देख-के उस-के वाप-ने तरस आया। दोड-के झंफी-पाली ओर उसे पचकारा॥

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, AMBALA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dō chhōk'rē thē Ūn-mã̄-tē chhōtē chhōk'rē-nē
One man-of two sons were Them-in-from the-younger son-by

ap'nē bāp-tē kihā ki, 'man-nũ̄ jō hĩssā ghar-mã̄-tē āwē-hē
his-own father-to it-was-said that, 'me-to what share house-in-from comes

oh mērā man-nũ̄ bã̄d-dē' Tō bāp-nē dōnã̄-nũ̄ bã̄d
that mine me-to dividing-give' Then the-father-by both-to dividing

diyā. Thōrē dinã̄ pichchhē oh chhōk'rā dhēr-sārā
(riches-)were-given A-few days after that boy heap-all

jamā-kar-kē par-dēs chalā-gayā Wahã̄ us-nē ap'nā
collected-made-having a-foreign-land(-to) went-away There him-by his-own

sārā rup'yā luch'panyã̄-mã̄ khō-khĩdā-diyā Ōr jab sārā
all rupee debauchery-in was-lost-(and-)frittered-away And when all

rup'yā barōbar hō-liyā, wahã̄ kāl par-gayā Tō phēr wahã̄ tang
money levelled became, there famine fell Then again there troubled

hōn lagā Ōr ēk tak'rē-sē jimĩdār-kē nōkar jā
to-be he-began And one well-to-do landlord-of servant going

lagā Ūs jimĩdār-nẽ̄ us-nȭ ap'nē khētã̄-mã̄ sũ̄war
got-himself-employed That landlord-by him-to his-own fields-in swine

chagānē bhējā Ūs-kē jī-mã̄ yũ̄ āī ki, 'jin chhōl'kã̄-nȭ sũ̄war
to-feed it-was-sent His mind-in this came that, 'what husks swine

khāyẽ̄-hẽ̄, un-sē ap'nā pēt bhar-lū.' Par usē kōī nahĩ
are-eating, those-with my-own belly I-may-fill' But to-him anyone not

dē-thā Tō phēr us-nȭ akal āī ki, 'mērē bāp-kē kit'nē-hī
was-giving Then again him-to senses came that, 'my father-of how-many-indeed

nōkar rōtī khāyẽ̄-hẽ̄ hōr mẽ̄ bhūkā marũ̄-hũ̄ Ab mẽ̄ ap'nē
servants bread eat and, I hungry am-dying Now I my-own

bāp-kē pās jāũ̄gā ōr us-nȭ kahũ̄gā ki, "mērē-tē Rab-kā aur
father-of near will-go and him-to I-will-say that, "me-by God-of and

tērā kasūr huā-hē Ōr ab mẽ̄ is lāyak nahĩ hũ̄ ki
thee-of sin has-been-committed And now I this worthy not am that

tērā bētā kuhāũ Man-nũ-bhī apʿnē nōkʿrõ-mã̃ nōkai kar-kē
thy son I-may-be-called Me-also thy-own servants-among servant making
rākh-lē ”’ Phēr oh wahã̃-tē apʿnē bāp ōrī chalā Hōi oh ajõ̃
keep ”’ Again he there-from his-own father towards started And he yet
dūr thā ki usē dēkh-kē us-kē bāp-nē taras āyā Dōr-kē
far-off was that him seen-having his father-to compassion came Run-having
jhamphī-pālī ōr usē pachʿkārā
embrace-was-taken and as-for-him it-was-kissed

[illegible]

INDIAN FAUNA

[illegible] Group

[illegible]

[illegible] [illegible]

Specimen [illegible]

[illegible]

[No 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, AMBALA.

SPECIMEN II

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION

Musammāt Mahtābī mērī ghar-wālī-nũ̃ tāp chōthyā dō sāl-sē
Musammāt Mahtābī my wife-to fever quartan two years-from

ātā-thā Gāt-mã̃ satyā nahĩ rahī-thī Phēr ēk din Musammāt
coming-was Body-in strength not remaining-was Again one day Musammāt

Mahtābī ghar gaśī khā-kar gir-parī Ūs-kē gir-kar
Mahtābī (in-)the-house swooning eaten-having fell-down Her-of fallen-having

chōt lag-gaī Hatthā chakkī-kā ōr lakriyã̃ wahã̃ parī-thī
hurt was-caused The-handle grinding-stone-of and firewood there lying-were

Mẽ-nē mārī nahĩ hē Mērē ghar-kī ōrat hē Phēr Nānak-nē
Me-by struck not she-is My house-of woman she-is Again Nānak-by

kadāwat-sē thānē-mã̃ likhā-diyā ki, 'Lēkhū ōr hamārī
enmity-from police-station-in it-was-got-written-down that 'Lēkhū and my

chāchī āpas-mẽ ghar-mẽ bōl-rahē-hẽ' Phēr mērī ōrat-nũ̃
aunt each-other-in house-in speaking-are' Again my wife-to

thānē-mã̃ bulā-liyā Mērī ōrat-nē kah-diyā ki, 'man-nũ̃ mārā
police-station-in it-was-called My wife-by it-was-said that, 'me-to-it struck

nahĩ, ōr nā chhētā-hē Yah mālik hē, mẽ ōrat hũ̃.' Phēr hamārā
not, and not it-beaten-is This lord is, I wife am' Again our

thānēdār sāhab-nē chalān kar-diyā
the-police-sergeant sāhib-by despatch was-made

FREE TRANSLATION OF THE FOREGOING

My wife Musammāt Mahtābī, had been suffering from quartan ague for two years, and had become very weak One day she fell down in a swoon at the house, and was hurt by the fall There was the handle of a grinding-mill and some fuel lying there I did not beat her, she is my wife It was Nānak who through enmity reported at

The following is a specimen of the dialect of the lower castes of the Ambala district It is a folk-tale told by a Chamār of Chachhrauli

Note the way in which a postposition is added, not to the noun itself, but to an oblique genitive, as in *chamār-kē-nē*, by a chamār The dialect is fond of omitting aspirates, as in *bī* for *bhī*, also; *mujē* for *mujhē*, to me, *tā* for *thā*, was

The sign of the case of the agent is *nai*, *nē* or *nã* Both *un-nai* and *an-nai* are used for 'by them' *Yũ* and *jũ* both mean 'thus' *Pān* is 'five' The influence of Pañjābī is shown in present participles like *jāndā*, knowing, in past participles in *iā*, like *laggiā*, began, *dēkhiā*, saw, and in the use of postpositions, such as *nāl*, with

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDUSTANI. DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES)

इक चमार-कै-ने अपनी माँ-नूँ किहा अकि मैं अपनी व्यूर-नूँ लियाऊँ। वई मुझे पान सेर खिहाँ दे-दे। बस उन-माँ-ते गाओने ते। गाड़ी जा-कै देखिआ वाल-माँ डावन लगिआ। खिहाँ उड़-गई गाओने रह-गए। बस ओह यूँ कहंदा चलिआ गिया अजे आवें जाएँ। चिड़ियाँ-मारां-ने हेत-दिया अकि म्हारी चिड़ियाँ डाए-दो। बस उनें पूछने लगिआ भई किधर जाऊँ। उन-ने किहा कि लै-लै-जाओ अर घर-घर-जाओ। बस माहव-गाड़ी मर-गिया-या मुरदा। अन-ने हेतिआ कि तूं बे-सगन बोलिआ। ऐसी कहो ऐसी कहीं ना होए। बस ओह जूँ वी कहंदा चलिआ गिया। वई ऐसी कहीं ना होई। वाह उन-नों विआह-वालियाँ-ने हेत-दिया अकि यूँ कहो वई ऐसी बोह कहीं हो। अगे गाँव-माँ लग रही-ती आग। उन-नाँ हेत-दिया कि म्हारे लग-रही आग तू कहे ऐसी मव कहीं हो। ओह अपने गाँव-माँ चलिआ-गिआ अपनी मास पास। बस साँझ-नूँ उसे रतांदा होइ गिया। रोटी-पर बुलाया रोटी खाने-नूँ। मास चुपकी चुपकी लगी उस-पा रोटी पावन। उन-ने उठाइ-कै वाली सारी अपनी मास-कै माथे-नाल वई कुत्ता लग गिया नाल। रात होई ओह पसाव करन गिया। अपने-कै वहाने अपनी मास-कै मांजे-पर चढ़-गिया। ओह बोली कौन है। कहन लगिआ तेरी बोट लगी रात। मैं देखन आया। ना बेटे मेरे नाहीं लगी। बस ओह कहन लगिआ तूँ-तान नाहीं मैं जांदा। मेरे मांजे-पर छोड़ि-आ तो जानागा। छोड़-आई।

[No. 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ DISTRICT, AMBALA

SPECIMEN III.

(DIALECT OF LOWER CASTES)

TRANSLITERATION AND TRANSLATION.

Ikk chamāi-kē-nē apᵃnī mã̄-nũ̄ kihā akē, 'maĩ
One leather-worker-by his-own mother-to it-was-said that, 'I

apᵃnī bayyar-nũ̄ liyāũ̄, baī, mujē pān sēi khillã̄ dē-dē'
my-own wife bring, O-you, to-me five seers parched-maize give'

Bas, un-mã̄-tē gāonē tē Gārī jā-kē dēkhā
Enough, them-in-from hard-grains were Further going it-was-seen

bāl-mã̄ dāwan laggiā Khillã̄ ur gaĩ, gāonē
wind-in to-be-winnowed began Parched-grains blew-away, hard-grains

rah-gaē Bas, oh yũ̄ kahᵃndā chalā-giyā akē, 'āwẽ̄
remained Enough, he thus saying went-on that, 'let-them-come

jāẽ̄' Chiriyã̄-mārã̄-nē chhēt-diyā akē, 'mhārī chiriyã̄
let-them-go' Bird-catchers-by he-was-beaten that, 'our birds

dāē-dĩ' Bas unaĩ pūchhᵃnai laggiā, 'bhaī,
were-caused-to-fly-away' Enough them to ask he-began, 'brother,

kikkar kahũ̄?' Un-nai kihā ki, 'lai-lai-jāō, ai
how should-I-say?' Them-by it-was-said that, 'take-take-go-away, and

dhar-dhai-jāō' Bas, sāhab, gārī mar-giyā-tā murᵃdā An-nai
put-put-go' Enough, sir, further died-gone-was a-corpse Them-by

chhētiā ki, 'tū bē-sagan bōlā, aisī kahō "aisī kahĩ
he-was-beaten that, 'thou ill-omen spakest, thus say "such anywhere

nā hō"' Bas, oh jũ̄ bī kahᵃndā chalā-giyā, 'baī,
not may-be"' Enough, he thus also saying went-on, 'O-you,

aisī kahĩ nā hōī' Bāh, un-nȭ biāh-wāliyã̄-nē chhēt-diyā
such anywhere not may-be' Afterwards, him marriage-men-by he-was-beaten

akē, 'yũ̄ kahō, "baī, aisī bȭh-kahĩ hō"' Aggē
that, 'thus say, "O-you, such many-wheres may-be"' Further-on

gã̄w-mã̄ lag-rahī-tī āg Un-nã̄ chhēt-diyā ki 'mhārē
village-in raging-was a-fire They thrashed that '(in-)our(-village)

lag-rahī āg, tū kahē, "aisī sab-kahī̃ hō"' Oh ap'nē
raging-is a-fire, you say, "so everywhere may-be"' He his-own
gā̃w-mā̃ chalā-giyā ap'nī sās pās Bas, sā̃jh-nū̃
village-into went his-own mother-in-law near Enough, evening in
usē ratā̃dā hōi-giyā Rōtī-par bulāyā, rōtī khānē-nū̃
to-him night-blindness became Bread-on he-was-called, bread eating-for
Sās chup'kī chup'kī laggī us-pā rōtī pāwan
The mother-in-law silently silently began him-near bread to-put
Un-nē uthāi-kē thālī mārī ap'nī sās-kē māthē-nāl,
Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on,
baī kuttā lag-giyā-nāl Rāt hōī oh pasāb karan
that a-dog is-joined-with(-him-in-eating) Night became he water to-make
giyā . Ap'nē-kē bahānē ap'nī sās-kē mā̃jē-par
went His-own pretence-under his-own mother-in-law-of cot(-on)-to
charh-giyā Oh bōlī 'kaun hai?' Kahan laggiā 'tērī chōt
he climbed She spoke 'who is?' To-say he-began 'thy hurt
laggī rāt Maī dēkhan āyā.' 'Nā bettē, mērē
was-received at-night I to-see came' 'No son, (on-)my(-body)
nāhī laggī' Bas, oh kahan laggiā, 'jū̃-tān nāhī̃ maī jāndā
not was-received' Enough, he to-say began, 'thus not I believing
Mērē mā̃jē par chhōdi-ā, tau jānāgā' Chhōd āī
My couch on leaving-come, then I-shall-know' Leaving she-came

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FREE TRANSLATION OF THE FOREGOING.

A cobbler once asked his mother for five seers of parched maize, as he wanted to go off to bring home his wife Among what she gave him were some hard, unparched grains As he went along the wind began to winnow his load, and blew away the parched grain, but left the heavy hard ones behind. Not caring a bit, he went along saying, 'let them come, let them go,' meaning it was all the same to him

As he went along saying this, whom should he meet but some bird-catchers 'What's that you're saying?' said they 'Let them come, let them go,' replied he So they beat him 'That's not the thing to say to bird-catchers,' said they, 'you *have* let go the birds we caught' 'I am very sorry,' said he 'What *should* I say?' 'Why, you should say, "catch plenty of 'em, and carry plenty of 'em home,"' answered they

Well, Sāhib, he went along the road saying, 'catch plenty of 'em, and carry plenty of 'em home' when whom should he meet but a funeral procession carrying a corpse to the burning-place 'Catch plenty of 'em, and carry plenty of 'em home,' says he Then the mourners gave him a thrashing for using ill-omened language 'I'm very sorry,' says he, 'but what *should* I say?' 'Why, of course,' replied they, 'when you meet a funeral you should say "ah, may the like of this never happen again"'

So he went along saying, 'ah, may the like of this never happen again,' and, by and bye, he met a wedding party 'Ah, may the like of this never happen again,' says he So they beat him 'What *should* I say ?' says he 'Why, of course,' answered they, 'when you meet a wedding you should say, "may this happen over and over again"'

So he went along saying, 'may this happen over and over again,' when he came to a village on fire So the villagers beat him, because he wanted fires like that everywhere

At length he got to his mother-in-law's house Evening came, and he was moon-blind They called him in to dinner His mother-in-law put his dinner quietly down before him He thought she was a dog wanting to share his dinner, so he hit her on the head with his dish

When night fell he had to get up for a certain purpose; and when he came back climbed on to his mother-in-law's bed thinking that it was his own 'Who's there ?' said she Said he, 'I am only come to see if you are still sore from the blow I gave you' 'Not a bit, my son,' replied she Then said he, 'I don't believe it I won't believe it till you get off my bed' So she got off

(Here the story ends abruptly I am not certain that I have given the correct meaning of the last two sentences It is the best sense I can make of it)

BĀNGARŪ OF KARNAL AND PATIALA (NIRWANA).

The Bāngarū of Karnal and of the country round Nirwana in Patiala resembles in many respects the Vernacular Hindōstānī of Muzaffarnagar on the other side of the river Jamna On the other hand it has all the typical peculiarities of the mixed dialects of the Eastern Panjab It is in this latter point sharply distinguished from the dialect of Ambala, which is the same as that of the Upper Doab, with a varying amount of peculiarities borrowed from Pañjābī The specimens of Ambala show hardly any of the marks which distinguish Bāngarū from the dialect of Muzaffarnagar, such, for instance, as the employment of *sẽ* to mean 'I am' The only book describing Bāngarū that I have seen is *Jātū, being some grammatical notes and a glossary of the language of the Rohtak Jāts*, by Mr E Joseph, I C S, which originally appeared in the Journal and Proceedings of the Asiatic Society of Bengal (N S), Vol VI (1910), pages 693 ff Free use has been made of this in writing the present account The following are the main peculiarities of Bāngarū which appear in the specimens

PRONUNCIATION.

The vowel scale is not very definite Thus we have *kohãũ* for *kahãũ*, I may be called, *rehyā* for *rahā*, remained, *jubāb* for *jawāb*, an answer, *bōhat* for *bahut*, much The vowel *ē* and the diphthong *ai* are freely interchanged Thus, the postposition of the instrumental and dative, *rē*, is often written *nai*, and the postposition of the dative and the ablative is both *tē* and *tai* Similarly, the oblique form of the genitive postposition is both *kē* and *kai* There is the same preference for cerebral *n* and *l* which we have noted in the Upper Doab, as in *ap°nā*, own, *hōnā*, to be, *kāl*, famine, *chalan*, conduct When *l* is doubled, it is protected from cerebralisation, as in *chāll°nā*, not *chāll°nā*, to go, *ghāll°nā*, not *ghāll°nā*, to send The sound of *d* is preferred to that of *r*, as in *badā*, not *barā*, great The specimens, however, give a few instances of *r*, as in *parā*, he fell, *nērē*, near, and Mr Joseph gives an example of *r* becoming *l* in *khalā*, for *kharā*, erect There is the same tendency as in the Upper Doab to double medial consonants, with shortening of a preceding long vowel When the preceding vowel is *ā*, it is not shortened in writing, but is pronounced short, like the *a* in the German 'mann' Examples of this doubling are *chāllyā*, he went, *ghāllyā*, he sent; *lāggē*, they began, *rājjī*, pleased, *bhittar*, within, *bhukkā*, hungry, *kāll*, tomorrow, but *kāl*, time, with a real long *ā*

DECLENSION.

Nouns are declined much as in ordinary Hindōstānī, except that the oblique plural ends in *ã*, not *õ* We have noted a few sporadic cases of this in the Upper Doab,

and some more in Ambala Here, as in Dakhinī Hindōstānī, Pañjābī, and Rājasthānī, it is the rule The following are examples of the declension of substantives —

Sing		Plur	
Nominative	Oblique	Nominative	Oblique
ghōṛā, a horse	*ghōṛē*	*ghōrē*	*ghōrā̃*
bābbū, a father	*bābbū*	*bābbū*	*bābbuā̃*
din, a day	*din*	*din*	*dinẽ*
khēt, a field	*khēt*	*khēt*	*khētā̃*
mānas, a man	*mānas*	*mānas*	*mānᵃsā̃*
baras, a year	*baras*	*baras*	*barᵃsā̃*
chhōrī, a girl	*chhōrī*	*chhōryā̃*	*chhōryā̃*
bayyar, a woman	*bayyar*	*bayyarā̃*	*bayyarā̃*

Note that the feminine nouns are irregular

The postpositions are employed rather indefinitely In several instances, the same postposition is used for more than one case The genitive takes *kā* as in ordinary Hindōstānī Its masculine oblique form is *kē* or *kai* *Nē* or *nai* is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindōstānī *kō*, thus, *par-dēs-nē*, to a foreign country *Tī*, *tē*, or *tai*, is properly the sign of the ablative as in Hindōstānī, but is also used for the dative and the accusative, as in *mai-nē chhōrē-tī māryā*, I struck the boy 'In' is *mẽ* or *maĩ* *Kānī-tī* is given as a sign of the ablative A good example of the twofold meaning of *tī*, *tē*, or *tai*, is in the sentence *un rōpaya-tī us-tī lē-lō*, take those rupees from him *Sitē* forms an instrumental, as *jīwaryā̃-sitē*, (bind) with ropes

The **Pronouns** show several peculiar forms The first two personal pronouns are—

		I	Thou
Sing	Nom	*maĩ*	*thũ*, *tũ*, *taũ*
	Gen.	*mērā*, *marā*	*tērā*, *tarā*
	Agent	*mai-nē*, *mannē*, *mannai*	*tai-nē*, *tannē*, *tannai*
	Dat	*mannē*, *mannai*	*tannē*, *tannai*
Plur	Nom	*ham*, *hamẽ*	*tham*, *tamhẽ*
	Gen	*mhārā*	*thārā*
	Agent	*mhā-nē*, *-nai*	*thā-nē*, *-nai*
	Dat	*mhā-nē*, *-nai*	*thā-nē*, *-nai*

The Demonstrative pronouns are *yăŭh*, *yoh*, *yū*, this, nom fem *yāh*, sing obl *is*; nom plur *yē*, *yaĩ*; obl *in* *ăŭh*, *oh*, he, that, nom fem *wāh*, sing obl *us*; plur *waĩ*, *oh*, obl *un* The relative pronoun is *jō* or *jaun*, obl sing *jis* The interrogative pronouns are *kaun*, who? obl. sing *kis*; and *kē* or *kai*, what? *Ib* is 'now'

VERBS

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows —

	Sing	Plur
1	*sũ, sã*, I am	*saĩ, sẽ, sã*
2	*sai, sē*	*sō*
3	*sai, sē*	*saĩ, sẽ*

This is the usual form Sometimes *h* is substituted for *s*, so that we get *hũ*, etc The past tense is *thā*, etc , as in Hindōstānī

B.—Active Verb.

The tense which in Hindōstānī is employed as a present subjunctive, is here also employed in its original sense of a simple present It is conjugated as follows, closely agreeing with Dakhinī Hindōstānī

	Sing	Plur
1	*mārũ, mārã*, I strike	*māraĩ, mārẽ, mārã*
2	*mārai, mārē*	*mārō*
3	*mārai, mārē*	*mārai, mārẽ*

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindōstānī, or to the simple present, as in the Upper Doab Thus, *maĩ mār°dā-sũ* or *maĩ mārũ-sũ*, I am striking

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindōstānī, or with the verbal noun in *ē*, as in the Upper Doab Thus, *maĩ mār°dā-thā*, or *maĩ mārē-thā*, I was striking In Rohtak the principle followed is the same as that of the definite present, as in *maĩ mārũ-thā*, I was striking

The future is formed, on the same principle as in Hindōstānī, by suffixing *gā* (*gē*, *gī*) to the simple present Thus, *mārãgā*, I shall strike

The past tenses are formed from the past participle on the usual principle Thus, *mannē mārā*, I beat him

Mr Joseph gives a past conditional formed either as in Hindōstānī, or, more usually, by suffixing *hai* to the simple present The latter principle is that followed by Lahndā, which suffixes *hā* in the same way Examples of each form of this tense, given by Mr Joseph, are —

(1) *Jē thōrā pānī na hõtā, tō tōr chalh jātā*, if so little water had not been (running), it would have flowed up (on to the fields)

(2) *Jē maĩ nyũ karũ-hai, tō maĩ marũ-(hai)*, if I had done so, I should have died As indicated by marks of parenthesis the *hai* may be omitted in the apodosis

The present participle is *mār°dā*, with *d* instead of *t*

The past participle is *mārā*, masc obl *mārē*, fem *mārī*

The infinitive is *māran* or *mār°nā*

The irregular verbs seem to be as in ordinary Hindōstānī, except that I have noted, *ān-kai*, having come, and *mannē karā-sai*, I have done *Jān*, to go, has its past participle both *gayā* and *giyā*

The usual negative is *nāhī*. When the verb is in the first person we have also *nī*, as in *maĩ nī jānũ*, I do not know. With the Imperative *mat* or *mat-nā* is used, as in *mat-nā chaliyō*, do not go (Mr Joseph)

VOCABULARY

Several peculiar words are used I have noted the following in the specimens Many of them are borrowed from Pañjābī

ab'iā, bad
ak, conj, that = *ki*
ar, and.
aiai, *aiē*, here
as'nā, a son-in-law
bābbū or *bāppū*, a father
baitan, to sit
balān, to summon, call
bāndan, to divide
bai'gā, like, resembling
baian, to enter
bayyar, a woman, a wife
bērā lēn, to visit
bhājan, to run
bhukhā, hungry
bhūndā, bad
bībī, a sister
big-jān, to arrive
biān karan, to destroy
chāllan, to go
chhēl or *chhail*, good
chhūiat, a boy
chūn, flour
dand, a tooth
dhōrē, near
dhūī, the back
dhui, distance
dhabī, a friend.
dhāndī, a cow
dhūnd, a house
gail, with
giyān, matter, affair
hāt, a shop
ib, *ibbī*, *ibbai*, now
jaiyat, a son
jib, then, *also* when
jīman, to eat
kamand, a rope ladder
karai, *kaiē*, where?
kēn, the ear
khaian, to stand up
khās, a wish, desire
khāttar (*postposition*), for, (*substantive*), entertainment, hospitality
khottā, an ass
khottā, sin, wrong-doing
kur, *kar*, the back
lāggan, to begin
lhawāī, a confectioner
lōyā, iron
mand-jān, to be engaged in a thing (governs the infinitive)
maĩgan, to beg
nakh, the nose
niām, a reward = *in'ām*
ōt, advantage, benefit
pā, near = *pās*
pallā, a sheet, a shawl
sāpphā, a sheet, a handkerchief
sātt, true
siōnā, gold
smānā, a forest, jungle
taiwal, haste
thiyāwan, to be got = Hindī *hāth ānā*
turan, to go
tābai, a child.
ṭallā, service
uiai, *uiē*, there
wār, delay

The following specimen comes from Karnal It was originally written in the Persian character, which does not show the cerebral *n* and *l* These were shown in the transliteration which accompanied the copy in the Persian character I have transcribed it into the Nāgarī character, which is more appropriate I also give a transcription in the Roman character An interlinear translation is unnecessary

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ DISTRICT, KARNAL

एक माणस-कै दो छोरे थे । उन-मैं-तै छोट्टे छोरे-ने वाप्पू-तै कह्या अक वाप्पू हो धन-का जौण-सा हिस्सा मेरे वाँडे आवे-सै मन्नै दे-दे । तौ उस-ने धन उन्हैं वाँड-दिया । अर थोड़े दिनाँ पाछै छोट्टा छोरा सब कुछ कट्ठा कर-कै परदेस-ने चाल्ल-गया अर उड़ै अपणा धन खोट्टे चळण-मैं खो-दिया । अर जद सारा खो-खिँडा-दिया उस देस-मैं वडा काळ पड़ा अर औह कगाळ हो-गया । फेर एक साहूकार-कै नौकर लाग-गया । उस-ने अपणे खेताँ-मैं सूर चरावण घाल्या । अर उस-ने चाहणा थी अक इन छोल्लकाँ-से जौण-स्याँ-ने सूर खावें-सैं अपणा पेट भर-ले अक उस-ने कोई नाहीं दे-या । फेर उस-ने सोधी-मैं आण-कै कह्या मेरे वाप्पू-कै कितने कमेरे पेट भर खावें-सैं अर मैं भुक्का मरूँ सूँ । अर मैं उठ-कै अपणे वाप्पू धोरे चाल्या-जाँगा अर उस-तै कहाँगा अक वाप्पू भगवान-का अर तेरा खोट करा-सै अर इब इस जोग्गा नाहीं सूँ अक मैं तेरा छोरा कोहाऊँ । मन्नै अपणे मिहनतियाँ वरगा वणा-ले । तौ उठ-कै अपणे वाप्पू धोरे गया अर औह इब्बै दूर था अक उस-ने देख-कै उस-कै वाप्पू-ने दया आई भाज-कै गळ ला-लिया अर वोहत चुब्या । छोरे-ने वाप्पू-तै कह्या वाप्पू मन्नै भगवान-का अर तेरा खोट करा-सै अर इस जोग्गा नाहीं अक तेरा छोरा कोहाऊँ । वाप्पू-ने अपणे नौकराँ-तै कह्या अक सुथरे-तै सुथरे लत्ते काढ ल्याओ अर उस-ने परहाओ अर उस-कै हाथ-मैं गूँठी अर पाह्याँ-मैं जोड़ा पर-हाओ अर हम खावें अर खुसी मणावें अक मेरा छोरा मर-गया-था इब जी-गया अर खोया-गया-था इब पा-गया । तौ फेर वैं राज्जी होण लाग्गे ॥

उस-का वडा छोरा खेत-में था। जद औह घर-कै नेड़े आया गावण अर वजावण-की वाज सुणी। तौ एक नौकर-ने वुला-कै पूछा यौह कै सै। उस-ने उस-तै कह्या अक तेरा भाई आ-रेह्या-सै अर तेरे वाप्पू-ने इस-की वडी खात्तर करी इस खात्तर अक उस-ने अच्छा पाया। उस-ने छो-में आण-कै नाहीं चाह्या अक भित्तर जावे। तौ उस-के वाप्पू-ने वाहर आण-कै उसे मणाया। उस-ने जुवाव दिया देख मैं तेरे धोरे इतने वरसाँ-तै तेरी टहल करूँ-सूँ अर कधी तेरे हुकुम विनाँ नाहीं चाह्या पर तन्ने कधी मन्ने वकरी-का वच्चा नाहीं दिया अक अपणे याराँ गैल खुसी मणाऊँ। अर जद यू तेरा छोरा आया जिस-ने तेरा धन कंचण्याँ-में उडाया तन्ने उस-की वडी खात्तर करी। उस-ने कह्या अक रे छोरे तौं मेरे धोरे धुर-तै सै अर जो कुछ मेरा सै औही तेरा सै। पर खुसी मणाणा अर राज्जी होणा चाहिये था अक यू तेरा भाई मर-गया-था सो इव जी-गया-सै अर खोया-गया-था इव पा-गया॥

[No 1]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BĀNGARŪ. DISTRICT, KARNAL

TRANSLITERATION

Ēk mānas-kai dō chhōrē thē Un-maĩ-tai chhottē-nē bāppū-tai kahyā ak, 'bāppū hō, dhan-kā jaun-sā hissā mērē bãdē āwē-sai mannai dē-dē' Tau us-nē dhan unhaĩ bãd-dyā Ar thorē dinã pāchhai chhottā chhōrā sab kuchh katthā kar-kē par-dēs-nē chāll-gayā, ai urai (*there*) ap'nā dhan khottē chalan-maĩ khō-dyā Ar jad sārā khō-khidā-dyā us dēs-maĩ badā kāl parā, ar ăŭh kangāl hō-gayā Phēr ēk sāhūkār-kai nāŭkkar lāg-gayā Us-nē ap'nē khētã-maĩ sūr charāwān ghāllyā Ar us-nē chāh'nā thī (*there was a wish to him*) ak in chholl'kõ-sē jaun-syã-nē sūr khāwẽ-saĩ ap'nā pēt bhar-lē, ak us-nē kōī nāhĩ dē-thā Phēr us-nē sōdhī-maĩ ān-kai kahyā, 'mērē bāppū-kai kit'nē kamērē pēt-bhar khāwẽ-saĩ ar maĩ bhukkā marũ-sũ Ar maĩ uth-kai ap'nē bāppū dhōrē chāllyā-jãgā ai us-tai kahãgā ak, "bāppū, Bhag'wān-kā ar tērā khōt karā-sai, ar ib is joggā nāhĩ sũ ak maĩ tērā chhōrā kohãũ Mannai ap'nē mih'n'tiyã bar'gā (*like*) banā-lē"' Tau uth-kai ap'nē bāppū dhōrē gayā, ar ăŭh ibbai (*now*) dūr thā ak us-nē dēkh-kai us-kē bāppū-nē dayā āī, bhāj-kai gal lā-hyā ar bōhat chumbyā Chhōrē-nē bāppū-tai kahyā, 'bāppū, mannē Bhag'wān-kā ar tērā khōt karā-sai, ar is joggā nāhĩ ak tērā chhōrā kohãũ' Bāppū-nē ap'nē naukrã-tai kahyā ak, 'suth'rē-tai suth'rē lattē kadh lyāō, ar us-nē par'hāō, ar us-kē hāth-maĩ gũthī, ar pāhyã-maĩ jōrā par'hāō, ar ham khāwẽ ar khusī manāwẽ ak mērā chhōrā mar-gayā-thā, ib jī-gaya, ar khōyā-gayā-thā, ib pā-gayā' Tau phēr waĩ rājjī hōn lāggē

Us-kā badā chhōrā khēt-maĩ thā Jad ăŭh ghar-kē nērē āyā gāwan ar bajāwan-kī wāj sunī Tau ēk naukar-nē bulā-kai pūchhā, 'yăŭh kē sai?' Us-nē us-tai kahyā ak, tērā bhāī ā-rehyā-sai ar tērē bāppū-nē is-kī badī khāttar karī, is khāttar ak us-nē (*him*) achchhā pāyā' Us-nē chhō-maĩ ān-kai nāhĩ chāhyā ak bhittar jāwē Tau us-kē bāppū-nē bāhar ān-kai usē manāyā Us-nē jubāb dyā, 'dēkh, maĩ tērē dhōrē it'nē bar'sã-tai tērī tahal karũ-sũ, ar kadhī tērē hukum binã nāhĩ chāllyā, par tannē kadhī mannē bak'rī-kā bachchā nāhĩ dyā ak ap'nē yārã gail (*with*) khusī manāũ Ar jad yū tērā chhōrā āyā, jis-nē tērā dhan kañchanyã-maĩ udāvā, tannē us-kī badī khāttar karī' Us-nē kahyā ak, 'rē chhōrē, taũ mērē dhōrē dhur-tai (*from long*) sai, ar jō kuchh mērā sai, auhī tērā sai. Par khusī manānā ar rājjī hōnā chāhiyē-thā, ak yū tērā bhāī mai-gayā-thā, sō ib jī-gayā-sai, ar khōyā-gayā-thā, ib pā-gayā'

BĀNGARŪ (JĀṬŪ)

The Bāngarū of Rohtak, which is locally called Jātū, or the language of the Jāts, is practically the same as that of the foregoing specimen The only point to notice is that the letter *y* is not used in the past participle of verbs Thus, *kahā*, not *kahyā* We may also note the idiomatic use of the oblique form of the genitive as an oblique base in *mēṛ ē-sē*, from me

As a specimen I give a short story illustrating the reputed avarice of the people of the Ahīr (or, as they are locally called, Hīr) caste An Ahīr has promised to give his son-in-law whatever he asks for When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it

It is printed, as received, in the Persian character It may also be taken as a specimen of the Jāṭū of Delhī

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BĀNGARŪ (JĀTŪ) DISTRICT ROHTAK.

ایک ھیر ماندہ پڑا تھا - اوس کا اسنا بدرا لین آیا - جس دن
اوس کا اسنا آیا اوس دن ٹک ٹک اوس کو چین تھی - ھدر اپنی
بھای سے بولا - اک یہہ چھورہ کون سے - اوس کا بھاي بولا - اک
مہارا اسنا سے - ھیر ے کھا - اک کون سا اسنا سے - وہ بولا - حنکلی
ے گھر والا سے - ھیر نی کھا اک چودھری آج تیري آئی سے میری
چین ھوی سے تو میری سے کچھہ مانگ - ھدر کا حماي بولا - اک
چودھری مین مانگونگا - تو ناہ دیگا - ھیر بولا - ناہ کیون دونگا -
تیری آے سے میری اوت ھوی سے - حو مانگیگا سو دونگا - ھیر کا
حماي بولا - اک وہ چوسیگڑ جیلی تیری دھری سے - واہ دیدے - ھدر
بولا - اک یاہ حیلے ناھین دونگا - یاہ حیلی تین پیڈھی سے دھري
سے - میرے کاکا حکملا ے ھاتھہ کی - جس مس پوري گدل چھلہ -
میرے کالحی کی کور - حس پر تین تیں بناہ نگڑ لئے - کیوکر دیدون *

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀTŪ). DISTRICT, ROHTAK.

TRANSLITERATION AND TRANSLATION.

Ēk hīr mãdā parā thā Us-kā as̄nā bērā-lēn āyā
A Hīr sick fallen was Him-of son-in-law to-visit came

Jis din us-kā as̄nā āyā, us din tuk-tuk us-kō
On-what day him-of the-son-in-law came, on-that day somewhat him-to

chain thī. Hīr ap'nē bhāī-sē bōlā ak, 'yoh chhōrā kaun
relief was The-Hīr his-own brother-to said that, 'this youth who

sai?' Us-kā bhāī bōlā ak. 'mhārā as̄nā sai.' Hīr-nē
is?' Him-of brother said that, 'our son-in-law it-is' The-Hīr-by

kahā ak, 'kaun-sā as̄nā sai?' Oh bōlā, 'Jaikalī-
it-was-said that, 'which son-in-law is-it?' He said, 'Jaikalī-

kē(*not* kā) ghar-wālā sai' Hīr-nē kahā ak, 'Chaudh'rī,
of house-holder it-is' The-Hīr-by it-was-said that 'Chaudhrī

āj tērē ānē-sē mērī chain huī-sai Tū mērē-sē kuchh
today thy coming-from my relief become-is Thou my-from something

mãg' Hīr-kā jamāī bōlā ak, 'Chaudh'rī, maī mãgũgā,
ask' The-Hīr-of son-in-law said that, 'Chaudhrī, I shall-ask,

tū nāh dēgā' Hīr bōlā, 'nāh kyũ dũgā? Tērē
thou not wilt-give' The-Hīr said, 'not why shall-I-give? Thy

ānē-sē mērī ōt huī-sai Jō mãgēgā, sō dũgā.'
coming-from my benefit become-is. What thou-shalt-ask, that I-shall-give'

Hīr-kā jamāī bōlā ak. 'oh chau-sīgar jēlī tērī
The-Hīr-of son-in-law said that, 'that four-pronged corn-rale thine

dharī sai, wāh dē-dē' Hīr bōlā ak, 'yāh jēlī nāhī
kept is, that give-away.' The-Hīr said that, 'this corn-rale not

dũgā. Yāh jēlī tīn pīdhī-sē dharī sai. Mērē
I-shall-give This corn-rale three generations-from kept is My

kākā, Hukamlā. -kē hāth-kī. Jis-mẽ pōrī gail chhāla Mērē
father, Hukamlā, -of hand-of. Which-in joint with a-ring My

kāl'jē-kī kōr Jis-par tīn tīn biyāh bigar liyē.
liver-of piece Which-on three three marriages spoilt were-taken.

Kyū-kar dē-dũ?'
How am-I-to-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr who had fallen sick His son-in-law came to visit him It happened that he was a little better on the day that the son-in-law came He asked his brother who the young fellow was 'Our son-in-law,' was the reply 'Which son-in-law?' 'Jaikalī's husband' Then said the Ahīr to his son-in-law, 'Sir, today I feel better, and it is owing to your coming You must ask me for a present' The son-in-law replied, 'Sir, if I do ask, you won't give' Said the Ahīr, 'why should I not give? It is your coming here which has done me so much good Ask what you like, and I'll give it you' Then said the son-in-law, 'give me that four-pronged corn-rake, which you have' Said the Ahīr, 'that corn-rake is just what I can't give you I've had it in my family for three generations, and it is the one which my poor old father, Hukamlā, used to work with Besides it has rings on its joints It's a regular bit of my heart, so it is I have broken off three marriages rather than part with it, when it was asked for as part of the dowry How on earth can I give it?'

BĀNGARŪ (HARIĀNĪ).

As a specimen of what is called Hariānī, I give the following excellent fable from the Jind Tahsīl of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. *Kahṇā*, to say, has for its infinitive *kaiṇ*, almost pronounced *kaiṇ*. Its causal is *kauhāṇ*, to cause to say. *Maiṇgṇ* is for *māgṇā*, to ask, beg. In *bolāṇ*, to summon, *u* or *o* has become *e*.

The verb *rahṇ*, to remain, is much contracted. Thus we have *rē-ṭhā* for *rahē-ṭhē*, and *riyā* for *rahyā* (standard Hindī *rahā*).

The verbs *dēṇ*, to give, and *lēṇ*, to take, prefer the vowel *i* to the vowel *ē* in conjugation. Thus we have *dīgā*, I (*masc.*) will give; *dīgī*, I (*fem.*) will give.

[No 3]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDĪ

BĀNGARŪ (HARIĀNĪ) — STATE, JIND (TAHSĪL, JIND)

एक वाह्मण था अर एक वाह्मणी थी। वाह्मण चून मँग-कै लि-आया करदा। वाह्मणी कैहण लाग्गी इस नगरी-मैं राज्जा भोज सै। यू सलोक कौहा-कै वाह्मणाँ-नै एक टका सिओने-का दे-सै। इस राज्जा-कै तौं भी जा-कै कह-दे। वाह्मण कैहण लाग्गया मैं सलोक नी जाणदा। वाह्मणी कैहण लाग्गी सलोक तन्नै मैं सिख्या-दींगी। फेर उन वाह्मणी-नै सलोक सिख्या-दिया अक पैस्सा गाँठ-मैं।

राज्जा भोज-नै सै रोपया उस-नै निआम-के दे-दिया। वाह्मण तो अपणे घराँ चाह्या-आया॥

राज्जा भोज एक खूजी रोपया-की भर-कै सैल-मैं चाल्ल-पड़ा। चाह्या चाह्या अपणी सुसराड़ विग-गिया। राज्जा भोज-नै एक ल्हवाई-की हाट-पर डेरा कर-दिया। ल्हवाई-नै उस-की खात्तर कर-दे वार हो-गई। ल्हवाई रोज-की रोज राज्जा भोज-की रानी-की महल-मैं जाया करदा। ल्हवाई रानी खात्तर लाड्डू ले-जाया करदा। उ दन तवल-मैं औह लाड्डू भूल-गया। ल्हवाई जद कमन्द-पर चढण लाग्गया राज्जा भोज-नै थाप्पी अक तैं भी देख तो के गियान सै। राज्जा-की छोहरी कैहण लाग्गी लाड्डू लि-आया। ल्हवाई कैहण लाग्गया लाड्डू भूल-आया। राज्जा-की वेट्टी ले-कै कोरड़ा ल्हवाई-नै पिट्टण सँद-गई। राज्जा भोज-कै पल्ले-मैं चार लाड्डू वंध रे-थे। राज्जा भोज-नै औह साफ्फा झरोखे-मैं वगा-कै मारा। राज्जा-की वेट्टी कैहण लाग्गी यिह लाड्डू कड़े लाइ आए। ल्हवाई कैहण लाग्गया लाड्डू राम-नै दिए सैं। फेर वाह राज्जा-की वेट्टी लाड्डू खाण लाग्गी अर कैहण लाग्गी ल्हवाई ईसी लाड्डू मैं अपणे सासरे-मैं विआह ले-गई जूँहीं खाए-थे। तेरे को वटेज आ रह्या-सै। ल्हवाई कैहण लाग्गया एक वटेज मेरे घोड़े-आला आ रह्या-सै। वाह राज्जा-की वेट्टी कैहण लाग्गी तन्नै चार सै रोपया दींगी उस वटेज-नै मरवा-दे॥

ल्हवाई उतर-कै चार जाल्लाद्दॉ-नै वला-कै लि-आया अक भाई चार सै रोपया लेओ। इस वटेऊ-नै स्मागे-मैं जा-कै मार-देओ। चार जाल्लाद्दॉ-नै औह राज्जा भोज पकड़-लिया। राज्जा भोज कैहण लाग्या भाई तम मेरा के करोगे। जाल्लाद्द वोल्ले हमें तन्नै जी-तै मारॉगे। राज्जा पुच्छण लाग्या जी-तै मारे तन्नै के थियावैगा। जाल्लाद्द वोल्ले भाई चार सै रोपया थियावैंगे। राज्जा वोल्या भाई तम-नै रोपया पान सै दिऑगा जी-तै ना मारो। थारे शहर-मैं जिऊँदा नाहीं वड़ूँगा। उन्हॉ-नै पान सै रोपया ले-कै औह राज्जा छोड़-दिया॥

राज्जा भोज-कै वाह्मण-वाला सलोक सात्त आ-गिया अक पैस्सा गॉठ-मैं था जो जी वच-गया॥

[No 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BĀNGARŪ (HARIĀNĪ) STATE, JIND (TAḤSĪL, JIND)

TRANSLITERATION AND TRANSLATION.

Ēk Bāhman thā ar ēk Bāhmanī thī Bāhman chūn
One Brāhman was and one Brāhmanī was The-Brāhman flour

maĩg-kai h-āyā-kar^{a}dā Bāhmanī kaih^{a}n lāggī, 'is nag^{a}rī-maĩ
begged-having to-bring-used The-Brāhmanī to-say began, ' this village-in

rājjā Bhōj sai Yū s^{a}lōk kauhā-kai Bāhmanã-nai
King Bhōj is This-person verse caused-to-say-having Brāhmans-to

ēk takā siōnē-kā dē-sai Is rājjā-kai taũ bhī jā-kai kah-dē'
one coin gold-of giving-is This king-to thou also gone-having recite'

Bāhman kaih^{a}n lāggyā, 'maĩ s^{a}lōk nī jān^{a}dā'
The-Brāhman to-say began, 'I a-verse am-not knowing'

Bāhmanī kaih^{a}n lāggī, 's^{a}lōk tannai maĩ sikhvā-dĩgī' Phēi
The-Brāhmanī to-say began, 'a-verse to-thee I teach-will' Then

un Bāhmanī-nai s^{a}lōk sikhyā-diyā ak, 'pāissā gãth-maĩ' Rājjā
that Brāhmanī-by the-verse was-taught that, 'price knot-in' The-King

Bhōj-nai sai rōpayā us-nai niām-kē dē-diyā
Bhōj-by hundred rupees him-to reward-of were-given

Bāhman tō ap^{a}nē ghaiã chāllyā-āyā
The-Brāhman indeed his-own to-house went-away

Rājjā Bhōj ēk khūrjī rōpayā-kī bhar-kai sail-maĩ chāll-paryā
King Bhōj a saddle-bag rupees-of filled-having town-in started

Chāllyā chāllyā ap^{a}nī sasurār big-giyā Rājja Bhōj-nai
Gone gone his-own father-in-law's-house he-arrived King Bhōj-by

ēk lhawāī-kī hāt-par dēiā kai-diyā Lhawāī-nai us-kī
one confectioner-of shop-on lodging was-made The-confectioner-by him-of

khāttar kar-dē wār hō-gaī. Lhawāī rōj-kī rōj rājjā
entertainment doing delay became The-confectioner day-of day King

Bhōj-kī rānī-kī mah^{a}l-maĩ jāyā-kar^{a}dā Lhawāī rānī khāttar
Bhōj-of Queen-of palace-in to-go-used The-confectioner the-Queen for

lāddū lē-jāyā-kar^{a}dā U dan tawal-maĩ āũh lāddū bhūl-gayā
cates to-bring-used That day hurry-in he the-cates forgot

Lhawāī jad kamand-par charhan lāggyā rājjā Bhōj-nai
The-confectioner when the-rope-ladder-on to-climb began King Bhōj-by

thāppī ak, 'taĩ bhī dēkh tō kē giyān sai.'
it-was-determined that, 'thou also see indeed what matter is.'

Rājjā-kī chhohᵃrī kaihᵃn lāggī, 'lāddū hi-āyā?'
The-King-of daughter to-say began, 'cates hast-thou-brought?'

Lhawāī kaihᵃn lāggyā, 'lāddū bhūl-āyā' Rājjā-kī beṭṭī
The-confectioner to-say began, 'cates (I-)forgot' The-King-of daughter

lē-kai kōrᵃrā lhawāī-nai pittan mand-gaī Rājjā
taken-having a-whip the-confectioner to-beat became-engaged. King

Bhōj-kē pallē-maĩ chār lāddū bandh rē-thē Rājjā Bhōj-nai ăŭh
Bhōj-of cloth-in four cates tied-up were King Bhōj-by that

sāpphā jharōkhē-maĩ bagā-kai mārā Rājjā-kī bettī
handkerchief window-in thrown-having was-struck The-King-of daughter

kaihᵃn lāggī, 'yih lāddū karai-lāi āē?' Lhawāī
to-say began, 'these cates where-from came?' The-confectioner

kaihᵃn lāggyā, 'lāddū Rām-nai diē saĩ.' Phēr wāh rājjā-kī
to-say began, 'cates God-by given are' Then that King-of

bettī lāddū khān lāggī, ar kaihᵃn lāggī, 'lhawāī, īsī
daughter the-cates to-eat began, and to-say began, 'confectioner, such

lāddū maĩ apᵃnē sāsᵃrē-maĩ biāh lē-gaī,
cates I my-own father-in-law's-house-in (on-)marriage was-taken-away,

jũhĩ khāē-thē Tēirē kō batēū ā rhyā-sai?'
then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is?'

Lhawāī kaihᵃn lāggyā, 'ēk batēū mērē ghōrē-ālā
The-confectioner to-say began, 'one wayfarer in-my(-house) horse-owner

ā rhyā-sai' Wāh rājjā-kī bettī kaihᵃn lāggī, 'tannai
having-come remaining-is' That King-of daughter to-say began, 'to-thee

chār sai rōpayā dĩgī, us batēū-nai marᵃwā-dē'
four hundred rupees I-will-give, that wayfarer get-killed'

Lhawāī utar-kai chāi jāllāddã-nai balā-kai
The-confectioner descended-having four executioners called-having

hi-āyā ak, 'bhāī, chār sai rōpayā lēō Is batēū-nai
brought that, 'brothers, four hundred rupees take This wayfarer

smānē-maĩ jā-kai māi-dēō' Chār jāllāddã-nai ăŭh Rājjā Bhōj
forest-in gone-having slay' Four executioners-by that King Bhōj

pakar-hiyā Rājjā Bhōj kaihᵃn lāggyā, 'bhāī, tam mērā kē
was-seized King Bhōj to-say began, 'brothers, you of-me what

karōgē?' Jāllādd bollē, 'hamẽ tannai jī-tai mārãgē' Rājjā
will-do?' Executioners said, 'we thee life-from will-kill' King

puchchhan lāggyā, 'jī-tai mārē tannai kē thiyāwaigā?'
to-ask began, 'life-from by-killing to-thee what will be-gained?'

Jāllādd bollē, 'bhāī, chār sar rōpayā thīvāwaĩgē'
Executioners said, 'brother, four hundred rupees will-be-gained'

Rājjā bollyā, 'bhāī, tam-nar rōpayā pān sar dīãgā,
The-King said, 'brothers, you-to rupees five hundred I-will-give,

jī-tar nā mārō Thārē sahr-maĩ jiũdā nāhĩ barũgā'
life-from not kill You city-in living not I-will-enter'

Unhã-nar pān sar rōpayā lē-kar aũh rājjā chhōr-diyā
Them-by five hundred rupees taken-having that king was-released

Rājjā Bhōj-kar Bāhman-wālā s'lōk sātt ā-giyā ak, 'paissā
King Bhōj-to the-Brāhman's verse true turned-out that, 'pice

gãth-maĩ' thā, jō jī bach-gavā
knot-in' was, therefore life escaped

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Brāhman and his wife The Brāhman lived by begging He would go out and come home with a little flour. One day his wife said to him, 'the king of this village is Rājā Bhōj, and he is in the habit of making Brāhmans recite verses before him and of then giving them a gold coin[1] You should also go and recite a verse before him' 'But,' said the Brāhman, 'I don't know any verse' 'Never mind,' replied his wife 'I'll teach you one' So she taught him the verse beginning 'pice in your poke'[2] He went to the king, and recited his verse, and his Majesty gave him a reward[3] of a hundred rupees, and sent him home

Well, King Bhōj put pice in *his* poke,—that is to say, he filled a saddle-bag with rupees, and started out for a riding-tour By and bye he came to the village where lived his father-in-law (His wife at the time was on a visit to her father) He put up for the night in a confectioner's shop While he was hospitably entreating him, the confectioner forgot the time, and finding himself late, hurried off to the palace Every day he used to go to the palace of King Bhōj's queen, and serve her with cates This day, in his hurry, he ran off, but forgot to take the cates with him As he began to climb the rope ladder into the palace, King Bhōj made up his mind to see what was the matter, and followed him to its foot Her Majesty[4] said to the confectioner, 'well, have

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[1] A *ṭakā* is a double pice Here it means a gold coin the size of a double pice

[2] This is some well known Sanskrit saw like the following one of Chānakya,—

Sradāra-dhana-ratnāni nija va'ṭān lārayēt,
Anyathā tāni gachchhanti tyaktvā kāpurushādhamam

A man should always keep his wife, his money, and his jewels, in his own possession, otherwise they go off, and leave the poor wretch lamenting

This has been crystallised into the Hindī proverb, *paisā gãth-lā, jōrū sāth-li*, keep your pice in your poke, and your wife in your company The first half of this is identical with the text

The *gãṭh* is the knot in the waistband which serves as a purse The story shows how King Bhoj kept only half the advice He did not keep his wife with him, and hence she tried to get him murdered He had, however pice in his poke, and these saved his life

[3] *Nām* is a corruption of *in'ām*

[4] This young lady who, apparently out of mere light heartedness, tried to get her husband murdered is here and elsewhere called the 'King's daughter The 'King' in this case is, of course, not King Bhoj, but her own father, in whose house she was staying

you brought the cates?' The poor confectioner had to confess that he had forgotten them, and so she picked up a whip and began to lay it on him Now, it happened that King Bhōj had four cates of his own, wrapped up in his cloth, so, when he heard what was going on, he threw his kerchief and its contents in through the window 'Where did these come from?' said the queen All the poor confectioner could say was 'God sent them' She tasted them, and said, 'confectioner, when I was carried off to my father-in-law's house after being married, I was there given cates with just the same smack. Have you any traveller staying in your house?' 'Yes, there is one,' said the confectioner,—'a man who came on horse-back' 'Then,' replied she, 'take these four hundred rupees, and go and get that traveller murdered.'

So the confectioner climbed down the ladder, and sent for four executioners 'Brothers,' said he 'here are four hundred rupees Take this traveller off into the forest and kill him.' So they caught hold of King Bhōj, and carried him off. 'Brothers,' said he, 'what are you going to do to me?' 'We're going to kill you dead,' said they 'And how much are you to get for the job?' asked the king 'We're to get four hundred rupees,' answered they 'Well, brothers,' said the king, 'I'll give you five hundred rupees not to kill me dead, and I'll promise not to enter your city again so long as I live' So he gave them five hundred rupees, and they let him go

Thus, you see, the Brāhman's verse turned out true King Bhōj *had* pice in his poke, and that is how he saved his life

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BRAJ BHĀKHĀ

The first specimen which I give of this dialect comes from the district of Muttra, the head-quarters of Braj Bhākhā The language is that illustrated by the grammatical sketch given in the introduction

[No 1]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ. (DISTRICT, MUTTRA.)

एक जने-कै दो छोरा हे। उन-में-ते लोहरे-ने कही कि काका मेरे वट-कौ धन मोए दे। तव वा-ने धन उन्हें वटि-करि दियौ। और थोरे दिनाँ पाछे लोहरे वेटा-ने सिगरौ धन इक-ठौरौ करि-कै दूर देसन-कुँ चल्यौ और वा जगे अपनौ धन उड़ाय-दियौ। और जव सिगरौ धन खर्च-कर-चुक्यौ वा देस-में वड़ौ अकाल पड्यौ और वह कंगाल होन लागौ। तो एक वड़े आदमी-के जाइ लगौ और वा-ने वाए सूअर चराइवे-कुँ अपने खेतन-में पठाइयौ। वा-के मन-में आई उन छिलकाँ-ते जिन्हें सूअर खात-हैं अपनौ-हू पेट भरै और वाए कोई नाए देत-हौ। तव वाए चेत आयौ कि मेरे वाप-कै वलाइ मजूरन-कौ रोटी चलत-है और हौं भोखन मरतु-हौं। अपने काका-कै ढोरे जाऊँगौ और वा-से कहूँगौ कि काका मैं-नें तेरौ और भगवान-कौ वड़ौ पाप कियौ-है और अव ऐसौ नाए रह्यौ कि तेरौ वेटा वाजौं। मोए अपने मजूरन-कौ नाईं राख। और उठ्यौ और अपने वाप-कै ढोरे चल्यौ। वह अभै दूरई हौ कि वा-कै वाप-कुँ वाए देखत खेम तर्स आयौ और दौड़-कै वाए चिपटाइ लीनौ और वलाइ पिआर-कीनौ। वेटा-ने वा-से कही कि काका मैं-ने तेरौ और भगवान-कौ वड़ौ पाप कियौ-है और अव ऐसौ नाए रह्यौ कि तेरौ वेटा वाजौं। वाप-ने अपने नौकरन-ते कही चोखि चोखि लत्ता लाओ और याए पहराओ और या-कै हाथन-में अँगूठी और पासन-में पनहा पहराओ और हम खाएँ और मगन रहैं। यह मेरौ छोरा मर-गयौ-हौ सो अव जिओ-है और खोइ गयौ-हौ सो अव पायौ-है। और वे खूसी करन लागे॥

और वा-कौ वड़ौ छोरा खेत-पै हौ। जव वाखर-कै ढिंग आयौ वा-ने गाइवे और नाचवे-कौ आहट सुनौ। तव वा-ने नौकरे वुलायौ और वा-से

पूँछी यह कहा है-रह्यौ-है। तो वा-ने कही कि तेरौ भैया आयौ-है और तेरे काका-ने बड़ी जोनार करी-है या काजे कि वाए अच्छौ-भलौ देख्यौ-है। वा-ने रिस-के मारे भीतर जानौ न विचारौ। तब वा-के बाप-ने वाए मनायौ और वा-ने बाप-से कही हौं इतेक दिनाँ-से तेरी टहल करतु-हौं और कब-हूँ तेरी आग्या-ते बाहर नाए चल्यौ। पर तैं-ने कब-हूँ मोए एक उन्ना-हूँ नाए दियौ कि मैं-जँ अपने दोस्तदारन-में खुस-खब्री करतौ। जब तेरौ यह छोरा आयौ जा-ने सिगरौ धन राँड़ी-मूँड़नी-में बिगार दियौ तब तैं-ने वा-के काजे बड़ी जोनार कीनी। तब वा-ने कही बेटा तू तो सदा मेरे ढिंग रह्यौ-है और जो मेरौ है सो तेरौ है। पर तोए खुसी करनी उचित है कि तेरौ भैया मर्यौ भयौ फिर जिओ-है और खोयौ भयौ पायौ-है॥

[No I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BRAJ BHĀKHĀ (DISTRICT, MUTTRA)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō chhōrā hē Ūn-mẽ-tē lōhʰrē-nē kahī
A man-of two sons were Them-in-from the-younger-by it-was-said
ki, 'kākā, mērē bat-kau dhan mōē dē' Tab wā-nē dhan
that, 'father, my share-of fortune to-me give' Then him-by fortune
unhaĩ batī-karī diyau Aur thōrē dinã pāchhē lōhʰrē
to-them being-divided-having was-given And a-few days after the-younger
bētā-nē sagʰrau dhan ik-thaurau karī-kai dūr dēsan-kũ
son-by all fortune one-place made-having a-distant country-to
chalyau, aur wā jagē apʰnau dhan urāy-diyau Aur
it-was-gone, and that in-place his-own substance was-squandered And
jab sagʰrau dhan kharch kar-chukyau wā dēs-mẽ barau
when all fortune expenditure was-completed, that country-in a-great
akāl parvau aur wah kangāl hōn lāgau Tō ēk barē ādʰmī-
famine fell and he poor to-be began Then a great man-
kē jāī lagau, aur wā-nē wāē sūar
of (house-in) having-gone he-attached-himself, and him-by as-for-him swine
charāibē-kũ apʰnē khētan-mẽ pathāiyau Wā-kē man-mẽ āī un
feeding-for his-own fields-in it-was-sent Him-of mind-in it-came those
chhilʰkã-tē jinhaĩ sūar khāt-haĩ apʰnau-hũ pēt bharai, aur wāē
husks-with which swine eating-are his-own-also belly he-may-fill, and to-him
kōī nāē dēt-hau Tab wāē chēt āyau ki, 'mērē bāp-kē
anybody not giving-was Then to-him sense came that, 'my father-of
balāī majūran-kī rōtī chalat-hai aur haũ bhōkhan maratu-haũ Apʰnē
many labourers-of bread going-is and I by-hunger dying-am My-own
kākā-kē dhōrē jāũgau aur wā-sē kahũgau ki, "kākā, maĩ-nē tērau
father-of near I-will-go and him-to I-will-say that, "father, me-by of-thee
aur Bhagʰwān-kau barau pāp kiyau-hai, aur ab aisau nāē rahyau
and God-of great sin made-is, and now such not I-remained
ki tērau bētā bājaũ Mōē apʰnē majūran-kī nāĩ rākh"'
that thy son I-may-be-called Me thy-own labourers-of like keep"'

Aur uṭhyau aur apnē bāp-kē ḍhōrē chalyau. Wah abhai dūrai
And he-arose and his-own father-of rear started. He as-yet far-off-even
hau ki wā-kē bāp-kū wāē dēkhat khēm tars āyau, aur daur-kai
was that him-of father-to him seeing presently pity came, and run-having
wāē chipṭāi linau aur balāi piār kinau. Bēṭā-nē
as-for-him having-embraced it-was-taken, and much affection was-made. The-son-by
wā-sē kahī ki. 'bābā, maī-nē tērau aur Bhagwān-kau baṛau
him-to it-was-said that. 'father, me-by of-thee and God-of great
pāp kiyau-hai aur ab aisau nāē rahyau ki tērau bēṭā
sin done-is and now such not I-remained that thy son
bājaū.' Bāp-nē apnē naukran-tē kahī. 'chōkhē
I-may-be-called.' The-father-by his-own servants-to it-was-said, 'good
chōkhē kaṛtā lēō aur yāē pahrāau. aur yā-kē hāthan-mē
good garments bring and this-one cause-to-wear. and this-one-of hands-on
āgūṭhī aur pāman-mē jan'hā pahrāau. aur ham-khāi aur magan
a-ring and feet-on shoes cause-to-wear. and we-may-eat and rejoiced
rahai. Yah mērau chhōrā mar gayau-hau. sō ab jiau-hai: aur
may-remain This my son dead gone-was he now alive-is; and
khōi-gayau-hau, sō ab pāyau-hai.' Aur wai khūsī karan lāgē
lost-gone-was, he now found-is.' And they merriment to-make began.

Aur wā-kau baṛau chhōrā khēt-pai hau. Jab bākhar-kē ḍhing
And him-of elder son field-on was When house-of near
āyau wā-nē gāibē aur nāch'bē-kī āhaṭ sunī. Tab wā-nē
he-came him-by singing and dancing-of sound was-heard. Then him-by
naukrē bulāyau. aur wā-sē pūchhī. 'yeh kahā hwai-rahyau-
a-servant was-called, and him-from it-was-enquired, 'this what occurring-
hai?' Tō wā-nē kahī ki. 'tērau bhaiyā āyau-hai. aur tērā
is?' Then him-by it-was-said that, 'thy brother come-is, and thy
bābā-nē baṛī jōnār karī-hai; yā kājē ki wāē achchhau-bhalau
father-by great feast made-is; this for that as-for-him safe-and-sound
dēkhyau-hai.' Wā-nē ris-kē-mārē bhītar jānau na bichārau. Tab
it-seen-is.' Him-by anger-of-from inside to-go not it-was-thought. Then
wā-kē bāp-nē wāē manāyau. aur wā-nē bāp-sē kahī.
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,
'Laū itēk dinē-sē tērī ṭahal karatu-haū aur kab-hū
'I so-many days-from thy service doing-am, and ever-even
tērī āgyā-tē bāhar nāē chalyau; par tai-rē kab-hū mōē
thy orders-from outside not I-went; but thee-by ever-even to-me
ēk unnā-hū nāē diyau ki maī-ū apnē dōstdāran-mē
a kid-even not was-given that I-too my-own friends-among

khus-labdī kar'tau Jab tērau yah chhōrā āyau jā-nē
merriment might-have-made When thy this son came whom-by

sig'rau dhan rā̃rī-mū̃r'nī-mẽ̃ bigār-diyau tab tai-nē wā-kē kājē
all fortune harlots-etc-among was-wasted then thee-by him-of for

barī jōnār kīnī' Tab wā-nē kahī, 'bētā, tū tō
great feast was-done' Then him-by it was-said, 'son, thou verily

sadā mērē dhing rahyau-hai, aur jō mērau hai sō tērau
always me-of near having-dwelt-art, and what mine is that thine

hai, par tōē khūsī kar'nī uchit hai ki tērau bhaiyā
is, but to-thee merriment to-make proper was because thy brother

maryau bhayau, phir jiau hai, aur khōyau bhayau, pāyau hai'
dead became, again alive is, and lost became, found is'

OLD BRAJ BHĀKHĀ

I now proceed to give specimens of old literary Braj Bhākhā To those able to read them transliteration and interlinear translation will be unnecessary I therefore, in each case, give only the text in the vernacular character, and a literal translation A short extract from the Sūr Sāgar is here given in order to illustrate the Braj Bhākhā of the sixteenth century.

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (SŪR DĀS).

ब्रज घर घर सब भोजन साजत ।
सब-कै द्वार बधाई बाजत ॥
सकट जोरि लै चले देव बलि ।
गोकुल ब्रजबासी सब हिलि मिलि ॥
दधि-लोनी मधु साजि मिठाई ।
कहँ लगि, कहउँ सबै बहुताई ॥
घर-घर-तें पकवान चलाये ।
निकसि गाँव-के गोइँड़े आये ॥
ब्रज बासी तहँ जुरे अपारा ।
सिंधु समान न बार न पारा ॥
पैड़े चलन नहीं कोउ पावत ।
सकट चले सब भोजन आवत ॥
सहस सकट चले नंद महर-के ।
अवर सकट कितने घर-घर-के ॥
सूर-दास प्रभु महिमा सागर ।
गोकुल प्रकटे-हैं हरि नागर ॥

TRANSLATION.

[Krishṇa has persuaded the cowherds of Gōkula to abandon the worship of Indra, and instead to offer homage to Mount Gōvardhana The verses describe how they bring offerings of food to the mountain.]

In every house in Braj are they preparing food, and joyful music is being played in the doorway of each The inhabitants of Gōkul and Braj all yoked their carts and

carried off the offerings to the God Salted tyre did they prepare and sweetmeats of honey How am I to tell all the exceeding quantity of it Cates did they despatch from every house, as they issued from the village and came to the cultivated land around it There did the inhabitants form a wondrous collection, broad as the shoreless ocean No one had to go on foot for they travelled in the carts which carried the provisions From Prince Nand's[1] house alone went forth a thousand carts, so how many others were there of the other houses? Says Sūr-dās, the Lord is an Ocean of Majesty, and he became manifest in Gōkul as the youthful Hari

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[1] Nand was the leader of the cowherds, and the foster-father of Krishna, who was an incarnation of Vishnu (Hari) The tradition that these cowherds travelled *en masse* in carts is very old, and is not without historical importance This mode of conveyance, used by a whole tribe is elsewhere unknown in Northern India. The legend has been used to support the theory that these cowherd worshippers of the infant Krishna were members of a pastoral tribe that had migrated from Central Asia, bringing with them reminiscences of the Gospels of the Infancy See Mr J Kennedy in J R A S, 1907, pp. 751 ff.

I next give a few of the easier verses of the Sat-sai of Bihāri, as examples of the Braj Bhākhā of the seventeenth century.

[No 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (EXTRACTS FROM THE SAT-SAI)

(Bihāri-lāl, c. 1650.)

वसंत-ऋतु वर्णन ।

दिस-दिस कुसुमित देखिये उपवन विपिन समाज ।
मनहु वियोगिनि-कौं कियौ सर-पंजर रितु-राज ॥ १ ॥

ग्रीष्म-ऋतु वर्णन ।

नाहिन ये पावक प्रबल लुएँ चलति चहुँ पास ।
मनौ विरह वसंत-के ग्रीहम लेति उसास ॥ २ ॥

समीर वर्णन ।

चुवतु स्वेद मकरंद-कन तरु तरु तर विरमाय ।
आवतु दक्षिन देस-तें थक्यौ बटोही बाय ॥ ३ ॥

TRANSLATION.

1. THE SPRING.

In every quarter appears the array of gardens and of groves in blossom. (Each flower is a Cupid's shaft) and it is as though the King of Seasons had built a cage of these arrows (in which to imprison) fair ones distraught by love.

2. THE HOT SEASON.

This is not a mighty conflagration. 'Tis the fierce hot winds blowing on every side. The summer is, as it were, heaving hot sighs for the departed spring.

3. THE BREEZE.

From the (sandal-scented) south country, there comes a wanderer,—the breeze. He lingers beneath each tree. The sweat (upon his brow) is the nectar which (he has gathered from) the flowers on his way.

Finally, I give an extract from the Rāj-nīti, to illustrate the Braj Bhākhā of the early part of the 19th century.

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

(BRAJ BHĀKHĀ) (EXTRACT FROM THE RĀJ-NĪTI)

(Lallū-jī Lāl, 1843)

गोदावरी नदी-के तीर एक सेमल-कौ रूख। ता-पै सब दिस-कि पंछी आय विश्राम लेतु-हैं। एक दिन प्रात-ही लघुपतनक नाम काग जाग्यौ। वह एक काल-रूप व्याधी-कौं दूर-तें आवतु देखि चिचाय-करि कहनि लाग्यौ आज भोर-ही-की बेला अधर्मी दुराचारी-कौ मुख देख्यौ। सो न जानिये कहा होय। ऐसें बिचारि लघुपतनक काग उड़ि-गयौ। कह्यौ-है कि—

उतपात-की ठाम पंडित चतुर न रहै।
मूरख भय सोग बैठ्यौ सहै॥

इतेक-में व्याधी-नें रूख तरै चाँवर-कि कनिका डारि ता-पर जाल पसार्यौ। तहाँ चित्रग्रीव कपोत कुटुंब समेत उड़त उत आय कढ़्यौ। तिन-में-तें एक पंछी देखि बोल्यौ इन चाँवरनि-कौं हौं चुग्यौ चहतु-हौं। चित्रग्रीव कही अरे या वन में चाँवर कहाँ-तें आये। यह कछु कौतुक है। या-तें ये मो-कौं नीके नाहीं लागतु॥

TRANSLATION

On the bank of the river Gōdāvarī was a silk-cotton tree, on which birds of every quarter used to roost One day, very early in the morning, a crow named Laghupatanaka, awoke and saw a hunter approaching from a distance, like the God of Death himself He screamed out and began to remark (what an unlucky omen it was that) the first thing he should see on the dawn of that day was an unscrupulous villainous countenance 'Who knows,' thought he, 'what is going to happen next' Having thus considered, the crow Laghupatanaka flew away For it is said,—

'A wise man remains not in the place of calamity,
'But a fool stays there, and sups fear and sorrow'

In the meantime the hunter scattered grains of husked rice at the foot of the tree and over them spread his net. There came flying Chitragrīva (the king of the pigeons) with his family One of them said, 'I should like to have a peck at that husked rice' But Chitragrīva said, 'hullo, how does husked rice come into this forest? This is something quite out of the way I therefore don't like the look of it'

BRAJ BHĀKHĀ OF ALIGARH

To the north-east of Muttra lies the district of Aligarh. Here the language is Braj Bhākhā, but it has some prominent local peculiarities, or, at least, has peculiarities which do not occur in the specimens received from Muttra

I give two specimens of the Braj Bhākhā of Aligarh, a version of the Parable of the Prodigal Son, and a Folksong The following points may be noted :—

Pronunciation.—There is a tendency of the letter *r* to disappear when it precedes a consonant, which is doubled in compensation. Thus, *naukannu-sũ*, for *naukaranu-sũ*, from the servants. This is very common in the Bhadaurī form of Bundēlī. The letter *w* when preceded by a long vowel often becomes *m* Thus, *manāman*, for *manāwan*, to celebrate; *bāman*, fifty-two, *rōmati*, she (was) weeping *Ky* is sometimes softened to *ch*, as in *chõ* for *kyõ*, why *J* before *d* sometimes becomes *d*, as in *bhēd-dayau* for *bhēj-dayau*, he sent A final aspirate surd consonant is disaspirated, as in *hāt* for *hāth*, a hand. In the word *kulaph* for *qufl*, a bolt, consonants have been transposed.

Declension —A final short *u* is added to weak nouns even more commonly than in standard Braj Bhākhā The *u* is retained in all cases and both numbers Thus, *bāp* or *bāpu*, a father, *bāpu-sũ*, (he said) to the father; *khētanu-mẽ*, in the fields; *majūranu-kau*, of the servants In one instance we find the word *rājai* used as the accusative-dative of *rājā*, a king

The postpositions are as in standard Braj Bhākhā, but we have also *nu* (as well as *nē*) for the agent, as in *tum-nu mahmānī karī-ē*, you have given a feast, and *kẽ* (as well as *kũ*) for the accusative-dative, as in *ēk janē-kẽ*, to a certain man

In the **Pronouns**, the accusative-dative of *maĩ* is *mōy* or *mōē*, as in the standard, and *mō-ū-ē* is 'me also' The pronoun of the third person is very peculiar. It is *gu* or *gwa* with an accusative-dative *gwai*, and an oblique form *gwā* The plural is *gwē*, oblique *gunī* With it is connected *gwã* (often written *nwā*, ह्वा), there = *wahã* 'This' is *ji*; accusative-dative *jāy*; oblique, *jā*

The present of the **Verb Substantive** is—

Sing	Plur
1 *ũ*	*ẽ*
2 *ē*	*au*
3 *ē*	*ẽ*

No doubt *ē* is often pronounced *ai* and *ẽ*, *aĩ* The Past Tense masculine is *ō* (or *au*), plural *ē* In other words, in Aligarh the initial *h* of standard Braj Bhākhā is dropped

When the verb substantive is used as an auxiliary with a present participle, the two are sometimes joined so as to form one word. Thus, *marat-ũ* for *marat-ũ*, I am dying *Hatu-ē* is used to mean, he is The conjunctive participle which is *hwai* in standard Braj Bhākhā, becomes *hai* in Aligarh. Thus, *hai-gayau*, for *hwai-gayau*, he became.

In all verbs the sign of the conjunctive participle is *kẽ*, not *kai*

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people

[No 5]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BRAJ BHĀKHĀ (DISTRICT, ALIGARH)

SPECIMEN I.

एक जने-कें द्वै वेटा ए। उन-में-तें छोटे-ने वाप-सूँ कह्यौ कि ए वाप मेरौ जो वांटु होतु-ए सो मोय दै-देउ। तव ग्वा-ने मालु उन्हैं वाँटि दयौ। तव छोटौ वेटा सवु इक-ठौरौ करि-कें परदेस-कूँ चल्यौ-गयौ औरु ग्वाँ अपनौ सवु मालु गुलछर्रनु-में उड़ायौ। जव सवु उड़ाय खाय चुक्यौ ग्वा देस-में वड़ौ अकालु पर्यौ। फिरि गु वड़ौ कंगालु है-गयौ। तव ग्वा देस-कें एक भागिमान-कें सहारे-सूँ जाय लग्यौ। ग्वा-ने ग्वा-कूँ अपने खेतनु-में सूअर चुगाइवे भेद-दयौ। सूअर जो खात-एँ ग्वा-की छूँछि-सूँ पेटु भरिवे-कूँ तय्यार हौ। ग्वाय कोई कछू ना ओ देतु। जव ग्वाय होसु आयौ तव ग्वा-ने कही मेरे वापु-कें वहुत-से मजूरनु-कूँ सुकतेरौं रोटीं एँ औरु मैं भूखनु मरतूँ। मैं यॉ-तें उठि-कें अपने वाप-कें जौरें जाऊँगौ औरु ग्वा-तें कहूँगौ कि मैं-ने भगमान-कें सामने औरु तिहारे अगार पापु कर्यौ-ए औरु अव में तिहारौ वेटा कहाइवे लायक ना ऊँ। जैसे औरु मजूर रहत-एँ तैसे मो-ऊ-ए राखि-लै। ग्वाँ-ते चलि-कें अपने वाप-कें जौरें आयौ। परि वहुत दूरि-तें-ईं ग्वा-कें वाप-कूँ लखाय पर्यौ औरु तव वाप-कूँ तसुँ आय-गयौ औरु दौर्यौ औरु वेटा-की जेट भरि-लई औरु पुचकार्यौ। औरु वेटा-ने वाप-सूँ कही कि ए वाप मैं-ने भगमान-कें अगार औरु तिहारे देखत पापु कर्यौ औरु अव मैं तिहारौ वेटा कहाइवे लायक ना ऊँ। परि वाप-ने अपने नौकनु-सूँ कही कि अच्छे अच्छे ओढ़ना लाओ औरु जाय पहराओ औरु छाप जा-कें हात-में पहराओ औरु पनही पायनु-में पहराओ। चलौ खाँय औरु चैन करैं। काहे-तें कि जि मेरौ वेटा मरि गयौ-ओ औरु फिरि जी-पर्यौ। खोय गयौ-ओ औरु पाय-गयौ। औरु फिरि वे खुसी मनामन लगे॥

ग्वा खन ग्वा-कौ वड़ौ वेटा खेत-में ओ। जव गु घर-कें जौरें आयौ तौ ग्वा-ने गाइवौ नाचिवौ सुन्यौ। औरु एकु नौकरु वुलायौ औरु पूछी कि याँ का है-रह्यौ-ए। ग्वा-ने ग्वा-सूँ कही कि तेरौ भैया आय-गयौ-ए औरु तेरे वाप-ने ग्वा-की महमानी

करी-ए। काहे-तें कि गु भली चंगी आय-गयी-ए। तव गु वड़ी रिस भयी और भीतर न धस्यी। जा-तें ग्वा-की वापु वाहिर निकसि आयी और ग्वा-कूँ मनायी। तव ग्वा-ने अपने वाप-कूँ ज्वावु दयी कि मैं इतने वर्सनु-तें तिहारी टहल कर-रह्यी-ऊँ और न मैं तिहारी वात-तें कव-हूँ वाहिर भयी। तौ-ऊ तुम-ने कव-हूँ मोय एकु वकरिया-की वच्च-ऊ न दयी कि यारनु-में लहरि उड़ावती। परि जैसें जि तिहारी वेटा आयी जा-ने तिहारी सव जमा पूँजी रंडिनु-कें संग उड़ाय खाय डारी ग्वा-की तुम-नु महमानी करी-ए। ग्वा-ने ग्वा-सूँ कही कि वेटा हमेस तू मेरे-ई जौरें रहतु-ए। जो कछू मो-पे हतु-ए सो तेरी-ई ए। जि हम-कूँ चहियति-ई कि हम खुसी मनावते और खुस होते। काहे-तें कि जि तेरी भैया मरि-गयी-ओ फिरि जी-पस्यी। और जातु-रह्यी-ओ फिरि आय-गयी॥

[No 5]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

BRAJ BHĀKHĀ DISTRICT, ALIGARH

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk janē-kẽ dwai bētā ē Un-mẽ-tẽ chhōtē-nē bāp-sũ
A man-to two sons were Them-in-from the-younger-by the-father-to

kahyau ki, 'ē bāp, mērau jō bãtu hōtu-ē sō mōy
it-was-said that, 'O father, my what share becoming-is that to-me

dai-dēu' Tab gwā-nē mālu unhaĩ bãṭi dayau Tab
give' Then him-by the-property to-them dividing was-given Then

chhōtau bētā sabu ik-thaurau kari-kẽ par-dēs-kũ
the-younger son all in-one-place made-having a-foreign-country-to

chalyau-gayau, auru gwã apnau sabu mālu gul-chharranu-mẽ urāyau
went-away, and there his-own all property debauchery-in was-wasted

Jab sabu urāy khāy chukyau gwā dēs-mẽ barau akālu paryau
When all wasting eating was-finished that country-in a-great famine fell

Phiri gu barau kangālu hai-gayau Tab gwā dēs-kē ēk
Again he very poor became Then that country-of a

bhāgimān-kē sahārē-sũ jāy lagyau Gwā-nē gwā-kũ
rich-man-of support-by having-gone he-attached-himself Him-by him-as-for

apnē khētanu-mẽ sūar chugāibē bhēd-dayau Sūar jō khāt-ẽ
his-own fields-in swine for-feeding it-was-sent Swine what eating-are

gwā-kī chhũchhi-sũ pētu bharibē-kũ tayyār hau Gwāy kōī
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone

kachhū nā ō dētu. Jab gwāy hōsu āyau, tab gwā-nē
anything not was giving. When to-him sense came, then him-by

kahī, 'mērē bāpu-kẽ bahut-sē majūranu-kũ muktērĩ rōtĩ ẽ,
it-was-said, 'my father-to many-very servants-to abundant loaves are,

auru maĩ bhūkhanu martũ Maĩ yã-tẽ uthi-kẽ apnē
and I by-hunger dying-am I here-from arisen-having my-own

bāp-kē jaurẽ jāũgau, auru gwā-tẽ kahũgau ki, "maĩ-nē Bhagmān-kē
father-of near will-go, and him-to I-will-say that, "me-by God-of

sāmnē auru tihārē agār pāpu karyau-ē, auru ab maĩ tihārau bētā
before and of-you in-front sin done is, and now I your son

kahāibē lāyak nā ũ Jaisē auru majūr rahat-ẽ, taisē
for-being-called worthy not am As other servants living-are, so
mō-ū-ē rākhi-lai'' ' Gwã-tẽ chali-kẽ ap'nē bāp-kē jaurẽ
me-also keep'' ' There-from gone-having his-own father-of near
āyau Pari bahut dūri-tẽ-ĩ gwā-kē bāp-kũ lakhāy
he-came But great distance-from-even his father-to being-visible
paryau. Auru tab bāp-kũ tarsu āy-gayau, auru dauryau, auru
he-fell And then the-father-to compassion arrived, and he-ran, and
bētā-kī jēt bhari-lai, auru puch'kāryau Auru bētā-nē bāp-sũ
the-son-of arm was-filled, and he-was-kissed And the-son-by the-father-to
kahī ki, 'ē bāp, maĩ-nē Bhag'mān-kē agār auru tihārē
it-was-said that, 'O father, me-by God-of before and of-you
dēkhat pāpu karyau, auru ab maĩ tihārau bētā kahāibē
in-the-sight sin was-done, and now I your son for-being-called
lāyak nā ũ' Pari bāp-nē ap'nē naukannu-sũ kahī ki,
worthy not am' But the-father-by his-own servants-to it-was-said that,
'achchhē achchhē ōrh'nā lāau, auru jāy pah'rāau, auru chhāp
'good good clothing bring, and to-this-one put-on, and a-ring
jā-kē hāt-mẽ pah'rāau, auru pan'hī pāyanu-mẽ pah'rāau Chalau,
this-one-of hand-on put-on, and shoes feet-on put-on Come,
khãy, auru chain karaĩ Kāhē-tẽ ki ji
let-us-eat, and rejoicing let-us-make What-from (i.e because) that this
mērau bētā mari-gayau-ō, auru phiri jī-paryau, khōy-gayau-ō, auru
my son having-died-gone-is, and again came-to-life; lost-gone-was, and
pāy-gayau' Auru phiri wē khusī manāman lagē
found-went' 'And again they happiness to-celebrate began

Gwā khan gwā-kau barau bētā khēt-mẽ ō Jab gu
(At-)that time him-of the-big son the-field-in was When he
ghar-kē jaurẽ āyau, tau gwā-nē gāibau nāchibau sunyau. Auru
the-house-of near came, then him-by singing dancing was-heard And
ēku naukaru bulāyau auru pūchhī ki, 'yã kā hai-rahyau-ē?'
a servant was-called and it-was-asked that, 'here what happening-is?'
Gwā-nē gwā-sũ kahī ki, 'tērau bhaiyā āy-gayau-ē, auru tērē
Him-by him-to it-was-said that, 'thy brother arrived-is, and thy
bāp-nē gwā-kī mah'mānī karī-ē, kāhē-tẽ ki gu bhalau changau
father-by him-of feast made-is; because that he well healthy
āy-gayau-ē' Tab gu barau ris bhayau, auru bhītar na dhasyau
arrived-is' Then he very angry became, and within not he-entered.
Jā-tẽ gwā-kau bāpu bāhir nikasi āyau, auru gwā-kũ
This-from him-of the-father outside having-emerged came, and him-to

manāyau Tab gwā-nē ap'nē bāp-kũ jwābu dayau ki,
it-was-remonstrated Then him-by his-own father-to answer was-given that,
'maĩ it'nē barsanu-tẽ tihārī tahal kar-rahyau-ũ, auru na maĩ
'I so-many years-from your service doing-been-am, and not I
tihārī bāt-tẽ kab-hũ bāhir bhayau. Tau-ū tum-nē kab-hũ
your word-from ever outside became Nevertheless you-by ever
mōy ēku, bakariyā-kau bachcha-ū na dayau ki yāranu-mẽ
to-me a she-goat-of young-one-even not was-given that friends-among
lahari urāw'tau. Pari jaisẽ ji tihārau bētā āyau,
pleasure (I-)might-have-aroused But as-soon-as this your son came,
jā-nē tihārī sab jamā pũjī randinu-kē sang urāy khāy
whom-by your all collection property harlots-of with wasting eating
dārī, gwā-kī tum-nu mah'mānī karī-ē' Gwā-nē gwā-sũ
was-thrown-away, him-of you-by a-feast made-is' Him-by him-to
kahī ki, 'bētā, hamēs tū mērē-ī jaurẽ rahatu-ē Jō
it-was-said that, 'son, always thou me-of-even near living-art What
kachhū mō-pē hatu-ē, sō tērau-ī ē Ji ham-kũ chahiyati-ī,
anything me-on being-is, that thine-even is This us-to is-proper-verily,
ki ham khusī manāw'tē auru khus hōtē
that we rejoicing should-have-celebrated and rejoiced should-have-been
Kāhē-tẽ ki ji tērau bhaiyā mari-gayau-ō, phiri jī-paryau,
Because that this thy brother dead-having-gone-is, again came-to-life,
auru jātu-rahyau-ō, phiri āy-gayau'
and lost-was, again arrived'

The next specimen from Aligarh is a popular song in four verses It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom Nala had been ruined by gambling and lost all that he possessed The whole tale is one of the most famous in Indian literature

[No 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BRAJ BHĀKHĀ (DISTRICT, ALIGARH.)

SPECIMEN II.

सोने रूपे-के महल वने राजा नल-कौ जा-कौ सुन-पीतरि-के है-गये । औराँ जौराँ खास अन्न सुठी भरि ना रह्यौ । नल-के है गये कौला माटी राख । सोने-की साँकर ग्वे-ऊ सुन-पीतरि-की है-गई । ग्वा-ऊ-तें है-गयौ लोहु । रानी तौ राजे समझावै वलमा छोड़ौ नगर-कौ मोहु । अव रानी राजा दोऊ पंथ सिधारैं पमरि-पै ॥ १ ॥

भरि चौमासे सोई दुमेंती जाय चिन्ता व्यापी गैल-की । आभूखन लये सम्हारि । खम्म-खम्म-सूँ मिलति दुमेंती रानी रोमति छाती फारि । नल राजा-ने वान सम्हारे । काच महल कोठार कुलफ नल-ने जड़ि-दये तारे । करी किल्ले-सूँ परनाम । ज्वाला-सुखी लयौ नल-ने खाँड़ौ कोठनु-पै लाल कमान । गोटा फाँसे नल-ने सव धरि लीने फेंट-में ॥ २ ॥

रानी राजा निकरि फैरि दरवाजे-पै आये । करि आधीनि दई परिकम्मा जव किल्ले-कूँ नल-ने ज्वाव सुनाये । मेरौ अमरु रहौ खाई कोटु । मेरौ तेरौ विछुरौ है किल्ले दादा जोटु । मेरौ तेरौ विछुरनु सुनि किल्ले भैया है-चुक्यौ । अव मेरी तेरी हरि-ने विगारी आजु । तो-में किल्ले वैठि-कें भूँज्यौ वामन-गढ़-कौ मैं-ने राजु । आजु उठ्यौ किल्ले दानो तो-तें पानी । जीजँगौ तौ फैरि मिलूँगौ । नईँ आय-गई मेरी काल-की वानी । सुनि किल्ले मेरे वीर नल राजा-के कारने तू मति हूजौ दल-गीर । सो भड़क-भड़क नल आँसू डारै रोय किल्ले-सूँ यों कहै ॥ ३ ॥

रानी-उ रोवै राजा-उ रोवै जा-कौ गढ़ पथरा-कौ गहभरयौ । सुनि राजा मेरी वात । जा दिन तै-ने हूँ वनवायौ तै-ने चौं न वनाय-दये मेरे दोऊ हात ।

जा दिन राजा कारीगर बुलवाये औरु ऊँचे नीचे तै-ने बुर्ज चिनाये खोदि नीव मेरी धरि-दई औंड़ी । जब राजा तै-ने पाँय न बनवाये । देतौ पाँय बनाय । संग तिहारे चलतौ राजा आधी विपिता लेतौ बटाय । सो कैसी करूँ हौरा नरवर-वारे मेरौ धरु वासुक-ने गहि-लयौ ॥ ४ ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BAIS BEHAT. DISTRICT, ALIGARH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sonā rupe-kē mahal thanā Rājā Nal-kē. jō-kē sum-pharā-kē
Gold silver-of palaces were-made king Nal-of. which-of treas-of
hai-gayē. Anā-jamā kōī ṭhāṭ nā rahyau, Nal-kē
become. There-ordy-here pile (of grain) a-hardful not remained. Nal-of
hai-gayē hanlā māṭī rākhī. Sonā-kī sāhar gurā-ē sum-pharā-kī hai-gaī.
they-become a-crood earth ashes. Gold-of clair flat-to treas-of become.
Gōī-ē-sē hai-gayau ithu. Rānī tau Rājā samajhāvai,
That-to-from become iron. Rani the Raja-to makes-to-understand,
'Bōlnā, chhōṛau nagar-kau mōhu.' Ab Rānī Rājā dōū panth
'Beloved, give-up city-of affection.' Now queen king both way
dhārai pamar-gai.
go the-gate-at.

II

Bhari chaumāsē sōī Damayanti jāgī
The-entire four-months (i.e. rainy season) slept Damayanti, all-night
chinī tyāgī gaī-hē. Ithikhan layē-sambhāī. Khamm-khamm-sē
cried, pondered road-of. Ornaments she-arranged. Pillar-after-pillar-with
milai Damayanti Rānī rōwati chhāti phāṭī. Nal Rājā-nē bān
embracing Damayanti queen weeping breast rending. Nal Raja-by arrow
sambhārē. Hāth mahal, bhōjan, kulaṭī Nal-nē jani-dayē tārē.
were-arranged. Crystal palace, store-house, bolts Nal-by were-fastened locks.
Tini kilē-sē parhām. Jhilā-mukhī layau Nal-nē khāpan
Three-made fire-fort-to adhaliera. Jhilā-mukhī was-taken Nal-by sword
bhōjan-pai lai hamāī. Gōī phāsē Nal-nē sab dhari
shoulder-at red bear. Counters dice Nal-by all having-been-placed
hārē phēṭ-mē.
were-taken waistband-in.

III

Rānī Rājā nikarī phirī dar'bājē-par āyē Karī
Rānī Rājā having-come out again the-doorway-at came Doing
ādhīnī, daī parikammā jab, killē-kũ Nal-nē jwāb
supplication, was-given perambulation when, fort-to Nal-by answers
sunāyē 'Mērau amaru rahau khāī kōtu Mērau
were-caused-to-be-heard 'My everlasting remain moat (and-)fort My
tērau bichhuryau hai, Killē Dādā, jōtu Mērau tērau bichhuranu,
thy separated is, Fort Brother, company My thy separation,
sunī, Killē Bhaiyā, hai-chukyau Ab mērī tērī Harī-nē bigārī
hear, Fort Brother, is-completed Now mine thine God-by has-been-undone
āju Tō-mẽ, Killē, baithī-kẽ bhũjyau bāman gaih-kau maĩ-nē
today Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
rāju Āju uthyau, Killē, dānō tō-tẽ pānī Jīũgau
kingdom Today rose, Fort, grain thee-from water (If-)I-shall-live
tau phirī milũgau, naĩ āy-gaī merī kāl-kī bānī Sunī,
then again I-shall-meet, otherwise came my death-of words Hear,
Killē, mērē bīr, Nal Rājā-kē kār'nē tū matī hūjau dal-gīr'
Fort, my brother, Nal Rājā-of reason-by thou do-not become sad'
Sō bharak-bharak Nal ãsū dārai rōy killē-sũ yõ kahai
Thus, in-agitation Nal tears sheds crying fort-to thus says

IV

Rānī-u rōwai, Rājā-u rōwai, jā-kau garhu path'rā-kau gah'bharyau.
Rānī-too weeps, Rājā-too weeps, whose fort stone-of melted
'Sunī, Rājā, mērī bāt Jā din tai-nē hũ ban'wāyau, tai-nē
'Hear, Rājā, my word What day thee-by I was-caused-to-be-built, thee-by
chõ na banāy-dayē mērē dōũ hāt Jā din, Rājā, kārīgar
why not were-made my two hands What day, King, masons
bul'wāyē, auru ũchē nīchē tai-nē burj chināyē, khōdī
were-summoned, and high low thee-by towers were-carved-out, having-dug
nīb mērī dharī-daī aũrī, jab, Rājā, tai-nē pãy na
foundations my were-placed deep, then, King, thee-by feet not
ban'wāyē, dētau pãy banāy Sang
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made With
tihārē chal'tau, Rājā, ādhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken
batāy Sō kaisī karũ, hīrā Nar'bar-wārē, mērau dharu
having-shared So how am-I-to-do, jewel Nar'bar-of, my body
Bāsuk-nē gahī-layau'
Bāsuk-by is-firmly-held'

FREE TRANSLATION OF THE FOREGOING.

1 The gold and silver palaces of King Nala all were turned to brass There were store-houses (pits) on this side and that, but not a handful of grain was left All his substance was reduced to charcoal, earth, and ashes His chains of gold, they too changed into brass, and brass itself to iron. The Queen thus counsels the King 'Forsake, my lord, thy attachment to the city' Bound for the journey both the King and Queen stand at the threshold.

2 Queen Damayantī who had slept at ease throughout the four months of the rainy season, is now weighed down with anxiety thinking of the journey She counts her jewels She gives the parting embrace to each pillar of her home, she weeps as if her very heart would break. King Nala arranges his arrows He closes his crystal palaces, does King Nala, and locks the store-houses Saluting the fort King Nala takes up his scimitar Jwālā-mukhī, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice [1].

3 The King and the Queen then issue forth to the gate With humble steps the King goes round the fort and addresses it as follows: 'Stand firm, for ever, ye moat and walls, although we must part Listen, O Fort, the time has come that we must bid farewell, for the Fates have ordained that we must be separated. Seated here in thee I held sway over fifty-two other forts, but henceforth must I seek my bread elsewhere I will return if life last; if not, death will have summoned me But, O dear brother Fort, feel not thou care on my account' Nala shed hot tears while he thus addressed the fort

4 The King weeps and weeps the Queen; and the heart of the stony fort melts 'Listen to me, O King, when thou didst build me, why didst not thou construct for me a pair of hands Thou didst collect the builders and they made the towers high and low, and laid the foundations deep; but why didst not thou shape a pair of feet for me Had I feet I would go with ye and share half your troubles Alas! I am helpless, held fast, O jewel of Narbar, as I am in the grasp of Bāsukī.[2]'

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[1] The ruling passion of gambling still prevails

[2] Bāsukī supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.

BRAJ BHĀKHĀ OF AGRA.

Four principal dialects have been reported as spoken in the district of Agra The town of Agra, the head-quarters of the district, was for many years the capital of the Mughul emperors, hence we have here, and in the country immediately surrounding it, Urdū In the south of the district, on the bank of the Chambal, the language is the Bhadaurī form of Bundēlī The rest of the district is divided into two nearly equal parts by a line running approximately north and south To the west of this line, in the country touching the district of Muttra and the State of Bhartpur, the local officials report the dialect to be Braj Bhākhā to its east, in the country bounded by Aligarh, Etah, and Mainpuri, they call the dialect simply 'Gãw-wārī' or 'Kharī Bōlī' As will be seen from the specimens, both of these are Braj Bhākhā,—the western dialect agreeing with that of Muttra, and the eastern closely resembling that of Aligarh

The following are the language figures for the district of Agra —

Urdū		200 000
Braj Bhākhā West of District	330,000	
" " East of District	217,000	
		547,000
Bhadaurī		250,000
Other languages		6,796
		1,003,796

These figures are based on the census of 1891

As a specimen of the form of Braj Bhākhā spoken on the west of the district, I give the first few lines of the Parable of the Prodigal Son It will be seen that it is quite the same as the dialect of Muttra

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

BRAJ BHĀKHĀ (WEST OF DISTRICT AGRA.)

एकु आदिमी-कैँ दो पूत हे । उनि-मैँ-से लौहरे-नैँ वाप-तें कही कै ऐ काका मेरे वाँट-कौ मालु मोइ दे-दे । तव वा-नैँ मालु विनि-कूँ वाँटि दियौ । कछुक दिन वीतैँ लौहरौ छौरा सवु इकट्ठौ करि-कैँ दूरि देस-कूँ चल्यौ-गयौ । महाँ वा-नैँ अपनौ मालु कुसंग-मैँ उड़ायौ । जव सवु निवटाइ चुक्यौ वा देस-मैँ अकालु पर्यौ । वुह गरीवु होन लाग्यौ । तव वा देस-के एकु वड़े आदिमी-के जहाँ जाइ लग्यौ । वा-नैँ वा-कूँ अपने खेतनि-मैँ सूगर चराइवे-कूँ भेज्यौ ॥

TRANSLITERATION AND TRANSLATION.

Ēku ādimī̃-kaī̃ dō pūt hē Ūn-maī̃-sē lauhʼrē-naī̃ bāp-tē̃
A man-to two sons were Them-in-from the-younger-by father-to

kahī kai, 'ai kākā, mērē bā̃t-kau mālu mōi dai-dai' Tab
it-was-said that, 'O father, my share-of property to-me give' Then

bā-naī̃ mālu bini-kū̃ bā̃ti diyau Kachhuk din bītaī̃
him-by fortune them-to having-divided was-given. Some days on-passing

lauhʼrau chhaurā sabu ikatthau kari-kaī̃ dūri dēs-kū̃ chalyau-gayau.
the-younger son all together made-having distant land-to went-away.

Mahā̃ bā-naī̃ apʼnau mālu kusang-maī̃ urāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away When all

nibʼtāi-chukyau bā dēs-maī̃ akālu paryau. Buh garibu hōn
completely-was-finished that country-in famine fell He poor to-be

lāgyau Tab bā dēs-kē ēku barē ādimī-kē jahā̃ jāi
began Then that country-of a great man-of here having-gone

lagyau. Bā-nē bā-kū̃ apʼnē khētanʼ-maī̃ sūgar charāibē-kū̃
he-attached-himself. Him-by him-as-for his-own fields-in swine feeding-for

bhējyau.
it-was-sent

The Braj Bhākhā spoken in the east of Agra is almost the same as that of Aligarh It has all the peculiarities of the dialect of the latter district, including the typical pronoun of the third person *gu* or *giva*

The only important local peculiarity (which also exists to a less extent elsewhere in the Braj Bhākhā tract) is the tendency to drop the *y* in the past participle Thus, *chalau* instead of *chalyau* In the specimen we may also notice the following —

An instrumental singular in *ani*, as *bhūkhani*, by hunger, and an oblique plural in *enu*, as in *kamēr enu-kũ*, to servants Note also the frequent use of contractions observed also in other forms of Braj, Kanaujī, and Bundēlī Such are *khātaĩ*, for *khāt-aĩ*, are eating, *dētō*, for *dēt-ō*, he was giving, and *mattũ*, for *marat ũ*, I am dying

The specimen consists of the first few lines of the Parable of the Prodigal Son

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BRAJ BHĀKHĀ. (EAST OF DISTRICT AGRA.)

एक आदिमी-कैं दो बेटा हे। छोटे बेटा-ने अपने बाप-ते कही कै अरे कक्कू मेरे बाँट-कौ मालु सो-कूँ दै-दै। तब खा-नें मालु गुनि-कूँ बाँटि दयौ। थोड़े दिन पीछे छोटौ मौंड़ा सबु समेटि-कैं दूरि देस-कूँ चलौ गयौ। महाँ खा-नें अपनौ मालु खोटे संग-मैं उड़ाय दयौ। जब सबु निबटाइ चुकौ खा देस-मैं बड़ौ अकालु परौ। जब गरीब होन लगौ तब खा देस-के एक बड़े आदिमी-कैं जाइ लगौ। खा-नें खा-कूँ अपने खेतनु-मैं सूगर घेरिबे-कूँ खुँदौ। खा-की मज्जी जिह ही कै गुनि छोलिकन-ते जिन्हैं सूगर खातैं अपनौ पेटु भरूँ जा-के सारैं कै कोज खा-कूँ नहीं देतौ। तब होस-मैं आइ-कैं कही कै मेरे बाप-कैं मौत-से कमेरेनु-कूँ मौत-सी रोटी हैं औरु मैं भूखनि मत्तूँ॥

TRANSLITERATION AND TRANSLATION

Ēk ādimī-kaĩ dō bēṭā hē. Chhōtē bēṭā-nē apʼnē bāp-tē
A man-to two sons were The-younger son-by his-own father-to

kahī kaĩ. 'arē kakkū, mērē bāṭ-kau mālu mō-kū̃ dai-dai.' Tab
it-was-said that 'O father, my share-of property me-to give.' Then

gwā-nē̃ mālu guni-kū̃ bāṭi dayau. Thōṛē din pīchhē
him-by property them-to having-divided was-given. A-few days after

chhōṭau maūṛā sabu samaiṭi-kaĩ dūri dēs-kū̃ chalau-gayau.
the-younger son all collected-having a-distant country-to went-away

Mahā̃ gwā-nē̃ apʼnau mālu khōṭē sang-maĩ uṛāy-dayau. Jab
There him-by his-own property evil company-in was-squandered. When

sabu nibṭāi-chukau gwā dēs-maĩ baṛau akālu parau. Jab
all was-finished-completely that country-in a-great famine fell When

garīb hōn lagau, tab gwā dēs-kē ēk baṛē ādimī-kaĩ jāi
poor to-be he-began, then that country-of a great man-to going

lagau Gwā-nē̃ gwā-kū̃ apʼnē khētanu-maĩ sūgar ghēribē-kū̃
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for

khēdyau Gwā-kī majjī jih hī kaĩ, 'guni chhōlikan-tē jinhaĩ sūgar
it-was-sent. Him-of desire this was that 'those husks-with which swine

khātaĩ apnau pētu bharũ,' jā-kē-māraĩ kai kōū gwā-kũ
eating-are my-own belly I-may-fill,' this-of-on-account that anybody him-to
nahĩ dētau Tab hōs-maĩ āi-kaĩ kahī kai, 'mērē bāp-kaĩ
not giving-was Then senses-in come-having it-was-said that, 'my father-to
bhaut-sē kamērenu-kũ bhaut-sī rōtī haĩ, auru maĩ bhūkhani
many-very workers-to many-very loaves are, and I from-hunger
mattũ
dying-am.

BRAJ BHĀKHĀ OF DHOLPUR.

To the south of the district of Agra, and on the east, separated from Gwalior by the river Chambal, lies the State of Dholpur. Here the language is good Braj Bhākhā. The only local peculiarities which I have noticed are the tendency to omit the letter *p* in the past tenses of verbs (thus, *parai* instead of *parpai* he fell), and the occasional use of the termination *ai* instead of *an* for the instrumental singular (e.g. *bhūkhai*, for *bhūkhan*, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word *bhē*, for *rahē*, there.

The number of speakers of Braj Bhākhā in Dholpur is estimated to be 262,888.

A very short specimen of the dialect will suffice.

[No 9.]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DHOLPUR STATE)

एक आदमी-कैं दो मोड़ा हे। उन-मैं-ते छोटे मोड़ा-नैं बाप-ते कही बाप जो तेरे पास धन है ता-मैं-ते मेरे बट-कौ बैठै ते मो-कौं दै-दै। तौ वा-के बाप-नैं वा-कौं बाँटि दयौ। थोरे दिन पाछै छोटौ मोड़ा सबरौ धन इकसूतौ करि परदेस-कौं चलौ गयौ। भाँ जाइ-कै कछु दिनन-मैं खोटे कर्मन-मैं सगरौ धन लुटाइ दयौ। तब वा देस-मैं बड़ौ भारी अकाल परौ। अब तौ भूँखनि मरन लगौ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ādᵃmī-kaĩ	dō	mōrā	hē	Un-maĩ-tē	chhōtē,	
A-certain	*man-to*	*two*	*sons*	*were*	*Them-in-from*	*the-younger*	
mōrā-naĩ	bāp-tē	kahī,	'bāp,	jō	tērē	pās	dhan hai,
son-by	*father-to*	*it-was-said,*	*'father,*	*what*	*of-thee*	*near*	*wealth is,*
tā-maĩ-tē	mērē	bat-kau	baithai	tē	mō-kaũ	'dai-dai'	Tau wā-kē
that-in-from	*my*	*share-of*	*sits*	*that*	*me-to*	*give'*	*Then his*
bāp-naĩ	wā-kaũ	bãtī	dayau	Thōrē	din	pāchhai	chhōtau
father-by	*him-to*	*dividing*	*was-given*	*A-few*	*days*	*after*	*the-younger*
mōrā	sabᵃrau	dhan	ikᵃsūtau	karī	par-dēs-kaũ	chalau-gayau	
son	*all*	*wealth*	*together*	*having-made*	*foreign-country-to*	*went-away*	
Bhã	jāi-kai	kachhu	dinan-maĩ	khōte	karman-maĩ	sagᵃrau	dhan
There	*gone-having*	*some*	*days-in*	*bad*	*deeds-in*	*entire*	*wealth*
lutāi-dayau	Tab	wā	dēs-maĩ	barau-bhārī	akāl	parau	
was-squandered-away	*Then,*	*that*	*country-in*	*a-mighty*	*famine*	*fell*	
Ab	tau	bhũkhani	maran	lagau			
Now	*verily*	*by-hunger*	*to-die*	*he-began*			

JĀDŌBĀTĪ

The State of Karauli consists partly of plains country, and partly, on the north, south, and east, of broken hill country, known as the Dāng In the Dāng we find a number of broken dialects, mixtures of Braj Bhākhā and Jaipurī which will be discussed later on (*vide* pp 329 ff) The plains country is inhabited mainly by Rājpūts of the Yādava or Jādõ tribe This tribe also extends across the Chambal into the Gwalior State, where it occupies the district of Sabalgarh, and the north of the district of Shiopur Over the whole of the tract in which these Yādavas dwell, the local dialect is known as Jādōbātī This is good Braj Bhākhā, purer even than in Dholpur immediately to its north, for it preserves the *y* in the past tense A few lines of the Parable will make this clear

The only local peculiarities which we may notice are the following —

The word *lahurau*, younger, is contracted to *lhaurau*, which is also common in the Ḍāngs, and in Jaipurī *Bhẽthānī* (literally, in that place) is used to mean 'there' This too occurs in the Dāngs, where we have also *bhyã* and *mhã* in the same meaning

The number of speakers of this Jādōbātī form of Braj is reported to be as follows —

Karauli	80,000
Gwalior	60,000
TOTAL .	140,000

[No 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (JĀDŌBĀTĪ) (STATES KARAULI AND GWALIOR)

काऊ आदमी-कें दो मौंड़ा हे । विन-में-तें ल्हौरे-नें अपने बाप-तें कही बाप मौं-कौं सामाँ-में-तें अपनो बट दै-चुकौ । और वा-नें विन-कौं अपनी सामाँ बाँट-दई । और वौत दिनन-के पीछें ल्हौरो मौंड़ा सब जोरि-कें दूर परदेस-में निकर-गयो और भेंठानी सगरी सामाँ उड़ाय दई ॥

TRANSLITERATION AND TRANSLATION.

Kāū'	ād'mī-kẽ	dō	mõrā	hē	Wīn-mẽ-tẽ	lhaurē-nẽ	ap'nē	
A-certain	*man-to*	*two*	*sons*	*were*	*Them-in-from*	*the-younger-by*	*his-own*	
bāp-tẽ	kahī,	'bāp,	mõ-kõ	sāmã̄-mẽ-tẽ	ap'nō	bat		
father-to	*it-was-said,*	*'father,*	*me-to*	*property-in-from*	*your-own*	*share*		
dai-chukau'	Aur	wā-nẽ	wīn-kõ	ap'nī	sāmã̄	bã̄t-daī	Aur	
give-completely'	*And*	*him-by*	*them-to*	*his-own*	*property*	*was-divided*	*And*	
baut	dinan-kē	pīchhẽ	lhaurau	mõrā	sab	jōri-kẽ	dūr	par-dēs-mẽ
many	*days-of*	*after*	*the-younger*	*son*	*all*	*collected-having*	*far*	*foreign-country-in*
nikar-gayō,	aur	bhẽṭhānī	sag'rī	sāmã̄	urāy-daī			
departed	*and*	*there*	*entire*	*property*	*was-wasted*			

[No 11]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (SIKARWĀRĪ) (GWALIOR STATE)

किसू मान्स-के दो मोड़ा हते । विन-में-से लुहरे भैया-ने बाप-से कही बाप मेरो बट मोइ दे-घाल । और वा-ने अपनी जागीर विन-में बाट-दई । और बहुत दिनन बाद लुहरो मोडा सगको भेलो-कर-के दूर-के देस-को चल-दियो और मेंठोनी सगरो माल वाहियात-में उडाय-दयो । और जब सगरो माल उडाय-चुको मेंठोनी बडो अकाल पड़ो और वो तगी-में है-गयो । और वा देस-की वस्ती-के एक मान्स-से मिलो । और वा-ने विस-को सुअरियाँ चराने अपने खेत-में पठै-दयो । और मैं वा-ने सोया-से जो सुअरियाँ चत्त-हीं अपनो पेट भर्यो । जब वा-के मूड़-में लगी तौ सोचो और जी-में कोह-उठो मेरे बाप-के बहुत-से महीन्दार खूब रोटी खात-हैं और बचाय लेत-हैं और हूँ भूखन मत्त-हौं । हूँ अपने बाप-के ढिग जाओंगो और कहोंगो हूँ-ने राम-जी-की मर्जी-के गैर काम कियो और तेरे सामने कियो और अब तेरो मोड़ा कहलायवे-के लायक नानें । हूँ-को अपने महीन्दारन-में राख-ले । और ठाडो है-के अपने बाप-के ढिग-को चलो ॥

TRANSLITERATION AND TRANSLATION.

Kisū	māns-kē	dō	mōrā	hatē.	Bin-mē-sē	lunrē	bhaiyā-nē	
A-certain	*man-of*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*brother-by*	
bāp-sē	kahī	'bāp	mērō	bat	mōi	dē-ghāl'	Aur	bī-nē
father-to	*it-was-said*	*'father,*	*my*	*share*	*to-me*	*give'*	*And*	*him-by*
apnī	jāgīr	bin-mē	bāṭ	dai.	Aur	bahut	dinan	bād
his-own	*estate*	*them-in*	*dividing*	*was-given*	*And*	*many*	*days*	*after*
luhrō	mōṛā	sag-kō	bhēlō	kar-kē	dūr-kē	dēs-kō		
the-younger	*son*	*all-to*	*together*	*made-having*	*a-far-of*	*country-to*		
chal-diyō.	aur	bhēṭhōnī	sagrō	māl	vāhiyāt-mē			
took-his-journey,	*and*	*there*	*all*	*property*	*riotous-living-in*			
urāy-dayō.	Aur	jab	sagrō	māl	urāy-chukō	bhēṭhōnī	bhārō	
squandered.	*And*	*when*	*all*	*property*	*had-been-wasted*	*there*	*a-great*	
akāl	paṛō.	Aur	bō	tangī-mē	hai-gayō:	aur	bō	dēs-kī
famine	*fell.*	*And*	*he*	*difficulty-in*	*became;*	*and*	*the*	*country-of*

bastī-kē ek mānas-sē milā. Aur bā-nē bis-kō suariyā chartne
village-of one man-to he-joined. And his-by his-to swine to-feed
apnē khēt-mē pathai-dayā. Aur bhai bā-nē mithā-sē jō suariyā
his-own field-in it-was-sent. And there he husks-with which swine
chan-tē apnā pēṭ bharyā. Jab bā-kē mūṇ-mē lagī
eating-were his-own belly was-filled. When his head-in it-was-applied
aur sōchā aur ji-mē kah-uṭhā. 'mērē bāp-kē kahan-sē
then he-thought and heart-in he-said, 'my father-of many-very
mahīn-dār khāb rōṭī khāt-hai: aur kachāy-lāt-hai: aur hē bhūkhan
servants much bread eating-are, and sorrow-are; and I of-hunger
mar-tā. Hē apnē bāp-kē ḍhing jāūgā aur kahūgā, "hē-nē
dying-am. I my-own father-of near will-go and will-say "me-by
Rām'ji-kē marji-kē gair kām kiyā. aur tērē sām'nē kiyā;
God-of will-of against work was-done, and thy in-presence was-done;
aur ab tērā mōṇā kah'lāy'ne-kē lāyak nāhē. Hē-kō apnā
and now thy son being-called-of worthy I-am-not. He-to your-own
mahīndāran-mē rākh-lē." Aur ṭhāṭō-hai-kē apnā bāp-kē
servants-among keep." And arisen-being his-own father-of
ḍhing-kō chalā.
near he-went.

BRAJ BHĀKHĀ OF ETAH

The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanaujī is spoken The Etah dialect is nearly pure Braj Bhākhā It does not show any of the peculiarities of Aligarh, but agrees much more closely with the standard of Muttra The only local peculiarity is the preference of the termination *ō*, instead of the Braj Bhākhā *au* Also *y* is dropped in the past participle, so that we have forms like *chalō* instead of *chalyau*, he went These are Kanaujī peculiarities, and are to be expected from the geographical position of the country in which they are found We may also note the Braj Bhākhā change of *w* to *m*, as in *jāmẽ*, they may take away, and the usual tendency to contraction, as in *põchō*, for *pahũchō*, he arrived, *kã*, for *kahã*, there, and *bã*, for *bahã* or *wahã*, there Note also the contraction *thākus-sā*, for *thākur-sāhib*, in which we have the common elision of *r* before another consonant with doubling of the latter The contraction *sā* for *sāhib*, is found in widely distant parts of India, *e g* both in Kāshmīrī and in Bihārī Note also the Braj Bhākhā spelling *hāt* for *hāth*, a hand

The specimen of the Etah dialect is a folk-tale illustrating the stupidity of the men of the Kōrī, or Hindū weaver, caste In Indian folklore weavers, whether Hindūs or Musalmāns, occupy the place of the fool of European story In the present tale, a Kōrī is taken on forced labour by his Thākur landlord, and exhibits the usual desperate silliness of his tribe

[No 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DISTRICT, ETAH)

एकु ठाकुरु हो। बा-नें एक कोरिया-कूँ बेगार-में पकरो और अपनी घुड़िया-के संग बाइ लिबाइ-कें अपनी सुसरार-कूँ चलो। तब कोरिया-की मैतारी-नें कही कि बेटा जब ठाकुरु खुसी हों तब अढ़ाई सेर रुई माँग-लीये। कोरिया ठाकुरु-के संग चल-भयो। जब ठाकुरु सुसरार-में भीतर गओ कोरिया-कूँ अपनी घुड़िया थमाय-गओ और जताइ-गओ कि जाइ चोट्टा न लै-जामें। आधी रात भयें कोरिया सोइ-गओ। घुड़िया चोर लै-गये। धौतायें बा-नें देखो तो घुड़िया न पाई। लगाम लै-कें अटरिया-में जा जगे ठाकुरु सोवत-हे पौंचो और कही कि ओ ठाकुस-सा अटलन-खुनखुन तो मो-पै है। हुनहुन का तुम लै-गये-हो। जे सुनि ठाकुरु उठि-कें टूँड़बे-कूँ भाजे। कोरिया बिन-के संग लगि-लओ। राह-में एक नदिया परी। ठाकुरु-नें कोरिया-कूँ अपनी तरबार गहाइ-दई और कही कि मेरे संग उतरि-आ। जब बीचौं-बीच पौंचो तरबार मियान-में-तें निकरि-परी। कोरिया-नें कही ओ ठाकुस-सा जा-में-सूँ मिंगी निकरि-परी और चोकलो मो-पै रहि-गओ। ठाकुरु-नें कही कि काँ गिरि-परी। तब बा कोरिया-नें नदिया-में मियान फेंक-कें बतायो कि बाँ गिरो-है। मियान-हू बह-गओ। जा-पै ठाकुरु खूब हँसे। कोरिया-नें हात जोरि-कें कही कि भले ठाकुरु अम्मा-नें अढ़ाई सेर रुई माँगी-है।

[No. 12]

INDO-ARYAN FAMILY. CENTRAL GROUP

WESTERN HINDĪ

BRAJ BHĀKHĀ (DISTRICT, ETAH)

TRANSLITERATION AND TRANSLATION.

Ēku thākuru hō Bā-nẽ ēk kōriyā-kũ bēgār-mẽ pakʰrō,
A Thākur was Him-by a Kōrī-to forced-labour-in it-was-seized,

aur apʰnī ghuriyā-kē sang bāi lībāi-kẽ apʰnī susʰrār-kũ
and his-own mare-of with him taken-having his-own father-in-law's-house-to

chalō Tab kōriyā-kī maitārī-nẽ kahī ki, 'bētā, jab
he-went Then the-Kōrī-of mother-by it-was-said that, 'son, when

thākuru khusī hõ, tab arhāī sēr ruī mãg-liyē'
the-Thākur pleased may-be (plur), *then two-and-a-half seers cotton ask-for'*

Kōriyā thākuru-kē sang chal-bhavō Jab thākuru
The-Kōrī the-Thākur-of with departed When the-Thākur

susʰrāi-mẽ bhītar gaō, kōriyā-kũ apʰnī ghuriyā thamāv-gaō,
father-in-law's-house-in inside went, the-Kōrī-to his-own mare he-enthusted,

aur jatāi-gaō ki, 'jāi chottā na la-jāmẽ' Ādhī rāt
and warned(-him) that, 'this thieves not let-take-away' Half night

bhayẽ kōriyā sōi-gaō. Ghuriyā chōr lai-gayē Dhautāyẽ
on-becoming the-Kōrī to-sleep-went The-mare thieves took-away At-dawn

bā-nẽ dēkhō, tō ghuriyā na pāī Lagām lai-kẽ
him-by it-was-seen, verily mare not was-found The-bridle taken-having

atariyā-mẽ jā jaggai thākuru sōwat-hē põchō,
the-upper-chamber-in what place the-Thākur sleeping-was (plur) *he-arrived,*

aur kahī ki, 'ō thākus-sā, atʰlan-khunʰkhun tō mō-pai hai,
and it-was-said that, 'O Thākur-Sir, atlan-khunkhun verily me-with is,

hunʰhun kā tum lai-gayē-hō?' Jē suni thākuru
hunhun (interrogative) you took-away?' These having-heard the-Thākur

uthi-kẽ dhūʰbē-kũ bhājē Kōriyā bin-kē sang lagi-laō
arisen-having searching-for ran (plur) *The-Kōrī him-of with accompanied*

Rāh-mẽ ēk nadiyā parī Thākuru-nẽ kōriyā-kũ apʰnī tarʰbār
The-road-in a river fell The-Thākur-by the-Kōrī-to his-own sword

gahāi-daī, aur kahī ki, 'mērē sang utari-ā' Jab
was-handed-over, and it-was-said that, 'me-of with across-come' When

bīchõ-bīch põchō tarʰbār miyān-mẽ-tẽ nikari-parī
middle-middle he-arrived the-sword the-scabbard-in-from out-fell

Kōriyā-nẽ kahī. 'ō ṭhākur-sā, jā-mẽ-sẽ mingī nikarī-pai,
The-Kōrī-by it-was-said, 'O Ṭhākur-Sir, this-in-from the-kernel out-fell,
aur chōkhlō mẽ-pai rahī-gaō' Ṭhākuru-nẽ kahī ki, 'kẽ
and the-shell me-with remained' The-Ṭhākur-by it-was-said that, 'where
girī-pai?' Tab ō kōriyā-nẽ nadiyā-mẽ miyān phẽk-kẽ
did-it-fall?' Then that Kōrī-by the-river-in the-scabbard thrown-having
batāyō ki. 'ō girī-hai.' Miyān-hū bah-gaō.
it-was-shown that, 'there it-fallen-is.' The-scabbard-also floated-away.
Jā-pai ṭhākuru khūb hāsā. Kōriyā-nẽ hāt jōri-kẽ
This-on the-Ṭhākur much laughed. The-Kōrī-by hands folded-having
kahī ki, 'bhalā ṭhākuru, ammā-nẽ aṭhāī sēr rui
it-was-said that, 'good, Ṭhākur, mammy-by two-and-a-half seers cotton
māgī-hai.'
asked-for-is.'

FREE TRANSLATION OF THE FOREGOING.

There was a Ṭhākur. He caught a Kōrī for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kōrī said, 'O son, when the Ṭhākur is in a good humour, ask for 2½ seers of cotton.' The Kōrī departed with the Ṭhākur. When the Ṭhākur went inside his wife's house, he entrusted his mare to the Kōrī and warned him to take care that it was not taken away by thieves. At midnight the Kōrī slept, and some thieves took away the mare. At morning when the mare could not be found, the Kōrī, taking the bridle, went to the upper-room where the Ṭhākur was sleeping and said, 'O Ṭhākur Sāhib, *Allan Khunbhur*[1] is with me, have you taken away *Hunbhur?*' Hearing this the Ṭhākur got up and ran to search for the mare. The Kōrī went with him. On the way they came to a stream. The Ṭhākur handed over his sword to the Kōrī and ordered him to cross over with him. When they had just reached the middle of the stream the sword fell out from its scabbard. Said the Kōrī, 'O Ṭhākur Sāhib, the kernel has fallen out and only the shell has remained with me.' The Ṭhākur asked where it had fallen out. Then the Kōrī threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also flowed away. On this the Ṭhākur laughed heartily. Then the Kōrī folding his hands said, 'Good Ṭhākur, my mammy has asked for 2½ seers of cotton.'[2]

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[1] *Allan Khunbhur* is meant to represent the jingling sound of the bridle, and *Hunbhur* the neighing of the mare.

[2] The Ṭhākur, of course, laughed at the simplicity of the Kōrī; but the latter thought he was pleased with him, and hence put in his petition for the cotton.

BRAJ BHĀKHĀ OF MAINPURI.

Immediately to the south of Etah lies the District of Mainpurī The following specimen from that locality shows that the dialect is just the same as that of Etah There is the same tendency to use the Kanaujī termination *ō* instead of *au*, and to omit the *y* of the past participle The specimen consists of the first few lines of the Parable of the Prodigal Son There are several examples of the elision of *r* with doubling of the following consonant Thus, *khachchu* for *kharchu*, expenditure, *kad-daō* for *kar-daō*, he made, *mann* for *marran*, to die and *mattu* for *maratu*, dying

This form of Braj Bhākhā is spoken over the whole of the district except in the extreme south-west, on the banks of the Jamna, where we find about 8,000 people employing the Bhadaurī form of Bundēlī

[No 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DISTRICT, MAINPURĪ.)

एकु-के दो लड़िका हे। उन-में-से छोटे-ने बाप-से कही बाप हो जो हमारो हिस्सा निकरै सो हमैं दे देउ। तब वा-ने उन-को मालु बाँटि दयो। कछु दिन पीछे छोटे लड़िका-ने सब मालु इक-ठोरो करो और दूर-के मुलिक-को चलो गयो और हुअन वा-ने अपनो मालु बुरी बातन-में खच्चु कइयो। और जब-हीं वा-को सबरो मालु उठि गयो तब-हीं हुयाँ अकालु परो। और जब-हीं वह भूँखन मन्न लगो तब-हीं एकु वा मुलिक-के बड़े आदमी-के ढिंग गयो। तब वा-ने वा-को अपने खेतन-में सूअर चराइबे-को पठयो। और वह चाँहतु-ई-हो कि सूअर-के बचे खुचे छुकलन-से अपनो पेट भरै काहे-सों कि वाय कोई कछु देतु नाहीं हो। और जब वा-की अकिलि ठिकाने आई वा-ने कही कि मेरे-ई बाप-के हिअन बहुत-से मजूरन-को रोटी ही और मैं भूँखन मत्तु-हों॥

TRANSLITERATION AND TRANSLATION.

Ēku-kē	dō	larıkā	hē	Ūn-mē-sē	chhōtē-nē	bāp-sē	
One-of	*two*	*sons*	*were*	*Them-in-from*	*the-younger-by*	*the-father-to*	
kahī,	'bāp	hō,	jō	hamārō	hıssā	nıkarai,	sō hamaī
it-was-said,	*'father*	*O,*	*what*	*my*	*share*	*may-come-out,*	*that to-me*
dē-dēu'	Tab	wā-nē	un-kō	mālu	bāṭı-daō	Kachhu	dın
give-away'	*Then*	*him-by*	*them-to*	*property*	*was-divided*	*Some*	*days*
pīchhē	chhōtē	larıkā-nē	sab	mālu	ik-thōrō	karō,	aur
afterwards	*the-younger*	*son-by*	*all*	*property*	*in-one-place*	*was-made,*	*and*
dūr-kē	mulik-kō	chalō-gayō,	aur	huan	wā-nē	ap'nō	mālu
distance-of	*country-to*	*he-went-away,*	*and*	*there*	*him-by*	*his-own*	*property*
burī	bātan-mē	kachchu	kad-daō.	Aur	jab-hī	wā-kō	sab'rō
evil	*affairs-in*	*expenditure*	*was-made.*	*And*	*when-even*	*his*	*all*
mālu	uṭhı-gaō,	tab-hī	huā̃	akālu	parō	Aur	jab-hī
property	*was-squandered,*	*then-even*	*there*	*a-famine*	*fell*	*And*	*when-even*
wah	bhūkhan	mann	lagō,	tab-hī	ēku	wā	mulik-kē
he	*by-hunger*	*to-die*	*began,*	*then-even*	*one*	*that*	*country-of*
barē	ād'mī-kē						
a-great	*man-of*						

dhing gaō Tab wā-nē wā-kō ap'nē khētan-mẽ sūar charāibē-kō
near he-went. Then him-by him-to his-own fields-in swine feeding-for

pathaō Aur wah chāhatu-ī-hō ki sūar-kē bachē-khuchē
it-was-sent And he wishing-even-was that the-swine-of superfluous

chhuk'lan-sē ap'nō pēt bharai, kāhē-sõ ki wāy
husks-by his-own belly he-may-fill, why-from(i e because) that to-him

kōī kachhu dētu-nāhĩ-hō Aur jab wā-kī akli thikānē
anyone anything giving-not-was And when him-of sense in-correctness

āī, wā-nē kahī ki, 'mērē-ī bāp-kē hian bahut-sē
came, him-by it-was-said that, 'my-even father-of near many-very

majūran-kō rōtī hī, aur maĩ bhũkhan mattu-hõ'
servants-to bread was, and I by-hunger dying-am'

BRAJ BHĀKHĀ OF BAREILLY.

North of Budaun lies the district of Bareilly with the district of Pilibhit to its east and the State of Rampur to its west. The dialect of the former is Kanauji (with an admixture of Braj Bhākhā) and of the latter Hindōstānī.

The dialect spoken in Bareilly is good Braj Bhākhā. The only local peculiarities which I have noticed are the use of *ō* instead of *au* as the termination of strong adjectives, and the form *ba* or *baha* for 'he.' The verbs *dēraū* to give, and *lēnaū*, to take, make their past participles *daurō*, and *laurō* after the Kanauji fashion, instead of *dyau* or *daya*. We may also note that owing to the fact that Bareilly was long under Musalmān domination there is a greater use of Arabic and Persian words than in the Braj Bhākhā tract proper.

The population of Bareilly was 1,040,691 in 1891. The languages spoken were (taking corrected figures) divided as follows:—

Braj Bhākhā (wrongly returned as Bhojpuri)	857,213
Urdū	180,000
Other languages	3,478
TOTAL	1,040,691

The Urdū is spoken principally by Musalmāns, by Kāyasths, and in the towns.

[No 14]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DISTRICT, BAREILLY)

एक जने-के दुइ लौंड़ा हे । उन-में-से लहुरे-ने बाप-से कही कि ए बाप माल-में जो मेरा बाँट है वो मोय दे-देव । तब बाप-ने उसे माल बाँट दवो । थोड़े दिन पाछे लहुरो लड़का सब माल एकट्ठो कर-के परदेस-को चलो-गवो । और हुँआ सब रुपया बाइयात-में उड़ाय-दवो । जब उस-के ढिंग कछु नाँहि रही और उस देस-में बड़ो अकाल पड़ो तो वो नंगो भूँखो और दुखी हुइ-के उस देस-के एक भागमान आदमी-के घर गवो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui laŭrā hē Un-mẽ-sē lahurē-nē bāp-sē
One man-of two sons were Them-in-from the-younger-by the-father-to
kahī ki, 'ē bāp, māl-mẽ jō mērā bãt hai bau mōy
it-was-said that, 'O father, property-in what my share is that to-me
dai-dēw' Tab bāp-nē usai māl bãt dawō
give-away' Then the-father-by him-to property having-divided was-given
Thōrē din pāchhē lahurō lar'kā sab māl ēkatthō kar-kē
A-few days after the-younger son all property in-one-place made-having
par-dēs-kō chalō-gawō Aur hũā sab rup'yā bāiyāt-mẽ urāy-dawō
foreign-land-to went-away And there all rupees dissipation was-squandered
Jab us-kē dhing kachhu nãhi rahō, aur us dēs-mẽ barō
When him-of near anything not remained, and that country-in great
akkāl parō, tau bau nangō bhũkhō aur dukhī hui-kē us
famine fell, then he naked hungry and distressed become-having that
dēs-kē ēk bhāg'mān ād'mī-kē ghar gawō
country-of one fortunate man-of house(-to) he-went

BRAJ BHĀKHĀ MERGING INTO HINDŌSTĀNĪ

The dialect of the districts of Bulandshahr and Budaun is on the whole good Braj Bhākhā, but in both localities it is much mixed with the Hindōstānī of the upper Doab and of western Rohilkhand In Bareilly to the north of Budaun this mixture is not apparent, although Bareilly and Budaun both show traces of the influence of the Kanaujī spoken to their east We thus see that Budaun is infected from both directions The Kanaujī infection consists in the use of *ō* instead of *yau* as the termination of past participles, as in *chalō* instead of *chalyau*

In the Naini Tal Tarai there is spoken a mongrel mixture of Braj Bhākhā, Hindōstānī and Kanaujī We thus get the following figures for the districts in which Braj Bhākhā merges into Hindōstānī —

Bulandshahr	941,000
Budaun	826,500
Naini Tal	199,521
	1,967,021

BRAJ BHĀKHĀ OF BULANDSHAHR

Bulandshahr is the most northern district of the Doab in which Braj Bhākhā is spoken Beyond it lies Meerut, of which the language is ordinary Vernacular Hindōstānī The Braj Bhākhā of Bulandshahr does not vary much from that of Muttra The main difference is the preference for the termination *ō*, instead of the *au* which is so characteristic of the standard form of the dialect Even this is probably only a question of spelling and not of pronunciation, for in Muttra, where the *au*-sound undoubtedly exists, it is as often as not represented by *ō*, in writing

Bulandshahr is separated from Muttra by Aligarh, but we do not find the pronoun of the third person, *gu*, which is so prominent in the latter district

On the other hand, we sometimes meet with a few instances of borrowing from the Hindōstānī of Meerut,—usually the employment of the termination *ā* instead of *ō* or *au* Thus, *hamārā* for *hamārō* These borrowings, as might be expected, occur in the north of the district on the Meerut border

The Hindōstānī of Meerut is called by those natives of India who live to its east *Pachhārī*, *i e* the language of the west The original rough list of the languages of Bulandshahr showed 939,000 people as speaking Pachhārī, and 2,000 as speaking Braj Bhākhā The local authorities evidently meant that there 939,000 people used a language differing from Braj Bhākhā The difference consists, as explained above, in the occasional use of Pachhārī expressions The basis of the whole is, however, undoubtedly Braj Bhākhā, so that we are justified in putting the number of speakers of that dialect in Bulandshahr as 941,000, it being remembered that about 2,000, in the south of the district, speak it more purely than elsewhere This will be evident from the following specimen which consists of the first few lines of the Parable of the Prodigal Son —

The following are the main peculiarities of the Bulandshahr Braj Bhākhā The sign of the accusative dative is *kō*, and not *kũ* The accusative plurals of the first two personal pronouns are *hamẽ* and *tumhẽ*, and their genitive plurals are *hamārā* and *tumhārā* The nominative singular of the pronoun of the third person is *wō* or *wā* The past tense of the auxiliary verb is *hō*, not *hau*, and its masculine plural is *hē* or *hai* Finite verbs form their present and imperfect tense with a form in *ē*, instead of *atu* Thus, *ham rahē haĩ*, I am living, *sūar charē-hē*, the pigs were grazing, *pēt bharē-hē*, he was filling his belly So, *kōī dē-nāī*, no one was giving This peculiarity, and also the forms *hamẽ*, etc are also found in Meerut

[No 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ. (DISTRICT, BULANDSHAHR.)

एक आदमी-के दो लड़के है । छोटे-ने कही बापू हमारा हिस्सा हमें दे-दे । उस-ने अपना हिस्सा वा-को बाँट-देओ । छोटो थोरे-ही दिन-में अपनो माल जमा परदेस-को ले-के चलो गयो । वहाँ सब लुँगाड़पने-में बरबाद कर्यो । जब सब बरबाद कर चुक्यो वा देस-में जबरा अकाल पर्यो । वा भूखो कंगाल हो-गयो । वा एक कोई-के नौकर हो-गयो । वा-ने सुअरन चुगाने-पे नौकर कर-दियो । जब वा-को कोई कुछ दे-नाई तो वो जो सूअर चरे-है खोकटा वा-से पेट भरे-है ॥

[No 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

TRANSLITERATION AND TRANSLATION

BRAJ BHĀKHĀ (DISTRICT, BULANDSHAHR)

Ēk ād'mī-kē dō lar'kē hai Chhōtē-nē kahī, 'bāpū
One man-of two sons were The-younger-by it-was-said, 'father

hamārā hissā hamẽ dē-dē.' Ūs-nē ap'nā hissā wā-kō bãt
my share to-me give' Him-by his-own share him-to dividing

dēō Chhōtō thōrē-hī din-mẽ ap'nō māl
was-given The-younger a-few-very days-in his-own property

jamā par-dēs-kō lē-kē chalō-gayō Wahã sab
(having-)collected a-foreign-country-to taken-having went-away There all

lūgār'panē-mẽ bar'bād karyō Jab sab bar'bād kar-chukyō
wickedness-in wasted was-made When all wasting was-completed

wā dēs-mẽ jab'rā akāl paryō Wa bhūkhō kangāl hō-gayō
that country-in a-great famine fell He hungry indigent became

Wā ēk kōī-kē naukar ho-gayō Wā-nē suaran chugānē-pī
He one someone-of servant became Him-by swine feeding-on

naukar kar-diyō Jab wā-kō kōī kuchh dē-nāī,
servant he-was-made When him-to any anything giving-was-not.

tō wō jō sūar charē-hē khōk'tā wā-sē pēt bharē-hē
then he what swine eating-were husks that-with belly filling-he-was

BRAJ BHĀKHĀ (KAṬHĒRIYĀ) OF BUDAUN

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand Here also Braj Bhākhā (not Rōhilkhandī as originally reported) is spoken The dialect is locally known as *Kathēriyā*, from Kathēr, the name of Eastern Rohilkhand, although the true Kathēr country is to the north in the district of Bareilly North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstānī, and hence we see traces of the influence of that dialect in Budaun Such are the use of *thā* (plural *thē*), as well as *hō* for 'was', of *us* as well as *wā*, him, and of *kō* for the accusative-dative as well as for the genitive The only peculiar local form which I have noticed is *tumhrō*, for *tumhārō*, your For adjectives and participles, the termination *ō* is preferred to *au*

As a specimen, I give a short extract from the Parable of the Prodigal Son. It is in the Persian character, as received from the local officers

The number of speakers of Kaṭhēriyā in Budaun is reported to be 826,500

[No 16]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (KAṬHĒRIYĀ) (DISTRICT, BUDAUN)

ایک آدمی کے دو لڑکا تھے۔ تا مین سے چھوٹے نے اپنے پتا سے کہی کہ
پتا تمھرے دھن مین جو میرو ہوت ہو وا مجکو بانٹ دو۔ وا کے پتا نے
اوسکے بانٹے کا جو تھا واکو دیدیو۔ نیک دنن مین واکو چھوٹو پوت سگرو
دھن اکٹھو کرکے کہون دور کے دیس کو نکس گئو اور وا دیس مین
اپنو سگرو دھن بُرے کامن مین بتار دیو۔ جب وا کے پاس کچھو نا
بچو وا دیس مین گمبھیر اکال پرو کہ وا بھکاری ہیگئو۔ تو ایک
بھاگوان دھنی کی بکھریمین گئو اور وا کے چیلین مین نوکر بھیو۔ وا نے
یاکو اپنے کھیتین مین سورن چراون کو بھیجدیو۔ یا کھوسی سے اپنو
پیٹ اون جڑن سے بھر لیتو جا کو سور جنا ور کھات ہین۔ جڑن
بھی یاکو کوُ نا دیت ہو۔

[No 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

TRANSLITERATION AND TRANSLATION

BRAJ BHĀKHĀ (KATHERIYĀ) (DISTRICT, BUDAUN)

Ēk ādmī-kē dō larkā thē Tā-mẽ-sē chhōtē-nē apnē
One man-of two sons were Them-in-from the-younger-by his-own

pitā-sē kahī ki, 'pitā, tumhrē dhan-mẽ jō mērō hōt-hō,
father-to it-was-said that, 'father, your wealth-in what mine may-be,

wā muj(h)-kō bãt dō' Wā-kē pitā-nē us-kē bãtē-kā jō
that me-to dividing give' Him-of father-by his share-of what

thā wā-kō dē-diō Nēk dinan-mẽ wā-kō chhōtō pūt sigrō
was him-to was-given-away A-few days-in his younger son entire

dhan ikthō kar-kē kahũ dūr-kē dēs-kō nikas-gayō, aur
wealth together made-having some distance-of country-to out-went, and

wā dēs-mẽ apnō sigrō dhan burē kāman-mẽ bitār-diō
that country-in his-own entire wealth evil deeds-in was-squandered

Jab wā-kē pās kachhō nā bachō, wā dēs-mẽ gambhīr
When him-of near anything not remained, that country-in a-severe

akāl 'parō ki wā bhikārī hai-gayō Tō ēk bhāgwān 'dhanī-kī
famine fell that he poor became Then a fortunate rich-man-of

bakhri-mẽ gayō aur wā-kē chēlan-mẽ nōkar bhayō Wā-nē
house-in he-went and him-of dependents-in servant became Him-by

yā-kō apnē khētan-mẽ sūaran charāwan-kō bhēj-diō. Yā
him-for his-own fields-in swine feeding-for it-was-sent He

khūsī-sē apnō pēt un jaran-sē bhar-lēto, jā-kō
happiness-with his-own belly those roots-with would-have-filled, which

sūar janāwar khāt-hẽ Jaran bhī yā-kō kōũ nā
the-swine animals eating-were Roots even him-to anyone not

dēt-hō
giving-was

THE BHUKSĀ DIALECT OF THE TARĀĪ

The Tarāī parganas of the Naini-Tal district run by the foot of the Kumaon Hills along the northern border of the State of Rampur and the districts of Bareilly and Pilibhit. The dialect of Rampur is Hindōstānī, of Bareilly Braj Bhākhā, and of Pilibhit Kanaujī The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhuksās, as well as by immigrants from the plains These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaujī, with an infusion of the Kumaunī of the hills The Thārūs and Bhuksās have lost their aboriginal languages, if they ever had one The dialect has been returned as 'Bhuksā' from the name of one of these tribes. I class it as a form of Braj Bhākhā, but it might just as easily appear as a form of Kanaujī The number of its speakers is reported to be 199,521

A brief extract from a version of the Parable of the Prodigal Son will suffice as an example of this dialect, and well illustrates its mixed character

In the first sentence we have *kā* used as a sign of the oblique genitive, which comes from Kumaunī In the next line we have *kā* as the sign of the direct genitive which is Hindōstānī So are *kō*, the sign of the accusative-dative and words like *mērā*, my, and others On the other hand, *hē*, were, is Braj Bhākhā, while *dāo*, gave, *gaō*, went, are Kanaujī The only peculiar form which I have noticed is *nāī* (beside *nē*) as the sign of the agent case

[No 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (MIXED BHUKSA DIALECT) (TARĀĪ, NAINI TAL.)

एक फलाने सखस-का दो लौंड़ा हे। छोटे-ने अपने बूआ-से कहो कि बूओ मेरा जो माल-का हिस्सा है सो दे-दो। और उस-नाई अपने माल दोनों-को बाँट दओ। थोरे दिन बाद छोटा लौंड़ा अपने माल-को बटोर-के दूर देस-को चलो-गओ। और वहाँ जा-के अपने माल लुचापन-में बरबाद कर-दओ। जब सब खरच हो-गओ तब उस देस-मे बड़ा काल पड़ गओ और खाने-को भी तंग हो गओ। तब उस देस-के एक रहीस-के घर-मे सामिल हो गओ। और वोह सूअर चुगाने उस-को खेत-मे भेज-दओ। और वोह चाहो कि जो बक्कल सूअर खाते-हों वोह ऊदर भरने-को चाहो। किसी-ने ना दओ॥

TRANSLITERATION AND TRANSLATION.

Ēk	phalānē	sakhas-kā	dō	laũrā	hē	Chhōtē-nē	apⁿnē	
A	*certain*	*person-of*	*two*	*sons*	*were*	*The-younger-by*	*his-own*	
būā-sē	kahō	ki	'būō,	mērā	jō	māl-kā	hissā	hai	sō
father-to	*it-was-said*	*that*	*'father,*	*my*	*what*	*property-of*	*share*	*is*	*that*
dē-dō'	Aur	us-nāī	apⁿnē	māl	dōnõ-kō	bãt	daō	
give'	*And*	*him-by*	*his-own*	*property*	*both-to*	*divided*	*was-given*	
Thōrē	din	bād	chhōtā	laũrā	apⁿnē	māl-kō	batōr-kē	
A-few	*days*	*after*	*the-younger*	*son*	*his-own*	*property*	*collected-having*	
dūr	dēs-kō	chalō-gaō	Aur	bahã	jā-kē	apⁿnē	māl	
a-distant	*country-to*	*went-away*	*And*	*there*	*going*	*his-own*	*fortune*	
luchāpan-mẽ	barᵇbād	kar-daō	Jab	sab	kharach	hō-gaō	tab	
debauchery-in	*wasted*	*was-made*	*When*	*all*	*expended*	*became*	*then*	
us	dēs-mē	barā	kāl	par-gaō	aur	khānē-kō	bhī	tang	
that	*country-in*	*great*	*famine*	*fell*	*and*	*food-for*	*even*	*in-want*	
hō-gaō	Tab	us	dēs-kē	ēk	rahīs-kē	ghar-mē	sāmil	
he-became	*Then*	*that*	*country-of*	*one*	*well-to-do-man-of*	*house-in*	*joined*	
hō-gaō	Ōr	woh	sūar	chugānē	us-kō	khēt-mē	bhēj-daō	Ōr
he-became	*And*	*he*	*swine*	*to-feed*	*him-as-for*	*field-in*	*it-was-sent-away*	*And*

woh	chāhō	ki	jō	bakkal	sūar	khātē-hõ	woh	ūdar
he	*wished*	*that*	*what*	*husks*	*swine*	*eating may be*	*those*	*belly*

bhar'nē-kō	chāhō´	Kisī-nē	nā	daō.
filling-for	*he-desired*	*Anybody-by*	*not*	*it-was-given*

BRAJ BHĀKHĀ MERGING INTO RĀJASTHĀNĪ.

To the south of Braj Bhākhā lie the Mēwātī and Jaipurī dialects of Rājasthānī, into both of which it gradually merges In Gurgaon we see it becoming Mēwātī. In the State of Bharatpur we notice the first signs of the influence of Jaipurī, which becomes stronger as we go south, until in the Dāngs, or broken country in the south of that State, in Karauli, and in the east of Jaipur, we find a number of sub-dialects which are grouped together under the name of Dāngī. The number of speakers of these intermediate forms of Braj Bhākhā are reported to be as follows —

Gurgaon	149,700
Bharatpur	502,303
Ḍāng dialects	774,781
	1,426,784

BRAJ BHĀKHĀ OF GURGAON

The district of Gurgaon is under the Government of the Panjab It has the river Jamna to its east, being separated by it from the district of Aligarh To its south lie the district of Muttra, and the State of Bharatpur In Gurgaon there are three principal dialects, *viz* Ahīrwātī and Mēwātī, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tahsīl, where the district meets Aligarh and Muttra

The Braj Bhākhā spoken in Gurgaon is very fairly pure It bears slight traces of the influence of the neighbouring Rājasthānī Such are the use of the termination *ō* instead of *au*, for adjectives and participles, and the masculine form of the genitive singular (*e g bat-kō*, not *bat-kau*, of a share), the oblique ending *ā*, instead of *ē*, and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj

The use of *ō* for *au* is also common in the neighbouring State of Bharatpur The oblique ending is usually *ē*, as in good Braj, but now and then we meet *ā*, as in *thā*, they were

The word *jab* is used to mean 'then,' as well as 'when,' as in Rājasthānī. The imperfect tense is also formed as in that language, by adding the past tense of the auxiliary verb to the verbal noun in *ē*, as in *chāhē-hō*, I was, thou wast, or he was wishing The past tense of the auxiliary verb is usually *hō* (plural *hē*) as in Braj Bhākhā, but sometimes *thō* (plural *thā*) is borrowed from Rājasthānī. The past participle of verbs ends in either *yō* or *ō*, as in *kahyō* or *kahō*, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ. (DISTRICT, GURGAON)

एक आदमी-के दो बेटा हे। उन-ते लोहरे-ने बाप-ते कह्यो कि भाई हमारे बट-को हिस्सा बाँट-दीजो। जब तो वा-कूँ बाँट-दियो। थोरे दिन पीछे सब धन ले-के लोहरो लरिका पर-देस-कूँ चल-दियो और वह अपनो माल खोटी संगत-में उड़ा-दियो। और जब सब खरच कर-चुको तो वा देस-में अकाल पर-गयो और वह माँगन लग्यो। जब फिर वहाँ-के रहीस-के जा-लग्यो। तब तो वा लरिका-कूँ सूवर चरावने-के-लिये अपने खेत-में खंदा-दियो। और वह चाहे-हो कि उन छोलकाँ-ते जो सूवर खाँय-था अपना पेट पालन करे क्योंकि उसे कोई ना दे-हो। जब होस-में आ-के कहो देखो मेरे बाप-के कितने नोकर हैं और में भूखन मरूँ-हूँ। अब में अपने बाप-के ढोरे जाऊँगो और वा-ते कहूँगो कि हे बाप में-ने तेरा और धनी-को खोट बहुत करो और तेरे लायक में बेटा ना हूँ। तुम्हारे जो महिनिती रहे-हैं उन-में मो-कूँ समझ॥

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DISTRICT, GURGAON)

TRANSLITERATION AND TRANSLATION.

Ēk ād^hmī-kē dwai bētā hē Un-tē loh^rē-nē bāp-tē
A-certain man-of two sons were Them-from the-younger-by the father-to
kahyō ki, 'bhāī, hamārē bat-kō hissā bā̃t-dījō'
it-was-said that, 'brother,[1] my share-of share having-divided-give'
Jab tō wā-kū̃ bā̃t-diyō Thōrē din pīchhē sab
Then indeed him-to having-divided-it-was-given A-few days after all
dhan lē-kē loh^rō larikā par-dēs-kū̃ chal-diyō Aur
property taken-having the-younger son a-foreign-country-to went-away And
wah ap^nō māl khōtī sangat-mē̃ urā-diyō Aur jab sab
he his-own wealth evil company-in was-squandered And when all
kharach kai-chukō, tō wā dēs-mē̃ akāl par-gayō,
expenditure was-made-completely, then that country-in a-famine fell,
aur wah mā̃gan lagyō Jab phir wahā̃-kē rahīs-kē
and he to-beg began Then again there-of rich-man-of(-near)
jā lagyō Tab tō wā larikā-kū̃ sūwar
having-gone he-engaged-himself. Then indeed that boy-as-for swine
charāw^nē-kē-liyē ap^nē khēt-mē̃ khandā-diyō Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-sent-away And he wishing-was
ki un chhol^kā̃-tē, jō sūwar khā̃y-thā ap^nā pēt pālan
that those husks-with, which swine eating-were his-own belly cherishing
karē, kyō̃-ki usē kōī nā dē-hō Jab hōs-mē̃
he-may-make, because to-him anyone not giving-was Then senses-in
ā-kē kahō, 'dēkhō, mērē bāp-kē kit^nē nōkar haĩ,
come-having it-was-said, 'see, my father-of how-many servants are,
aur mē̃ bhūkhan marū̃-hū̃ Ab mē̃ ap^nē bāp-kē dhōrē jā̃ūgō
and I by-hunger dying-am Now I my-own father-of near will-go
aur wā-tē kahū̃gō ki, "hē bāp, mē̃-nē tērā aur Dhanī-kō[2]
and him-to I-will-say that, "O father, me-by thy and The-Rich-One-of
khōt bahut karō aur tērē-lāyak mē̃ bētā nā hū̃ Tumhārē jō
evil much was-done and thee-of-worthy I son not am Your who
mihin^tī rahē-haĩ un-mē̃ mō-kū̃ samajh"'
labourers are them-in me (obj.) consider"'

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[1] Here simply used as a form of respectful address to a father.

[2] God is said to be '*sabkā Dhanī*,' *i.e.* a rich one from whose store every one is provided.

BRAJ BHĀKHĀ OF BHARATPUR.

To the south of the district of Muttra lies the State of Bharatpur The main language of the State is Braj Bhākhā Only in the north-west, on the border of Alwar, is Mēwātī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Dāngī The former is a dialect of Rājasthānī, and the latter, a broken mixture of that language and Braj Bhākhā To the west of Bharatpur lies the Rājasthānī-speaking State of Jaipur Hence, although the Braj Bhākhā of Bharatpur is on the whole fairly pure, it shows traces of the influence of Rājasthānī

The following figures show the estimated number of speakers of the three dialects in Bharatpur —

Braj Bhākhā	502,303
Ḍāngī	40,000
Mēwātī	80,000
TOTAL	622,303

As a specimen of the Braj Bhākhā of Bharatpur I give the first few lines of the Parable of the Prodigal Son The following are the local peculiarities, mostly borrowed from Rājasthānī, which differentiate it from the Standard dialect of Muttra

Instead of the termination *au* for strong adjectives and participles we have *ō* Thus, *diyō*, he gave, *paryō*, he fell Sometimes, however, we also find *au*, as in *bhalau*, good, *ũchau*, high [1] There is a strong tendency to nasalise a final vowel, as in *janẽ-kẽ*, to a man, *apᵃnaĩ dāũ-taĩ*, (he said) to his father In some cases this final nasal appears to represent an old neuter gender, as in *apᵃnõ̃ dhan*, his own wealth The vowels *ō* and *ũ* seem to be interchangeable Thus the sign of the accusative-dative is *kõ̃* or *kũ̃*, and both *bhūkhõ̃* and *bhūkhũ̃* are used to mean 'by hunger' Strong nouns in *ā* do not change in the oblique form, in this following Rājasthānī, thus, *chhōrā-nẽ̃*, by the son Sometimes such nouns substantive end in *au* or *ō*, not *ā* Thus, the list of words received from Bharatpur gives *mhauṛau*, a mouth, and *sõ̃nõ̃* (another neuter form), gold In one case, in the specimen, we have a strong adjective, *chhōtā*, small, ending in *ā* in the nominative, with an oblique form in *ē*

The past tense of the verb substantive is *hau*, as in Braj Bhākhā The list of words gives an additional form, *hatau* or *hatyau* *Hatau* is like the Bundēlī and Kanaujī *hatō*

In the active verb, the definite present is made as in Rājasthānī by conjugating the simple present with the present of the verb substantive This is sometimes found in the Braj of Muttra, but appears to be universal in Bharatpur The tense is conjugated as follows —

	Sing	Plur
1	*mārũ̃-hũ̃*	*māraĩ-haĩ*
2	*mārai-hai*	*mārau-hau*
3	*mārai-hai*	*māraĩ-haĩ*

There are several examples in the specimen

The only other peculiarity worth noting is the use of *huō*, instead of *bhayau*, he became

[1] These examples are quoted from a list of words received from Bharatpur, but not here printed.

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ. (STATE, BHARATPUR)

एक जनें-कें दौ छोरा हे। और विन-मैं-तैं छोटे छोरा-नें अपनैं दाऊ-तैं कही दाऊ-जी धन-में तें जो मेरे वट-में आवे सो मो-कूँ देउ। और वा-नें अपनों धन विन-कूँ वाँट दियो। और घनें दिन नाँइ वीते छोटा छोरा अपनें वट-कूँ इकट्ठा ले-कैं दूर देस-कों डिगिर-गयो और वहाँ लुच्चपनें-में अपनों धन विगार दियो। और जव वा-पै-तें सव उठ-गयो तव वा देस-में वड़ो भारी जवाल पर्यो और वो भूखों मरिवे लग्यो। तव वो चल-दियो और वा देस-के एक रहवैआ-के यहाँ जाइ रह्यो। और वा-नें वा-कूँ अपनें खेतन-में सूअर घेरवे-पै कर-दियो। और जो भुसी सूअर खावै-हे वा-तें वो अपनों पेट भरनों चाहे-हो। पन कोई आदमी वा-कूँ नाँइ देइ। और जव वाकूँ सोच हुओ तव वा-नें कही मेरे दाऊ-कें कितनें-ही आदमी रोटीं खाँइ-हैं और वच-रहे-हैं और मैं भूखूँ मरूँ-हूँ।

TRANSLITERATION AND TRANSLATION.

Ēk janẽ-kẽ dō chhōrā hē Aur bin-maĩ-taĩ chhōṭē
A-certain person-of two sons were And them-in-from the-younger
chhōrā-nẽ ap'naĩ dāū-taĩ kahī, 'dāūjī, dhan-mẽ-tẽ jō
son-by his-own father-to it-was-said, 'father, the-property-in-from what
mērē bat-mẽ āwai sō mō-kũ dēu' Aur wā-nẽ ap'nõ dhan
my share-in may-come that me-to give' And him-by his-own wealth
bin-kũ bãt diyō Aur ghanẽ din nãi bītē chhōtā
them-to dividing was-given And many days not passed the-younger
chhōrā ap'nẽ bat-kũ ikatthā lē-kaĩ dūr dēs-kõ digir-gayō,
son his-own share-to together taken-having a-far country-to went-away,
aur wahã luchch'panẽ-mẽ ap'nõ dhan bigār-diyō Aur jab
and there riotous-living-in his-own wealth was-squandered And when
wā-pai-tẽ sab uth-gayō tab wā dēs-mẽ barō-bhārī jawāl
him-near-from all had-been-wasted then that country-in a-very-great famine
paryō, aur wō bhūkhõ maribē lagyō. Tab wō chal-diyō aur wā
fell, and he by-hunger to-die began Then he went-away and that

Year	Total	Urban	Rural	Male	Female	Literate	Illiterate	Sex ratio
1901	238,396	25,851	212,545	121,847	116,549	12,604	225,792	956
1911	252,093	27,318	224,775	128,962	123,131	13,389	238,704	955
1921	267,118	28,946	238,172	136,540	130,578	14,196	252,922	957
1931	283,305	30,688	252,617	144,812	138,493	15,058	268,247	956
1941	301,462	32,655	268,807	154,103	147,359	16,024	285,438	956
1951	320,917	34,752	286,165	164,000	156,917	17,055	303,862	957
1961	341,604	36,988	304,616	174,600	167,004	18,153	323,451	956
1971	363,820	39,378	324,442	185,900	177,920	19,329	344,491	957
1981	387,350	41,920	345,430	197,900	189,450	20,577	366,773	957
1991	412,400	44,620	367,780	210,800	201,600	21,900	390,500	956
2001	439,000	47,500	391,500	224,400	214,600	23,300	415,700	956
2011	467,200	50,560	416,640	238,800	228,400	24,800	442,400	956

THE BROKEN DIALECTS OF THE ḌĀNGS

The State of Karauli lies between the river Chambal and Jaipur Its physical aspects are thus described in the *Imperial Gazetteer* —

Hills and broken ground characterise almost the whole territory, which lies within a tract locally termed the 'Dāng' being the name given to the rugged region which lies above the narrow valley of the Chambal The principal hills in the State are on the northern border, where several ranges run along or parallel to the frontier line, forming formidable barriers, but there are no lofty peaks, the highest being less than 1,100 feet above sea-level Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands of which the southern part of the State consists From the summits of the passes fine views are often obtainable, the rocks standing out in striking contrast to the comparatively rich and undulating plain below, through which winds the glittering river For some miles the country north of these passes is high, and too rocky to be deeply cut by ravines or to be pierced for water, and the few inhabitants depend upon tanks and dams, but further north the country falls, the alluvial deposit is deeper level ground becomes more frequent, and hills stand out more markedly, while in the neighbourhood of the city of Karauli the low ground is cut into a labyrinth of ravines

According to the Census of 1891, the population of Karauli was 156,587, divided thus according to language —

Jādōbātī	80,000
Dāngī	60,000
Urdū	10,000
Others	6,587
	156,587

Of these Urdū is spoken by the Pathāns and Muhammadans of the State, and by the educated portion of the urban population In the plains country, which is mainly inhabited by Rajputs of the Yādava or Jādō̃ tribe, the language spoken is the Jādōbātī form of Braj Bhākhā, and has been described *ante* (pp 298 and ff) The broken hill country, known as the Dāng, is the home of Dāngī The Dāng, with its language, extends beyond the limits of Karauli State, to the north into Bavānā Tahsil of Bharatpur in the south of that State, and to the west into Jaipur In the latter State, besides Dāngī proper, we find variations of it, called Dũgar-wārā, Kālīmāl, and Dāngbhāng, all spoken in the broken country bordering on Karauli The people who speak Dāngī are mostly Gūjars

The following are the figures for the various forms of Dāngī —

Ḍāṅgi proper, or Kā-kachhū-kī bōli		
Karauli	60,000	
Bharatpur	40,000	
Jaipur[1]	404,436	
		504,436
Dũgar-wāṛā of Jaipur		108,766
Kālīmāl of Jaipur		81,216
Ḍāṅgbhāṅg of Jaipur		80,363
	TOTAL	774,781

For Ḍāngī proper, I propose to give specimens of that spoken in Karauli and Jaipur The Dāngī of Bharatpur closely resembles that of Jaipur, showing, however, greater

[1] Includes 217,531 speakers of a mixed dialect

affinities with the Braj Bhākhā spoken immediately to its north, specimens of it are unnecessary Of the other Jaipur dialects, I give specimens only of Dāngbhāng The others are intermediate between it and Dāngī of Jaipur I also give a List of Words and Phrases in the Dāngī of Karaulī and Jaipur, and in all the three other dialects of the latter State

The examination of all the forms of speech current in Jaipur has been greatly facilitated by a book which will be frequently referred to in the following pages —*Specimens of the Dialects spoken in the State of Jeypore*, prepared, at the instance of His Highness The Mahārājā, by the Rev G Macalister, M A, in the year 1898 This admirable work gives a vocabulary, grammars, and specimens of all the dialects spoken in the State It contains many details which cannot find place in the present Survey

Dāngī exhibits Braj Bhākhā in the act of shading off into Rājasthānī In the standard dialect of the south of the Braj tract we have, indeed, noticed the use of a form of the present definite (*karũ-haũ* instead of *kar°tu-haũ*, I am doing) which is borrowed from that language, and in the centre of Bharatpur other examples of its influence have been pointed out, but in both these cases the instances are sporadic. In the Dāng dialects, on the other hand, they are quite common, and give a distinct colour to the whole Dāngī, in short, shows the first signs of idioms which we shall meet more and more frequently as we go west, till they arrive at their fullest development in Gujarātī In one notable instance (the impersonal use of the past tense of a transitive verb) we find the Gujarātī idiom already established in the Dāngī of Jaipur.

As in many rude languages, we find idioms preserved, which throw light on more abraded forms employed in more civilised speeches For instance (as in old Gujarātī) Dāngī clearly forms a dative by putting the genitive into the locative case Thus, *mērō*, of me, makes a locative *mēraī*, which means 'to me' This explains the origin of the Hindī suffix *kō* (Braj Bhākhā *kaũ*), which is really the locative of the genitive postposition *kā* (Braj Bhākhā *kau*) [1]

We have noticed in the Braj Bhākhā of Aligarh and of the east of Agra a curious pronoun of the third person, *gu* or *gwa* The corresponding form in Dāngī, *wha* or *hwa*, probably indicates the origin of this peculiar form *Wha* is only another form of the familiar *wah*

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in *n* preceded by a *short* vowel Thus, *ghōrā*, a horse, *ghōran-kau*, of horses *nārī*, a woman, *nārīn-kau*, of women In Rājasthānī, these end in a nasalised *long* vowel Thus, *ghōrã-kō*, *nārīyã-kō*. Dāngī occupies an intermediate position, and exhibits a form older than either, from which both are derived The oblique plural ends in *n*, always preceded by a *long* vowel Thus, *ghōrān-kō*, of horses, *nārīn-kō*, of women, *dīn* or *dan*, a day, *dīnān-kō* or *danān-kō*, of days

In all the Western Hindī dialects, the past tense is simply the past participle of the verb without any suffix We have seen that in Eastern Hindī and Bihārī (and other languages of the group) certain suffixes are added to the verb in all its tenses Thus

[1] *Kō* is derived directly from an old form *kahũ*, which in its turn represents the Sanskrit *kṛtē*. *Kṛtē* (which in Sanskrit means 'for') is the locative of *kṛtah*, which itself is the origin of the Hindī *kā* meaning 'of'

(Eastern Hindī) *māri ya-s*, he struck This *s*-suffix is, as has been explained, the relic of an enclitic personal pronoun

We shall see, in dealing with Jaipurī, that this very termination can also be added to words, but here it is recognised as a distinct enclitic word, not as verbal terminations, and can be added or not at will Thus, *gayō* or *gayō-s*, he went (it will be noticed that the same peculiarity occurs in Banāpharī Bundēlī, *vide post*, p 485)

This enclitic is common in Dāngī, as in *bulāī-s*, she was called

In Western Hindī the sign of the Agent case is *nē* or *nai* In Rājasthānī and Gujarātī this case takes no postposition, but *nē* or *nai* is used to indicate the Accusative-dative In Dāngī *nai* is used (in the case of pronouns) for both the Agent and the Accusative-dative In the first case it is used with the form of the nominative, and in the latter case with the oblique form Thus, *taĩ-nai*, by thee, *tō-nai*, or *tō-kẽ*, to thee Here we see the postposition in the actual circumstances of the change of its meaning

In Rājasthānī the conjunctive participle may be formed by adding *ar* to the root Thus, *mārar*, having struck In Western Hindī it is formed by adding the suffix *kar*, the letter *i* being optionally added at the same time to the root Thus, *mai-kai*, or *māri-kar* In Dāngī, it is formed by suffixing *kai*, or by adding *ai* or *i* Thus, *māi-kai*, *mārar* or *māri* Here we see the origin of the suffix *ai* It is formed by the elision of the *k* of *kai*, and that this is the fact is proved by the form *māi i*, which is evidently a contraction of the form *māri-kai* This, also, incidentally throws light on the Rājasthānī genitive in *rō* The Mārwārī *ghōṛā-i ō* is by parity of reasoning a contraction of *ghoṛā-kai ō*, just as the Bengalī *bālakēr*, of a boy, is a contraction of *bālaka-kēr*

Owing to the interesting character of these Dāng dialects, I have appended a special List of Words and Sentences, which illustrates their various forms.

ḌĀNGĪ OF KARAULI.

In the State of Karauli, Ḍāṅgī is reported to be spoken by 60,000 people. Here it is a rude Braj Bhākhā, with a strange vocabulary, and various infusions of Jaipuri. Two specimens are given,—a portion of the Parable of the Prodigal Son, and a letter written in the locality, given just as it was put down, except that the formal salutation at the commencement has been omitted. The following are the principal divergencies from Standard Braj Bhākhā which should be noted.

Pronunciation.—The letter *e* often becomes *i* in an unaccented syllable, as in *bʰiṭ*, a child; *sūrij*, the sun. The letters *ē* and *ai* are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus, *pīṭai* or *pīṭē*, he beats. So *ō* and *au* are absolutely interchangeable. Thus, *raūrā*, *rāurā*, *rōrā*, or even *rurā*, a son. So *cʰalyō* or *cʰalyau*, he went. The letter *h* is sometimes inserted between two vowels, as in *sūhar*, swine. It is sometimes omitted, as in *ran* for *rahar*, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doubled omitted. Thus, *ūtar* for *uttar*, an answer. In the word *kʰūp*, well, an initial *k* has become *kʰ*. Instances of contraction are *bʰūt* or *bʰout*, for *bahut*, much, and *dōb* for *dʰēk*, one or two.

Strong **nouns** which in Braj Bhākhā end in *ā*, here usually end in *au* or *ō*. Thus, *gʰōrau*, a horse. A few nouns of relationship, such as *raūrā*, a son, still end in *ā*. The oblique form singular of nouns in *au* (*ō*), usually ends in *ē*, as in *gʰorē-kau*, of a horse. The Rājpūtānī form in *ā* is, however, also common. Thus, from *baiyō*, *baiyā-kē*, to the mother. Note that this word ends in *ō*, although it is feminine. The Nominative Plural usually takes the form *gʰōrē*, but occasionally we have *gʰōrā*. The oblique plural usually takes the form *gʰōrēn*. The long vowel in the last syllable of the oblique plural is typical of Ḍāṅgī. Sometimes we have *ēn* instead of *ēr*, as in *jēgʰrēr-kē*, to the calves, nom. sing. *jēgʰrā*. Nouns like *raūrā* have obl. sing. and nom. plur. *raūrā*, and obl. plur. *raūrēn*. Nouns ending in consonants have a nom. plur. in *ā*, as in *dīn*, a day, *dīnā*, days; *parikʰ*, a father, plur. *parikʰā*. The oblique plural ends in *ēr*, *ēr*, or *ēr*, as in *dīnēr* or *dīnēr*, *jarēr* (*jar*, a person), and *parikʰēr*. Nouns in *ī* and *ū* preserve the long vowel in the oblique plural. Thus, *rejʰrōtī*, a servant, has *rejʰrōtīn*; and *paṛīwā*, a buffalo calf, has *paṛīwān*.

The case suffixes are the same as in Braj, but there are also some irregular forms. Thus, for the accusative-dative, besides *kau*, *kē*, and *kū*, we have *nē* (properly belonging to the case of the agent). Thus, *ūtir rupalyār-nē lai-lai*, take those rupees. The suffixes of the instrumental-ablative are *sē*, *sā*, *sī*, with the usual variations, but very common is *pai-sā*, as in *mā-pai-sā lai-lai*, take from him. We have even *pai* (properly belonging to the locative) used alone as an ablative in sentences such as *mō-pai ḍiyau rārē jāt*, it is now gone by me, I cannot go.

Besides the two ordinary genders, masculine and feminine, there are distinct traces of a neuter, which is indicated by the nasalisation of a final *au* or *ō*. Thus, *pānyau sūkʰ gayō*, the water has dried up; *akʰrā-kē paṛyō*, a famine fell; *bicʰārīyō*, it was considered by him, he considered; *apʰrē pēṭ*, his own belly.

The **pronoun** of the first person is *kē*, *kō*, *nē*, or *mai*. The genitives plural of the first and second persons are (1) *hamārau* or *hamrau*, (2) *tumārau*, *tumrau*, or *tiyārau*

The oblique forms plural are *haman* and *tuman*, respectively The genitive of *āp*, self is *ap°nau* or *āp-kau* As pronominal adverbs note *jhā̃*, here, *jab*, at this time, as well as 'when', *bhā̃* there

The **verbal** irregularities are few in number There is a negative verb substantive The only form noted is *nānē*, which means both 'I am not' and 'he is not' We have already noted *nānē̃*, I am not, in Sikarwārī Braj Bhākhā

As in Bhadaurī Bundēlī, the initial *h* of the verb substantive is often dropped when the verb is used as an auxiliary Sometimes *y* is inserted Thus we have, *rōpat-ē*, he sets up, *jāt-yē*, he goes, *dēt-ō*, he was giving, *chaiat-ē*, they were grazing The full form is also used, as in *dōlat-hai*, he is walking about

The definite present generally prefers the Rājasthānī principle of conjugating the auxiliary with the simple present, instead of with the present participle

The past participle nearly always ends in *yau* Sometimes the *y* is omitted. We have both *chukyau* and *chukau*, he finished

Precative forms of the imperative are *aīyō*, come, *dhō-ghālyau*, give, *lījau*, take, and *dījau*, give

The following is a list of unusual words which occur in the specimens Verbs are quoted under their root forms —

ātyau, weary
ārā, a wall-niche
ōjhyā̃ or *aujhā̃*, again
katthān, a buffalo
kūkas, a husk.
khirak, a cattle-pen
ghur, to fight
chalū, durable
chhattā, good, handsome
jēg°rō, a calf
tarak-dē, to walk away
tārā-tūrī, evasion
thāth°rō, dry stalks of bajrā
dig, to walk
dōl, to wander about
dhū̃k-lē, to see
dājū, a father
dhō-ghāl or *dhō-dē*, to give
nākh, to leave behind In Jaipur this means 'to vomit'
nyār-phūs, straw and chaff, fodder
pānyaū, water
phitak, in *wāy phitak sūjhī*, he came to his senses
phūs, chaff
baiyō, a mother
hair°bānī, a woman, a wife
bhāy°lō, a friend
bhrā, a brother

bhūs, to bark (like a dog)
malūk, handsome, good.
muk°tau, much
meh°natī, or *mehantī*, a servant
rāhau, a stove
lāgan, enmity
lār, to throw food before cattle, to tend them.
lōthā, grown up
lōhyau, blood
hal, to move (intransitive)

[No 20]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, KARAULI)

SPECIMEN I.

कोई आदमी-के दो मोड़ा हे। विन-में-से ल्हौरे मोड़ा-ने दाजू-से कही अरे दाजू बिसुधा-में जो मेरो बट है वाय मों-को बाँट-दे। तव बाप-ने अपनी बिसुधा बाँट दीनी। कछूक थोरे-ई दिनन-में ल्हौरा मोडा सव बिसुधा समेटि दूर परदेस-कूँ चल्यो-गयो और भाँ गुलाम्यों-से सव दिना खोय-दीए सब बिसुधा लुटाय-दीनी। जब सवे गमाय-चुक्यौ तव भाँ वड़ो भारी सूखा-काल पर्यौ और वो नंगा हे वैठ्यो। वो वा देस-में वसिवे-वारे एक कोई-के भाँ रहवे लग्यो। वा-ने वा-कूँ आप-की खेतन-में सूहर चरायवे पठायौ। भाँ जा कूकस-कूँ सूहर चरते वा-से अपनों पेट भरवो विचार्यो। वा-कूँ कोई नही देतो। जव वाय फिटक सूझी और वा-ने कही के मेरे दाजू-के भाँ भोत मेहनतीन-कौं पेट-से ऊवर रोटी होय-है और में भूखन मरूँ। जा-से भाँ-से दाजू-के घर जाऊँगो और भाँ वा-से कहूँगो अरे वाप में-ने तेरे अगारी पापे पाप-कौ धंधो कर्यौ-है। में तेरो लाड़िलो वजवे-वारो नही रह्यौ। मोय तू तेरे एक मेहंती-की नाई राखि-ले॥

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGĪ) (STATE KARAULI)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōī ād'mī-kē dō mōrā hē Win-mẽ-sē lhaurē mōrā-nē
A-certain man-of two sons were Them-in-from the-younger son-by
dājū-sē kahī, 'arē dājū, bisudhā-mẽ jō mērō bat hai,
the-father-to it-was-said. 'O father. property-in what my share is,
wāy mõ-kō bãt-dē' Tab bāp-nē ap'nī bisudhā bãt-dīnī.
that me-to divide-give' Then the-father-by his-own property was-divided
Kachhūk thōrē-ī dinan-mẽ lhaurā mōrā sab bisudhā samētī
Some few-even days-in the-younger son all property having-collected
dūr par-dēs-kũ chalyō-gayō, aur bhã gulāmyõ-sē sab dinā
a-far foreign-country-to went-away, and there debauchery-in all days
khōy-dīē sab bisudhā lutāy-dīnī Jab sabē
having-wasted all the-property was-squandered When everything
gamāy-chukyau, tab bhã barō bhārī sūkhā-kāl paryõ, aur wō
wasted-was-completely, then there a-great heavy dry-time fell, and he
nangā hē baithyō Wō wā dēs-mẽ basibē-wārē ēk
naked having-become sat-down He that country-in dwellers one
kōī-kē jhã rah'bē lagyō Wā-nē wā-kũ āp-kē khētan-mẽ
certain-person-of near to-dwell began. Him-by him himself-of fields-in
sūhar charāy'bē pathāyau. Bhã jā kūkas-kũ sūhar char't-ē,
swine to-feed it-was-sent There what husks the-swine eating-were,
wā-sē ap'nõ pēt bhar'bō bichāryõ Wā-kũ kōī nahī
that-by his-own belly to-fill it-was-thought Him-to anyone not
dēt-ō Jab wāy phitak sūjhī aur wā-nē
giving-was At-this-time to-him discrimination became-apparent and him-by
kahī kē, 'mērē dājū-kē jhã bhōt meh'natīn-kaũ pēt-sē
it-was-said that, 'my father-of near many servants-to belly-than
ūbar rōtī hōy-hai, aur mẽ bhūkhan marũ Jā-sē
exceeding bread is and I of-hunger die This-by (i.e hence)
jhã-sē dājū-kē ghar jāũgō, aur bhã wā-sē kahũgō,
here-from the-father-of house (-to) I-will-go and there him-to I-will-say,
"arē bāp mẽ-nē tērē agārī pāpai-pāp-kau dhandhō karyau-hai.
" O father, me-by thee-of before on-sin-sins-of occupation made-has-been.

Mẽ	tērō	lāṛlō	baj'bē-wārō	nahī	rahyau	Mōy	tũ	tērē	ēk
I	*thy*	*son*	*one-who-is-called*	*not*	*was*	*Me*	*thou*	*thy*	*one*

mehantī-kī	nāī rākhu-lē "'
servant-of	*like keep "'*

[No 21]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, KARAULI)

SPECIMEN II.

मै मुकते-ऊ दिनन-मे तुमन-कौं लिख-लिखा हार-चुकौ कि भाँ डॉग-में ढोर-ढारेन-कूँ न्यार-फूस भी नाने रह्यौ । पान्यौं-पात नदी-में सूखि गयौं । तुमारे मुड़ा-से कट्टान-कूँ ठॉठरे लारिवे-की कहत-हौं तो टारा-टूरी करत-है । मोड़ा लोठा हो-गयो तो भी हाल-ई जानत वूझत नाने । अव टुँक-ले भिआ तेरो मुड़ा जेगरेन-कें लार-लार भी नाने जात-ये । हूँ भूसत भूसत थकि मर्यो । हमन-से दिनेन-कै दिनेन लागन रोपते । अव हों वाखर-में-से कढ़ि-जाऊँगो । वो घुरिवे डोलत-है । मै-ने भोत समझाय वुझाय कह्यौ तो औझूँ ऊतर नाने देत-ई । कैयो जनेन-ने समझायो तव वो भॉ-से टरक-देत-है । तै-ने झॉ वैयो भी नै रन दीनी । जव वैरवानी झौपरी-से खिरक-में आवत-ए तव पड़रून-कूँ न्यार-फूस डारत्ये । मो-पै तनक भी नाने हल्यौ डिग्यौ जात-ई । अव भिआ इन रूपकन-से दिन-उठि लोह्यौ सूखत-है । अव तू झाँ अईयो । हौं लिखि चुक्यौ । अव हों नाने जानतौ । आ-में-ई तू सव समझ वूझ लीजौ । हौं तो वाट निहारतौ निहारतौ आत्यौ हो-चल्यौ । नई-तो थोरे दिनन-में हूँ आवतौ । अनाज कुठीला-में रन दीजौ । हमन-कौं मुकतौ चैय्येगौ । और आ-में-ते दो मन अनाज भांडू-कौं धो-घालिजौ । मोय झरनो हो-गयौ-हौ । सो दोक दिना-सें कल है । और ननूआ भायले-से टेर-कें कीजो के राहे पीछे-के आरे-में तीन रुपैया नाखि आयौ-हूँ । सो हाट-में-से मलूक चलू अँगरखौ और पन्हा और छट्टा कखा ले-के वैया-कूँ फाय-देय । वो झाँ मिलि भेंट-जायगी । मिती वैसाख सुदी ७ सम्वत १९५६ ॥

[No. 21]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, KARAULI)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Maı mukᵃtē-ū dınan-sē tuman-kaũ lıkh-lıkhā hār-chukau
I many-also days-from you-to writing-writing am-tired-completely

kı jhā̃ dā̃g-mẽ̃ dhōr-dhārēn-kũ nyār-phūs bhī nānē
that here the-Dāng-in the-cattle-herd-for straw-chaff (i e fodder) even not

ıahyau Pānyaũ-pāt nadī-mẽ̃ sūkhı-gayõ̃ Tumārē muıā-sē katthān-kũ
was Water-stream the-river-in dried-went Your son-to buffalo-to

thā̃thᵃıē lārıbē-kī kahat-hõ̃, tō tārā-tūrī karat-haı
dry-stalks-of-bajrā throwing-of(-word) saying-I-am, then evasion doing-he-is

Mōrā lōthā hō-gayō, tō-bhī hāl-ī jānat būjhat
The-boy grown-up became, nevertheless now-even knowing understanding

nānē Ab dhũk-lē, bhıā, tēıō muıā jēgᵃrēn-kẽ̃ lār-lāı bhī
he-is-not Now see, brother, thy son the-calves-to tending even

nānē jāt-yē Hũ bhūsat bhūsat thakı maıyau Haman-sē
is-not going-is I barking barking being-weary am-dead Me-with

dınēn-kē dınēn-sē lāgan ıōpat-ē Ab hõ̃ bākhar-mẽ̃-sē karhı-jā̃ũgō
days-of days-from enmity setting-up-he-is Now I house-in-from will-go-away

Wō ghurıbē dōlat-haı Maı-nē bhōt samᵃjhāy bujhāv
He for-fighting wandering-is Me-by much remonstrating explaining

kahyau, tō aujhũ ūtaı nānē dēt-ī Kaıyō janēn-nē
was-said, still again answer he-is-not giving-even Several persons-by

samᵃjhāyō, tab wō bhā̃-sē tarak-dēt-haı Taı-nē jhī
it-was-remonstrated, then he there-from walking-away-is Thee-by here

baıyō bhī naı ran dīnī Jab bairᵃbānī jhaupᵃrī-sē
mother also not to-remain was-allowed When (my-)wife the-hut-from

khıak-mẽ̃ āwat-ē, tab parūrūn-kũ nyār-phūs dārᵃt-yē Mō-pa
the-pen-in coming-is, then buffalo-calves-to fodder giving-she-is Me-by

tanak bhī nānē halvau dıgyau jāt-ī Ab, bhıī ın
a-little even is-not moving walking going-even Now, brother, these

rūpᵃkan-sē dın-uthı lōhyau sūkhat-haı Ab tū jhā̃ aīvō
conducts-from day-arising blood drying-up-is Now thou here please-come

Hõ̃ lıkhı chukyau Ab hõ̃ nānē jānᵃtau A-mẽ̃-sē
I having-written finished Now I am-not knowing This-in-from

tē sab samajh bājī hisāb. Hē tō bāp nihāyat
you all understand bron please-idea. I indeed the-road waiting
nihāyat āyau hī-chalyau. Nai-tō thōrē dinon-mē hī ā-jāu.
waiting weary become. Otherwise a-few days-in I shall-come.
Ab-ē bachhā-mē nā dijau. Hamārā nikhau
The-corn the-granary-in to-remain please-allow. Me-to not
chalyā-gau. Aur ā-mē-sē dō man ādhī Jhanḍū-kā
will-be-necessary. And it-in-from two maunds grain Jhanḍū-to
chā-chhā-jau. May jhārū kā-gayau-hau. Sō dōh dinā-sē
please-give-away. To-me diarrhea become-was. That two(-or)-one days-from
hai hai. Aur Nandū khyālā-sē yē-hē hijā hē nahē
gone is. And Nandū friend-to seen-having please-say that the-store
pichhā-hē dē-mē tīn rupaiā nikhi āyau-hī. Sō
behind-of give-in three rupees left come-I-am. Therefore
hāp-mē-sē mālik chalā āgarkhi aur pūrā aur chhōṭī
the-market-in-from landlord leaving shirt and shoes and a-selected
kōbhā lē-kē kalyā-kē phāy-dē. Wō jhē mil
comb taken-having the-other-to make-over. She here having-joined
chā-jāyagī. Mai Bēsākh sudī 7 Sambat 1956.
will-meet-me. Date Baisākh bright-half 7 Year 1956.

FREE TRANSLATION OF THE FOREGOING.

I am weary with writing to you this long time, that there is no rain for the cattle in this jungle. The very water in the streams has dried up. When I tell your son to give the buffaloes bairī stalks he shirks the work. The boy is now grown up, but still he won't understand anything. Look here, brother, your son won't even go to feed the calves. I call and look at him till I am tired, and the only result is that he bores me more and more every day. Now I won't stay in this house any longer. He goes about seeking whom he can fight with. No matter how much I reason with him, he won't give me an answer. A number of people have reasoned with him, but he just walks away from them. You did not let even my mother stay here, and so my wife has to feed the buffalo-calves when she goes out from the hut to the cattle pen. I am quite unable to get about myself. Now, brother, through these goings-on my blood is fairly drying up. Please come here yourself. I have already (before) written to ask you this. Now I don't know anything. From this letter you can understand the state of affairs. I am weary watching the road for your coming. If you don't, I leave this in a few days and go to you.

Let the corn stay in the granary. We want a great deal. You may give two maunds of corn to Jhanḍū. I have been ill with diarrhea, but have been better for the last day or two. Tell my friend Nandū that I have left three rupees in the wall-niche behind the store. I want him to buy with them a handsome, durable shirt, and a pair of shoes, and a good comb, and to make them over to my mother. She will come here and see me. Dated 7th of the bright half of Baisākh, Sam. 1956.

DANGĪ OF JAIPUR

The Dāngī proper of Jaipur is spoken in the north-west corner of the state on the borders of Bharatpur and Karauli. It is continuous with the Dāngī of the former state. To the west of the Dāngī proper, along the southern border of Alwar, there is a mixed dialect, through which Dāngī shades off into Jaipurī. It may also be included under the head of Dāngī. The number of speakers is reported to be as follows —

Dāngī proper	186,905
Mixed dialect	217,531
TOTAL	404,436

As in the case of the other Jaipur dialects I am indebted to the Rev. G. Macalister for the two excellent specimens of Dāngī proper which follow. The grammatical sketch of the main peculiarities of the dialect is based on his grammar, and on the specimens.

Pronunciation.—Like all the Jaipur dialects Dāngī shows a marked preference for the cerebral *ṇ* (which is strongly pronounced) over the dental *n* which we meet in Braj. In fact we may say that every *ṇ* which represents a medial single *n* in Prakrit is cerebral, while only the few that represent a double *nn* in Prakrit are dental. Thus, the *ṇ* in *janū*, a man, has a cerebral *ṇ*, because in Prakrit the word is *janō*, but *sōnū*, gold, has a dental *n*, because the corresponding Prakrit word is *sonnō* or *sonnō*, with a double *nn*. Mr. Macalister states that a medial *l* is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral *ḷ* (ळ) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to disaspiration in the middle or at the end of a word. Thus, we have *bhūkan* for *bhūkhan*, by hunger, *kaī* for *kahī*, said, *hāt* for *hāth*, a hand, *chār* for *charh*, mount.

The letter *ch* sometimes becomes *s*, as in *sōsī* for *sōchī*, he thought.

Mr. Macalister always transliterates a final *y* preceded by a long vowel as *ya*, thus, *wāya*, to him, *jāya*, he goes, *khōya*, having lost.

As an instance of contraction we may quote *lhōṛō* for *lahuro*, small.

When the letter *a* falls in an unaccented syllable, it is liable to be changed to *i*. Thus, *bālik*, for *bālak*, a boy, *pōkhir*, for *pōkhar*, a tank. So *u* becomes *a* in *thālar* for *thākur*.

Nouns, adjectives, and participles, which in Braj Bhākhā end in *au*, in this dialect end in *ō*. Thus, *jēwarō*, a rope, *bhalō*, good. The *y* is preserved in the past participle, as in *chalyō* (Braj Bhākhā, *chalyau*), not *chalō*, he went.

Nouns are declined much as in the Dāngī of Karauli. There is the same typical retention of the long vowel in the oblique form plural.

As a rule strong masculine nouns (as distinct from adjectives and participles) end in *ā*, not *ō*. The termination *ō* is Jaipurī and is occasionally met with. Now and then we meet *ū*, thus, *sōnū*, gold, *janū*, a person. Of nouns of this class, the oblique

singular as well as the nominative plural ends either in *ē*, as in Braj Bhākhā, or in *ā*, as in Jaipurī. Nouns in *ā* have only the form in *ā* Thus, *potā*, a grandson, accusative *pōtā-kũ*, nom plur *pōtā*, *ghōrā*, a horse or horses The other nouns seem to prefer *ē* Thus, from *rahᵃbē-wālō* (or *-wārō*), a dweller, we have as genitive *rahᵃbē-wālē-kō*, and from *janū*, oblique *janē* The oblique plural of all these nouns ends in *ān* or *ēn*, as in *pōtān-kũ* or *pōtēn-kũ*, to grandsons

Masculine nouns ending in a consonant have a nominative plural in *ā*, as in *dinā*, days The oblique plural ends in *ān*, as *dinān* Sometimes we have the Braj Bhākhā termination *an*, as in *nōkᵃran-kō*, of servants

Feminine nouns in *ī*, such as *chhōrī*, a girl, have obl sing and nom plur *chhōrī*, and obl plur *chhōrīn*

The case suffixes are the following —

Agent	*nē*
Acc -dat	*kũ*, *kẽ*, *kai*
Obl -instr	*tē*, *tẽ*, *tai*, *pai-tē*, *pai-tē*, *kai-tē*
Gen	*kō*, obl masc *kē*, fem *kī*
Loc	*mẽ*, in, *pai*, *mãũ*, on

The oblique masculine of the genitive is sometimes (as in Jaipurī) *kā*, as in *ū dēs-kā ēk rahᵃbē-wālē-kē dhĩgārē*, near an inhabitant of that country

The accusative-dative sometimes takes the termination *ya*, as in *pōtāya*, to a grandson There is also, as usual, an instrumental in *an*, as in *bhūkan*, by hunger

There are traces of a neuter gender Thus, *sunyũ*, it was heard, he heard Strong adjectives which in Braj Bhākhā end in *au*, in this dialect end in *ō*, with an oblique masculine in *ā* or *ē* Thus, *bhalō*, good, oblique *bhalā*, *bhalē*

As regards **Pronouns**, that of the second person has its plural (nominative and oblique) *tam*, not *tum*, and a genitive plural *tumᵃrō* or *tyārō* 'He,' 'that,' is *ū*, *wā* or *wha*, obl sing *wā*, nom plur *wē*, obl plur *un* An optional form of the acc -dat sing is *wāya*

'This' is *yā* or *ī*, sing obl *yā*, acc -dat *yāya* plur nom *yē*, obl *in*

Another word for 'that' is *jē*, sing obl *jā*, acc -dat *jāya*, plur nom *jē*, obl *jin* So also *jab*, 'then,' as well as 'when'

The Relative pronoun is *jē*, declined exactly like *jē*, that

Kōn is 'who?' *kā*, 'what?' and *kachhū*, anything Hence, Dāngī is also called *Kā-kachhū-kī bōlī* *Kāu* or *kōu* is any None of these change their bases in declension

The genitive of *āp*, self, is *āp-kō* or *āpᵃnō* The word is sometimes (as in Jaipurī) used to mean 'we' Quite frequently, the personal pronouns *mērō*, *wā-kō*, etc, are used where, according to the rules of Braj Bhākhā, we should expect *āpᵃnō*

The **Verb Substantive** is the same as in Braj Bhākhā, except that one of the forms of the past is *hattyō* instead of *hutau* *Hattyō* is also used as the *present* participle of *haibō*, to become Other forms of this latter verb are 1 pres, *hōũ*, 1 fut, *hũgō*, past, *hūyō*; conjunctive participle *hai* (not *hwai*), *hair*, etc

The conjugation of the **Active Verb** is on the whole the same as in Braj Bhākhā The definite present follows the Rājasthānī principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle The present

participle seems to be sometimes used as a past tense, as in *khãdãtõ*, he sent (him to the fields), *dẽtõ*, (no one) gave

The form of the conjunctive participle is borrowed from Jaipurī, and is noteworthy Its typical sign is the letter *r*, as in *bõlar*, *bõlar-kaĩ*, *bõlar-kaĩn*, or *bõlar-kain*, having said Sometimes the termination is *ir* instead of *ar*, as in *uthir* or *uthar*, having arisen The termination *ar* is often written as a separate word and is hence liable to confusion with the word *ar*, and Thus, *chãr ar*, having mounted, is written both चँडर and चँड अर

There are also traces of the Braj Bhākhā conjunctive participle in *i* (or *y*), as in *jāya*, having gone, *khõya*, having lost, *kai* (i e *kahi*), having said Care should be taken not to confound *kai*, having said, with *kai*, that (conjunction) The matter is further complicated by *kai* being also used for *kahī*, (he or she) said

This conjunctive participle in *i* or *y* is often compounded with the verb *ābõ*, to come, the two members being written as one word Thus, कर्याऊँ, *kary-ãũ*, having done I come, I will come back after doing it So जीयायो, *jīy-āyõ*, having lived he came, he came to life

Kar•*bõ*, to do, is regular, its past being *karyõ*, *dẽbõ*, to give, and *lẽbõ*, to take, make *diyõ* and *liyõ* (also *dīyõ* and *līyõ*) respectively 'Gone' is *gayõ*

For further particulars and for a number of excellent specimens, the reader is referred to Mr Macalister's work

[No 22]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, JAIPUR.)

(Rev G Macalister, M A.)

SPECIMEN I.

एक-कें दो बेटा हे । उन-में-ते ल्होड़े बेटा-ने वा-के बाप-ते कही अरे दाऊ धन-में मेरो बट है जाय मो-कूँ बाँट-दे । जे वा-पै धन हत्यो जे उन-कूँ बाँट-दीयो । भौत दिना नहीं हूयें ल्होड़ो बेटा सब-ई लैर भौत दूर परदेस-में चल्यो-गो । व्हाँ जार आप-को सग धन लुच्चापणे-में उड़ा दीयो । जब वा-ने सग धन उड़ा-दीयो जब वा देस-में ऐसो भारो जवाल पड़्यो अर ऊ कंगाल है-गो । पीछे वा ऊ देस-का एक रहबेवाले-के ढिँगारे जा रह्यो । ऊ वाय सूवर चराबे खेत-में खँदातो । जे पातड़ा सूवर खावे-हे जिन-के खायबे-कूँ ऊ राजी हत्यो । अर काऊ-ई आदमी वाय नहीं देंतो । जब वा-कूँ सुरत आई वा-ने कही अरे मेरे बाप-के-ई नोकरन-कें निरी रोटी अर मैं भूकन मरूँ । मैं उठूँगो अर मेरे बाप-के ढिँगारे जाऊँगो अर वा-ते कहूँगो दाऊ मैं-ने सुरग-को पाप कर्यो अर तेरो पाप कर्यो । अर अब मैं ऐसो नहीं रह्यो जे तेरो बेटा कहवाऊँ । मो-कूँ तेरो नोकर राख-ले । ऊ उठिर वा-के बाप-के ढिँगारे आयो । बाप-कूँ वा-कूँ दूर-ते आतो-ई देखर दया आय गई । जब बाप दौड़्यो जार गले-ते लगा-लीयो अर मट्टी लई वा-की । जब बेटा-ने वा-ते कई अरे दाऊ मैं-ने सुरग-को पाप कर्यो अर तेरो पाप कर्यो । अर अब ऐसो मैं नहीं रह्यो जे तेरो बेटा कहवाऊँ । जब बाप-ने आप-की नोकरन-ते कई आछे-ते आछे ओढ़णा लावो अर वा-कूँ पेहरावो । अर वा-के हात-में अँगूटी पेहरावो । अर पाँवन-में पणाँ पेहरावो । अर हम खावें पीवें अर चैन करें । क्यों अक ई मेरो बेटा मर-गो हो जे फेर जी आयो । अर खोय-गो हो जे पाय-गो । अर वे खुसी हैबे लगे ॥

वा-को बड़ो बेटा हो जे खेत-में हो । जब ऊ आयो अर जब घर-ते लगतो आयो जब वा-ने बजावो गावो अर नचवो सुण्यूँ । जब वा-ने एक जणू

नोकरन-में-ते बुलायो । जब वा-ते पूछी अक आज ई का वात है । जब वा-ने वा-ते कई तेरो भैया आय-गो है । तेरे वाप-ने जिँवाँये-हैं अक वा-ने ऊ राजी-वाजी आहें देख-लीयो । ऊ रिसाय-गो । जा-ते भीतर नहीं गयो । जा-ते वा-के दाऊ-ने बाहर आर ऊ मनायो । जब वा-ने वा-की वाप-कूँ जुवाव दीयो अक देख इतेक बरसन-ते मैं तेरी चाकरी करूँ अर मैं-ने कभूँ-हीं तेरो कह्यो नहीं राख्यो । तो-ऊ तैं-ने मो-कूँ एक बकरा-ऊ नहीं दीयो अक मेरे भायलेन-की साजे मैं खुसी करतो । पण तेरे या छोरा-कूँ आते-ई जा-ने तेरो धन बेड़णीन-में उड़ा-दीयो या-की लहें तो तैं-ने जिँवाँये । वा-ने वा-ते कई बेटा तू-तो सदाँई मेरे ढिँगारे रहे । जे मेरे ढिँगारे है जे तेरो-ई है । खुसी करबो अर राजी हैबो तो हम-कूँ चैयेई हो क्यों अक ई तेरो भैया मर-गो हो जे फेरूँ जीयायो । खोय-गो हो जे फेर पायगो ॥

[No. 22

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-kẽ dō bētā hē Un-mẽ-tē lhōrē bētā-nē
A-certain-one-to two sons were Them-in-from the-younger son-by
wā-kē bāp-tē kahī, 'arē dāū, dhan-mẽ mērō bat hai,
his father-to it-was-said, 'O father, wealth-in my share is,
jāya mō-kũ bãt-dē' Jē wā-pai dhan hattyō jē un-kũ
that me-to dividing-give' What him-with wealth was that them-to
bãt dīyō Bhaut dinā nahĩ hūyē lhōrō bētā sab-ī
dividing was-given Many days not became the-younger son entire-even
lair bhaut dūr par-dēs-mẽ chalyō-gō Whã
having-taken very distant foreign-country-into went-away. There
jār āp-kō sag dhan luchchā-panē-mẽ urā-dīyō
having-gone his-own all wealth riotous-living-in was-squandered.
Jab wā-nē sag dhan urā-dīyō, jab wā dēs-mẽ aisō
When him-by all wealth had-been-wasted, then that country-in such
bhāiō jawāl paiyō, ar ū kangāl hai-gō Pīchhai wā ū
great famine fell, and he poor became Afterwards he that
dēs-kā ēk rahᵃbē-wālē-kē dhĩgāiē jā-rahyō Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained He him swine
charābē khēt-mẽ khãdātō. Jē pāt'rā sūwai khāwai-hē, jin-kē
to-feed field in sent What husks swine eating-were, those-of
khāyᵃbē-kũ ū rājī hattyō Ar kāū-ī ādᵃmī wāya nahĩ dẽtō
eating-for he pleased was And any-even man to-him not gave
Jab wā-kũ surat āī, wā-nē kahī, 'arē! mērē bāp kē ī
When him-to understanding came, him-by it-was-said, 'O! my father-of-verily
nōkᵃran-kẽ nirī rōtī, ai maĩ bhūkan marũ Maĩ uthũgō,
servants-to plenty bread(-is), and I of-hunger am-dying I will-arise,
ar mērē bāp-kē dhĩgārē jāũgō, ar wā-tē kahũgō, "dāū,
and my father-of near I-will-go, and him-to I-will-say, "father,

maĩ-nē surag-kō pāp karyō, ar tērō pāp karyō; ar ab maĩ aisō
me by heaven of sin done, and thy sin done, and now I such
nahĩ rahyō, jē tērō bētā kahᵃwāũ, mō kũ tērō nōkar
not remained, that thy son I-may-be called; me (acc) thy a servant
rākh-lai"' Ū uthir wā-kē bāp-kē dhīgārē āyō Bāp kũ
keep"' He having arisen his father of near came Father to
wā-kũ dūr-tē ātō ī dēkhar dayā āya gaī Jab bāp
him (acc) distance from on-coming-just having seen compassion came. Then the-father
dauryō jār galē tē lagā-līvō, ar mattī laī wā kī
ran having-gone the neck-to was applied, and kisses were-taken him of
Jab bētā-nē wā-tē kaī, 'arē dāū, maĩ nē surag kō pāp
Then the-son-by him to it was said, 'O father, me by heaven of sin
karyō, ar tērō pāp karyō, ar ab aisō maĩ nahĩ rahyō, jē tērō
done, and thy sin done, and now such I not remained, that thy
bētā kahᵃwāũ' Jab bāp nē āp-kē nōkᵃran-tē kaī,
son I may-be called' Then the father-by his-own servants-to it-was-said,
'āchhē-tē āchchē ōrhanā lāwō ar wā-kũ pehᵃrāwō, ar wā-kē hāt-mẽ
good-from good clothes bring and him-to put-on, and his hand-in
ãgūthī pehᵃrāwō, ar pãwan-mẽ panã pehᵃrāwō, ar ham khāwẽ
a-ring put-on, and feet-in shoes put-on, and let-us eat
pīwẽ ar chain karẽ Kyõ ak ī mērō bētā
let-us-drink and merriment let-us-make Because that this my son
mai-gō hō, jē phēr jī āvō, ar khōya-gō hō, jē pāya-gō
dead was, who again living came, and lost-gone was, who was-found'
Ar wē khusī haibē lagē
And they merry to-be began

Wā-kō barō bētā hō, jē khēt-mẽ hō Jab ū āvō, ar
His elder son was, who field-in was When he came, and
jab ghar-tē lagᵃtō āyō, jab wā-nē bajābō gābō ar nachᵃbō sunyũ
when house to near came, then him-by music singing and dancing was-heard
Jab wā-nē ēk janū nōkᵃran-mẽ-tē bulāvō Jab wā-tē
Then him-by one person servants-from-among was-called Then him to
pūchhī ak, 'āj ī kā bāt hai?' Jab wā-nē wā-tē
it-was-asked that, 'today this what thing is?' Then him by him-to
kaī, 'tērō bhaiyā āva-gō hai, tērē bāp-nē jīwãyē-haĩ
it-was said, 'thy brother come is; thy father-by a-feast-has-been-given
ak wā-nē ū rājī-bājī āchhẽ dēkh-līyō' Ū risāya-gō, ja-tē
that him by he safe-and-sound well was-seen' He became-angry, therefore
bhītar nahĩ gayō Jā-tē wā-kē dāū-nē bāhar ār ū
inside not went Therefore his father-by out having-come he

manāyō Jab wā-nē wā-kē bāp-kũ juwāb dīyō ak, 'dēkh,
was-persuaded Then him-by his father-to reply was-given that, 'see,

itēk bar'san-tē meĩ tērī chāk'rī karũ, ar maĩ-nē kabhũ-hĩ tērō
so-many years-from I thy service do, and me-by ever-even thy

kahyō nahĩ rālyō, tō-ū taĩ-nē mō-kũ ēk bak'rā-ū nahĩ
order not was-disobeyed, still thee-by me-to one goat-even not

dīyō ak mērē bhāyalēn-kē sājē maĩ khusī kar'tō. Pan
was-given so-that my friends-of with I merriment might-make But

tērē yā chhōrā-kũ ātē-ī, jā-nē tērō dhan bēr'nīn-mẽ
thy this son-to on-coming-just, whom-by thy wealth prostitutes-in

urā-dīyō, yā-kē lahẽ tō taĩ-nē jĩwãyē' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given' Him-by him-to

kaī, 'bētā, tū-tō sadãī mērē dhĩgārē rahai Jē mērē
it-was-said, 'son, thou-indeed always my near livest What my

dhĩgāre hai, jē tērō-ī hai Khusī kar'bō ar rājī haibō
near is, that thine-verily is Merriment to-make and pleased to-be

tō ham-kũ chaiyē-ī hō, kyõ ak ī tērō bhaiyā mar-gō
indeed us-to proper was; because that this thy brother dead

hō, jē phērũ jīy-āyō, khōya-gō hō, jē phēr pāya-gō'
was, who again living-came, lost-gone was, who again was-found'

[No 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ) (STATE, JAIPUR)

(Rev G Macalister, M A.)

SPECIMEN II.

एक ठाकर हो। तो वा-कै खायवे-कूँ घर-में कछू हत नहीं हो। तो भटसीदेण वा-ने कही कि भाई चाकरी-कूँ जाऊँगो। तो एक सोण-चिड़ैया ही। जा-के सोण लेवे जाय। रोजीना तो ऊ सोण-चिड़ैया वा-कूँ सोण नहीं दे। सोण-चिड़ैया तो चुगेरे-कूँ जाय। और वा-के बच्चान-तें कह जाय बेटा काउ-कूँ सोण मत दे-दीज्यो। तो ऊ तो चुकवे-कूँ गई अर पीछे-तै आयो ठाकर। तो सोण-चिड़ैया-के बच्चान-ने वा-कूँ सोण दे-दीयो। तो ठाकर ऊँट-की काठी खूब कस-अर ऊँट-पै चँड़-अर चल-दियो। तो पीछे-तै सोण-चिड़ैया आई। वा-ने पूछी बेटाओ काउ-कूँ सोण तो नहीं दियो-है। तो कै मैया हम-ने तो सोण दे-दीयो। ठाकर आवो करै जा-कूँ। तो सोण-चिड़ैया भजी व्हाँ-तैं। तो गैल-में ठाकर जा-लियो। तो व्हाँ जार वैरवानी-को रूप धर-लियो। तो ठाकर-ने पूछी तू कोण। मैं तेरी वैरवानी। तो कै आ एक-ते दो हुये। तो ऊँट-पै ऊ बैठा-लई। खटकेन-की दव लगी। तो एक पोखिर भरी ही पाणी-ते। तो वा सोण-चिड़ैया-तें बोल्यो कै मैं खटके कराऊँ। वा-ने कही कै जा करा। तो वा पोखिर-कै ढँगारे खटकै करवे गयो। तो खटको कर-कैन सौसो लेर उलटो वगद्यो। तो पोखिर-की पाड़-में स्याँप मैंड़का माँऊँ लपकै। तो वा-ने कही कै या-को ब्यो या अजाँय ले। तो वा-ने चक्कू-तें काट माँस आपणी जाँग-में-ते और वा स्याँप-कूँ फैकवो कर्यो। तो स्याँप खूब धाप-गो। तो आप-ई उठर चल्यो-गो। तो ऊ जार पोंह्यो ऊँट-कै ढँगारे। तो लोईन-ते वा-की जाँग भीज रही। तो सोण-चिड़ैया-ने देखो। कही का हुयो। तो वा-ने कही कै एक मैंड़का-कूँ स्याँप खावे-हो। जा-तें मैं-ने मेरी जाँग-को माँस राड़ो काट-काट-कैं। भटसीदेण सोण-चिड़ैया-ने हात फेर दियो। तो ऐसी-की ऐसी जाँग है-गई। तो चँड ऊँट-पै दोन्यूँ चले। तो वा मैंड़का-ने सोसी कै तू वा-कूँ आड़ो कव आवेगो तो होय न होय। अब-ई चलो। तो भटसीदेण व्हाँ-तैं चल दियो॥

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀṄGĪ) (STATE JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Ṭhākar hō. Tō wā-kai khāy-bē-kũ ghar-mẽ kachhū
One Ṭhākur there-was. Then him-to to-eat house-in anything
hat nahī hō Tō jhaṭ-sīdēn wā-nē kahī ki, 'bhāī,
even not was Then immediately him-by it-was-said that, 'brother,
chākrī-kũ jāũgō' Tō ēk sōṇ-chiṛaiyā hī, jā-kē sōṇ
service-for I will go.' Then one omen-bird there-was, whose omen
lēbā jāya. Rōjinā tō ū sōṇ-chiṛaiyā wā-kũ sōṇ nahī
to-take he-goes. Every-day indeed that omen-bird him-to omen not
dē. Sōṇ-chiṛaiyā tō chugārē-kũ jāya; aur wā-kē bachchān-tẽ
gives. The-omen-bird then picking-food-for goes; and her young-ones-to
kah jāya. 'bētā. kāu-kũ sōṇ mat dē-dijyō Tō ū tō
saying goes, 'sons. any-one-to omen do-not give' Then she on-her-part
chuk-bē-kũ gaī. ar pīchhē-tai āyō Ṭhākar. Tō sōṇ-chiṛaiyā-kē
feeding-for went. and behind-from came the-Ṭhākur. Then the-omen-bird-of
bachchān-nē wā-kũ sōṇ dai-dīyō Tō Ṭhākar ũt-kī kāthī
young-ones-by him-to omen was-given Then the-Ṭhākur camel-of saddle
bhāb kas-ar ũṭ-pai chāṛ-ar chal-dīyō Tō pīchhē-tai
upliftly tied-having camel-on mounted-having set-off. Then behind-from
sōṇ-chiṛaiyā āī. Wā-nē pūchhī. 'bētāō. kāu-kũ sōṇ tō nahī
the-omen-bird came She asked. 'children any-one-to omen indeed not
dīyō hai?' Tō kai, 'maiyā. ham-nē tō sōṇ dai-dīyō
given is?' Then it-was-said. 'O-mother, us-by indeed omen was-given
Ṭhākar ābō hai. jā-kũ. Tō sōṇ-chiṛaiyā bhajī whã-tai;
The-Ṭhākur coming does. him-to. Then the-omen-bird ran there-from;
tō gal-mẽ Ṭhākar jā-liyō. Tō whã jār
then the-way-in the-Ṭhākur was overtaken Then there having-gone
bair-bānī-kō rūp dhar-liyō Tō Ṭhākar-nē pūchhī. 'tū
a-woman-of form was-assumed. Then the-Ṭhākur-by it-was-asked, 'thou
kōn?' 'maī tērī bair-bānī.' Tō kai, 'ā, ēk-tē dō huyē.'
who?' 'I thy wife' Then it-was-said, 'come. one-from two became'

Tō ūnt-pai ū baithā-laī Khat'kēn-kī dab lagī, tō
Then camel-on she was-caused-to-sit Nature's-call-of necessity was-felt, then
ēk pōkhur bharī hī pānī-tē Tō wā sōn-chiraiyā-tē̃ bōlyō kai,
one tank full was water-with Then he the-omen-bird-to spoke that,
'maī khat'kē kaiy-āū̃' Wā-nē kahī kai, 'jā,
'I a-call-of-nature having-done-come' Her-by it-was-said that, 'go,
kary-ā' Tō wā pōkhur-kai dhāgārē khat'kē kar'bē gayō
having-done-come' Then he tank-of near call-of-nature for-doing went
Tō khat'kō kar-kain sīsō lēr ul'tō bag'dyō. Tō
Then call-of-nature done-having water having-taken back he-returned Then
pōkhur-kī pār-mē̃ syā̃p maīr'kā-mā̃ū̃ lap'kai Tō wā-nē kahī
the-tank-of bank-on a-serpent a-frog-at darted Then him-by it-was-said
kai, 'yā-kō jyō yā ajā̃y lē' Tō wā-nē chakkū-tē̃
that, 'this-of life this-one untimely takes' Then him-by pen-knife-with
kāt mā̃s āp'nī jā̃g-mē̃-tē, aur wā syā̃p-kū̃ phaik'bō karvō
having-cut flesh his-own thigh-in-from, and that serpent-to throwing was-done
Tō syā̃p khūb dhāp-gō To āp-ī uthai chalyō-gō
Then the-serpent much satisfied-went Then himself having-arisen went-away
To ū jār pōchhyō ū̃t-kai dhā̃gārai To lōīn-tē wā-kī
Then he having-gone arrived the-camel-of near Then blood-with his
jā̃g bhīj-iahī Tō sōn-chiraiyā-nē dēkhī, kahī, 'kā huyō?'
thigh wetted-was Then the-omen-bird-by it-was-seen, it-was-said, 'what became?'
Tō wā-nē kahī kai, 'ēk maīr'kī-kū̃ syā̃p khāwai-hō,
Then him-by it-was-said that, 'one frog-to a-serpent eating-was,
jā-tē̃ maī-nē mērī jā̃g-kō mā̃s rāryō, kāt-kāt-kaī' Jhat'sīdēn
therefore me-by my thigh-of flesh was-thrown, cut-cut-having' At-once
sōn-chiraiyā-nē hāt phēi-dyō Tō aisī-kī aisī jā̃g hai-gaī
the-omen-bird-by hand was-passed-on Then such-of such the-thigh became
Tō chā̃r ū̃t-pai dōnyū̃ chalē Tō wā maīr'kī-nē
Then mounting the-camel-on both set-off Then that frog-by
sōsī kai, 'tū wā-kū̃ ārō kab āwaigō tō hōya
it-was-thought said, 'thou him-to serviceable when will-come then it-may-be
na hōya, ab-ī chalō' Tō jhat'sīdēn whā-taī chal-dyō
not it-may-be, now-even go' Then at-once there-from he-started

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FREE TRANSLATION OF THE FOREGOING.

There was a Thākur who had nothing to eat in his house, so he said to himself, 'brother, I'm going to look for service' There was also a bird of omen, and the Thākur went to her to get an omen, but though he went every day she never gave him one One day she went out to pick up some food, and before she started she told her

children on no account to give an omen to any one While she was away the Thākur came as usual, and the chicks gave him the looked-for indication, so he saddled his camel, mounted and set off

Back came the omen-bird, 'My children, are you sure you gave no one an omen ?' 'Indeed we did, mother We gave it to the Thākur who comes every day'

Up flew the omen-bird, and overtook the Thākur on his way She assumed the form of a woman 'Who are you ?' said he 'I'm your wife' 'Come along, one has become two' So he took her up on his camel They came to a tank full of water, and he was compelled to descend for a certain purpose 'I'll be back in a moment,' said he 'All right,' said she On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he So he took out his penknife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more Then he got up and went back to the camel His thigh was all bloody 'What's happened ?' said the omen-bird 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'

Straightway the omen-bird passed her hand over the wound, and it healed up as it was before Then they got up on the camel and went on their way.

But the frog said to himself, 'some day or other you may be of use to him Go at once' So he started off at once

[This is the end of the extract The entire story, which is a long one, will be found on pp. 82 and ff of Mr Macalister's book The frog takes the form of a barber and overtakes the Thākur The three then go on The snake, out of gratitude for his good meal, also joins the company as a Brāhman The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a *lākh* of rupees The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur and gets the king to make a huge funeral pyre on which she sits It is lighted, and she flies away in the smoke She then sends the Thākur to the king with the news that he has come back from the king's ancestors, and that they are all well, but want a barber So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted. The barber is, of course, burnt to death, and the king and the Thākur live happy ever afterwards]

DĀNGBHĀṄG

In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Dāngī by Kālimāl and the Dāngī of Karauli we have Dāngbhāṅg

The estimated number of its speakers is 80,363

Dāngbhāṅg is more infected with Jaipurī idioms than Dāngī It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarātī In its grammatical forms the following are the main points in which it differs from Dāngī of Jaipur

Pronunciation.—There is a tendency for *i* to become *a*, as in *dan*, a day, *lakhyō*, written So *u* becomes *i* in *ripyō*, a rupee

The tendency to disaspiration appears to be stronger even than in Dāngī We have cases like *kusī*, pleasure, *bādō*, bind, *sūkō*, dry, *sād* (*sādhu*), a saint, *bhūkō*, hungry, *jīb*, a tongue, *lō*, iron, *rākas* (*rākhas*), a fiend The letter *h* is often transferred to the first letter of a word, as in *mhal* for *mahal*, a palace, *mhārāj*, as well as *māhārāj*, a great king, *ghadō*, for *gad°hō*, an ass Similarly *m* is transferred in *lmabō* for *lambō*, long Disaspiration is, as usual, prominent in the conjugation of the roots *rah*, remain, and *kah*, say. We have *rai-hai* for *rahai-hai*, he lives, *rayō*, lived, *kaī*, said, *kai*, say (imperative, 2nd sing), and *kũgō*, I will say

As a rule strong masculine **nouns** end in *ō*,—not *ā*, as in Dāngī and Braj Bhākhā,—thus, *bētō*, not *bētā*, a son The oblique singular of these nouns, and the nominative plural, end in *ā* Thus, *bētā-kō*, of a son, *bētā*, sons The oblique plural ends in *ān*, as in Dāngī In other respects nouns form their oblique forms as in Dāngī

There is no accusative-dative in *ya*, like the *pōtāya* of Dāngī There is a locative in *ã*, as in *mhalã*, in the palace, *sãchyã*, in truth, and in *ai* for nouns and adjectives ending in *ō*, as in *mahīnai*, in a month, *āgai*, in front, before This last locative is common, and when an adjective (or genitive) agrees with a noun in the locative, it too is put into that case, which is a most interesting survival Thus we have *āp kai* (not *āp-kē*) *mhalã*, in his own palace, *mērai* (not *mōrē*) *āgai*, in my front, *i e* before me; *tumārai pachhai*, in thy behind, behind thee

The postpositions are the same as in Dāngī, except that the agent has *nai*, instead of *nē*, and that the oblique genitive ends in *kā*, not *kē*, as in *ũ dēs-kā raibālā-kai*, to an inhabitant of that country

The termination *kai* of the dative (which also occurs in Dāngī) is here clearly seen to be the locative case of *kō*, the sign of the genitive In other words, in Dāngbhāṅg, a dative may be formed by putting the genitive into the locative, *i e* by changing the termination *ō* to *ai* Thus, *raibālā-kai*, to an inhabitant, *chāy°nā hai mērai*, there is a desire to me, I have a desire, *dō puti hō-jyāy°gā tērai*, two sons will become to thee, thou wilt have two sons, *bētā hōya āp°nai*, sons will be to us, we (*i e* I) shall have sons

When an adjective or pronoun agrees with a noun, the postposition is sometimes added to both, as in *ũ-nai rājā-nai kaī*, by that by the king it was said, it was said by that king, *raibālā-kai ēk-kai*, to inhabitant to one, to one (*i e* an) inhabitant

Sometimes the sign of the agent is omitted (as in Jaipurī), as in *ũ* (for *ũ-nai*) *mait°rī-kũ mārī*, he beat the sweeper-woman

Adjectives which in Braj Bhākhā end in *au*, and in Dāngī in *ō*, often end in *yō* in Dāngōbhāg. Thus, *āchhyō*, good (obl. sing. masc. *āchhyā*); *sāchhyō*, true (fem. *sāchī*, loc. sing. masc. *sāchyā*); *asyō*, of this kind (=Hindōstānī *aisā*). It will thus be seen that they agree in form with past participles.

As to **pronouns**, the first person is the same as in Dāngī except that we now and then meet a Jaipurī form, such as *mhārō*, as well as *mērō*, my. The accusative-dative *mēryo*, *tēryo*, *māryo*, etc., do not occur.

The nominative plural of the second person is *tum*, *tar* or *tarī*, and its genitive is *tumārō*. This pronoun takes *nai*, the sign of the agent case, also as the sign of the accusative-dative (in this case suffixed to the oblique form and not to the nominative). Thus, *tai-nai* by thee; *tō-nai*, to thee; *tumārō-nai*, by you or to you.

As in Dāngī, the reflexive pronoun *āpā*, self, is also used to mean 'we,' including the person addressed, or even 'I.' Its oblique form is *āpā*, or (plural) *āpān*. Its genitive is *āpārō* or *āp-kō*. The personal pronouns are often used instead of *āpārō*, in the sense of 'own.' Thus, *ō-kō* (or *āpārō*) *bāp-sē kai*, he said to his father.

The pronoun of the third person ('he,' 'that') is *wō*; obl. sing. *tē*; nom. plur. *wē*; obl. plur. *un*; *wahā*='there.'

'This' is *yō* (sometimes *yā*); obl. sing. *yā*; nom. plur. *yē*; obl. plur. *in*; *yahā*='here;' *yahī*=thus.

Jō, obl. sing. *jā*, nom. plur. *jē*, obl. plur. *jin*, is the demonstrative pronoun 'that,' and the relative pronoun 'who;' *jab* or *jabō*='then,' 'when'; *jhyā*='there,' 'where.'

Kun (which does not change in declension) is 'who?' *kāhē*='what?'; *kōī*='anyone,' 'some'; *kāhē*='anything'; *kahā*='where?'; *kyō*='why?'

The conjugation of **verbs** is generally as in Dāngī, except that (as in Jaipurī) the first person plural ends in *ā*, and the third person plural is not nasalised. Thus,—

I strike, etc.

Sing.	Plur.
1. *mārū*	*mārā*.
2. *mārai*	*mārō*.
3. *mārai*	*mārai*.

The conjunctive participle ends in *kai*, *kar* or *er*, as *mār-kai*, *mār-kar*, *mār-er*; having struck. The noun of agency ends in *hārō*, as in *rai-hārō*, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipurī forms. Thus—

Braj: *mai hū*, I am; *mai hō* (plur. masc. *hā*), I was.

(Jaipurī) *mai chhū*, I am; *mai chhō* (plur. masc. *chhā*), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, *mai mārū-hū*. The imperfect is formed by adding *ai* to the root which is conjugated with the past tense of the auxiliary. Thus (singular) *mai mārai hō* (plural) *ham mārai hā*, and so for all persons.

The letters *s* and *h* are often added pleonastically to the third person of verbs. They are relics of old pronouns. Thus, *kai-se*, he said; *pūchhi-s*, he asked; *mārai-h*, he may strike.

In one important point of construction Dāngōbhāg agrees with most of the Rājasthānī dialects, and with Gujarātī. When a transitive verb occurs in Hindī in the past tense, it is used either passively, or impersonally. Thus (passively) *us-nē sīrī mārī*, a

woman was struck by him, *i e* he struck a woman, in which the verb (*mārī*) agrees in gender with the object (*strī*) (impersonally) *us-nē strī-kō mārā*, by him, with reference to the woman, striking was done, in which the verb (*mārā*), being used impersonally, always remains masculine whatever the gender of the object may be

In Dāngbhāng, as in Gujarātī, when this impersonal construction is used, the verb is attracted by the gender of the object, and becomes feminine when it is feminine Thus, *rājā-nai maitʰrī-kũ bulāī*, literally, by the king, with reference to the female-sweeper, she (not 'it') was called, *i e* the king called the female-sweeper Here, it will be observed, the word *bulāī* agrees in gender with *maitʰrī*, although the latter has the sign of the dative, *kũ*, attached to it

We may also note the employment of the Jaipurī word *kōnī* or *kō* . . *nī*, meaning 'not'

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BRAJ BHAKHA (DIALECTS) (STATE, JAIPUR.)

(Rev G. Macalister, M.A.)

SPECIMEN I.

कोई आदमी-कै दो बेटा हा। उन-में-सूँ छोटा बेटा-नै जँ-का बाप-सूँ कह्यो बाप पूँजी-में-सूँ जो मेरी पाँती आवे सो मो-कूँ दे। जँ-नै जँ-की पूँजी उन-कूँ बाँट-दी। थोड़ा दन पाछै छोटो बेटो सारी पूँजी ले-कै दूर परदेस-में चल्यो-गयो। वाँ जा-कर जँ-नै जँ-की पूँजी गैर चलण-में उड़ा-दी। जँ-नै सब पूँजी उड़ा-दी। पाछै जँ देस-में भोत-सो काल पड़-गयो। जद वो कँगाल हो-गयो। वो गयो अर जँ देस-का रैवासा-कै एक-कै जा-कर रयो। जँ-नै जँ-कूँ सूर चरावा-कूँ खेतन-पै खँदायो। जो पातड़ा सूर खावै-हा जिन-सूँ वो पेट भरवा-कूँ राजी हो। कोई आदमी जँ-कूँ काँई वी नईं दे-हो। जब जँ-कूँ ज्ञान आयो जब जँ-नै कह्यो मेरा बाप-का चाकरन-कूँ रोटी घणी अर मैं भूको मरूँ-हूँ। मैं उठूँगो अर मेरा बाप कनै जाऊँगो अर जँ-सूँ कूँगो बाप मैं-नै सरग-को पाप कर्यो अर तेरो पाप कर्यो अर मैं अस्यो नै रह्यो सो तेरो बेटो कुवाजँ। तेरा नोकरन-में मो-कूँ वी एक नोकर राख-ले॥

TRANSLITERATION AND TRANSLATION.

Kōī ādmī-kai dō bēṭā hā. Un-mē-sū chhōṭā bēṭā-nai
A-certain man-to two sons were. Them-in-from the-younger son-by
ū-kā bāp-sū kai, 'bāp pūjī-mē-sū jō mērī pāṭī āwai
his father-to it-was-said, 'father, property-in-from what my share comes
sō mō-kū dai.' Ū-nai ū-kī pūjī un-kū bāṭ-dī. Thōṛā
that me-to give.' Him-by his property them-to dividing-was-given. A-few
dan pāchhai chhōṭō bēṭō sārī pūjī lē-kai dūr
days after the-younger son all property taken-having a-far
par-dēs-mē chalyō-gayō. Wahā jā-kar ū-nai ū-kī pūjī
foreign-country-into went-away. There gone-having him-by his property

gaır chalan-mẽ urā-dī Ũ-naı sab pũjī urā-dī, pāchhaı
bad conduct-ın was-wasted Hım-by all property was-squandered, afterwards
ũ dēs-mẽ bhōt-sō kāl par-gayō Jad wō kãgāl hō-gayō Wō
that country-ın a-great famıne fell Then he poor became He
gayō ar ũ dēs-kā raıbālā-kaı ēk-kaı jā-kar rayō Ũ-naı ũ-kũ
went and that country-of ınhabıtant-to one-to gone-havıng lıved Hım-by hım-to
sūr charābā-kũ khētan-paı khādāyō Jō pāt'rā sūr khāwaı-ha
swıne feedıng-for fields-ın was-sent. Whıch husks swıne eatıng-were
jın-sũ wō pēt bhar'bā-kũ rājī hō. Kōī ād'mī ũ-kũ kāī
them-from he belly fillıng-for pleased was Any man hım-to anythıng
bī naī dē-hō Jab ũ-kũ gyãn āyō jab ũ-naı
even not gıvıng-was When hım-to understandıng came then hım-by
kaī, 'mērā bāp-kā chākaran-kũ rōtī ghanī, ar maī bhūko
ıt-was-saıd, 'my father-of servants-to bread much(-ıs), and I hungry
marũ-hũ Maī uthũgō, ar mērā bāp kanaı jāũgō, ar ũ-sũ
dyıng-am I wıll-arıse, and my father near wıll-go, and hım-to
kũgō, "bāp, maī-naı sarag-kō pāp karyō, ar tērō pāp karyō,
wıll-say, "fatheı, me-by heaven-of sın was-done, and thy sın was-done,
ar maī asyō naı rahyō sō tērō bētō kuwāũ, tērā
and I such not remaıned that thy son I-should-be-called, thı
nōkaran-mẽ mō-kũ bī ēk nōkar rākh-laī."'
servants-ın me also one seı vant keep"'

[No 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGBHĀNG) (STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक राजा छो नपुत्री । जो मैतरी झाड़ू काड़वा आवै-ही राजा हात सूँडो धोवै-छो । मैतरी-नै राजा-कूँ देखर आप-का सूँडा-कै आडो ढोकरो लगा-लीयो । फेर राजा-नै कईअस मैं देसपती तो राजा अर मैतरी-नै मो-कूँ देखर सूँडा-कै आडो ढोकरो कसाँ लगायो । फेर मैतरी-कूँ वुलाई । पूछीस मैं देसपती तो राजा । तैं-नै आडो ढोकरो क्यों लगायो मो-कूँ देखर । मैतरी-नै कई माहाराज क्यों-ईं नईं । न्यों-ईं कुसी मेरी लगा-लीयो । जँ-नै राजा-नै कई कै साँची कै । फेर जँ-नै कई कै म्हाराज म्हारो घर-को मैतर मो-कूँ मारै । तुम नपुत्री हो । तुमारो सूँडो देखवा-को धरम नईं । जव राजा-नै अपणा नौकरन-कूँ हुकम दे-दीयोस जा-कर देखो साँच्याँ-ईं ईं-कूँ भंगी मारैक नईं । उन-नै जार देखीस साँच्याँ-ईं जँ मैतरी-कूँ मारी । फेर उन-नै आ कयोअस मारी । जव जँ-नै राजा-नै देखीअस साद-संत-की वंदगी करो । सो साद-संत आवै जौं-की-ईं वो वंदगी करै । अर रोजीना धरम पुन्न करै । अव जँ-कै तो वेटा-की लग्गीअस कोई दाय करर वेटा होय आपणै । आपाँ तो नपुत्री हाँ । जँ-को वाग सूको पड्यो-हो । एक साद जँ-मैं आर अस्यो उतर्यो सो वाग हर्यो हो-गयो । राजा-नै जँ-की वंदगी करी साद-की । साद करामाँती है । सो अलवत या आपाँन-कूँ वेटो देगो । उन-नै राजी होर कई वचा माँग । वचन द्यो तो माँगूँ । वचन-ईं है । माँग । पुत्र-की चायना है मेरै । तेरा करम-मैं लख्या तो कोनी । जा दो पुत्र हो-ज्यायगा तेरै । वो तो साद हो रमतो । सो रम-गयो अर राजा म्हलाँ आ-गयो आप-कै । जँ-कै नवैं महीनै पुत्र हो-गया । राजा राजी हो-गयो । जँ-का घरवार वस्या ॥

[No 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGBHĀNG) (STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk rājā chhō naputrī Jō maitʰrī jhārū kārʰba awai-hī,
A king was sonless When the-mihtarānī broom to-wield coming-was,

rājā hāt mũdō dhōwai-chhō Maitʰrī-nai rājā-kũ dēkhar
the-king hand face washing-was The-mihtarānī-by the-king having-seen

āp-kā mũdā-kai ādō dhōkʰrō lagā-līyō Phēr rājā-nai kaī-as,
her-own face-to screen a-basket was applied Then the-king-by it-was-said,

'maĩ dēs-patī tō rājā, ar maitʰrī-nai mō-kũ
'I country-lord verily king(-am), and the-mihtarānī-by me

dēkhar mũdā-kai ādō dhōkʰrō kasã lagāyō mō-kũ dēkhar?'
having-seen the-face-to screen a-basket why was-applied me having-seen?'

Phēr maitʰrī-kũ bulāī, pūchhīs, 'maĩ dēs-patī tō
Then the-mihtarānī-to it-was-called, she-was-asked, 'I country-lord verily

rājā, taĩ-nai ādō dhōkʰrō kyõ lagāyō?' Maitʰrī-nai
king(-am), thee-by screen a-basket why was-applied?' The-mihtarānī-by

kaī, 'Māhārāj, kyõ-ĩ naĩ Nyõ-ĩ kusī mērī
it-was-said, 'Your-Majesty, why-indeed is-not Thus-verily pleasure my

lagā-līyō' Ũ-nai rājā-nai kaī kai, 'sãchī kai' Phēr
it-was-applied' Him-by the-king-by it-was-said that, 'truth speak' Then

ũ-nai kaī kai, 'Mhārāj, mhārō ghar-kō maitar mō-kũ mārai
her-by it-was-said that, 'Your-Majesty, my house-of mihtar me may-beat

Tum naputrī hō Tumārō mũdō dēkhʰbā-kō dharam naĩ' Jab
You sonless are Your face seeing-of religion is-not' Then

rājā-nai apʰna naukʰran-kũ hukam dē-dīyōs, 'jā-kar dēkhō
the-king-by his-own servants-to command was-given, 'gone-having see

sãchyã-ĩ ĩ-kũ bhangī mārai naĩ' Un-nai jār
in-truth-verily this-one the-mihtar beats (or-)not' Them-by having-gone

dēkhīs, sãchyã-ĩ ũ maitʰrī-kũ mārī Phēr un-nai
she-was-seen, in-truth-verily that mihtarānī-to she-was-beaten Then them-by

[illegible]

FREE TRANSLATION OF THE FOREGOING

[illegible]

[illegible]

particular reason for me to do it I just put the basket before my face, because it struck me to do so' Said the king, 'tell the truth' Then she replied, 'Your Majesty, the Mihtar, my husband, will give me a drubbing For you have no son, and it is not right that I should see your face' Then the king told his servants to go and see if really and truly the Mihtar would beat her or not So they went and saw that, as a matter of fact, she was beaten, and they returned to the king and told him that she had got the drubbing she expected

So the king thought to himself that he must do homage to saints and holy men And whenever a saint or a holy man came to his kingdom he did homage to him, and every day occupied himself in virtuous and charitable deeds For he thought to himself how nice it would be to have a son, and that he must do all he could to get one Now his garden was all dry and withered up, and one day a saint who alighted in it was so very holy that it immediately all over became fresh and green The king did homage to him 'This is a worker of miracles,' said he to himself, 'and will certainly give me a son' The saint was pleased at his devotion and said to him, 'my child, ask a boon' 'Promise to grant it,' said the king, 'and I will ask it' 'The promise is given Ask' 'Holy sir, I long for a son' 'Sons are not written in your fate But nevertheless depart in peace, for two sons will be born to you' The saint was a wanderer, and went his way, and the king returned to his palace On the ninth month the sons were born, and he was happy, for now his family was established

KĀLĪMĀL

Kalīmāl is spoken in Jaipur State immediately to the south of Dāngī, between it and Dāngbhāng, on the borders of the Karauli State It is spoken by 81,216 people

It closely resembles Dāngbhāng. Nouns and adjectives in *ō* have their oblique forms both in *ā* and *ē* 'My' is *mhāro* and *mērō*; 'thy,' *thārō* and *tērō*, 'your,' *tamārō*, 'this,' *yā*, 'he,' 'that,' *wā* or *ũ* (obl plur *ūn*), 'who?' *kaũn* Verbs form their first persons plural as in Dāngbhāng, and their third persons plural as in Dāngī

Samples of Kālīmāl will be found in the List of Words It is quite unnecessary to give further specimens A grammar and specimens of the dialect will be found in Mr Macalister's book

DŨGAR-WĀṚĀ

In Jaipur the word *dũgar* means 'a hill,' and hence *Dũgar-wāṛā* means the language of the hill country It is spoken by 108,766 people, south-west of Dāngī and immediately to the north-west of Kālīmāl It only differs from the latter dialect in being more strongly infected with Jaipurī In fact it could with equal propriety be classed as a form of that language The main points in which it differs from Kālīmāl are that it is fond of using the suffix of *kai-tãẽ* to represent the dative case, 'your' is *thamārō*, and 'who?' is *kuṇ* In the verb substantive it prefers the Jaipurī forms *chhũ* (present) and *chhō* (past) to *hũ* and *hō*, and the verb is conjugated in the plural sometimes like Dāngī, and sometimes like Jaipurī

As in the case of Kālīmāl, this dialect is sufficiently illustrated for present purposes by the List of Words appended Further specimens and a full grammar will be found in Mr Macalister's work.

STANDARD LIST OF WORDS AND SENTENCES

English.	Dāngī (Karauli)	Dāngī (Jaipur) (where different from Dāngī of Karauli)	Kālimāl of Jaipur (where different from Dāngī of Jaipur)
1. One	Ēk		
2 Two	Dō		
3 Three	Tīn		
4 Four	Chyār	Chyār	
5 Five	Pāch		
6. Six	Chhai	Chhui	
7 Seven	Sāt		
8 Eight	Ath		
9 Nine	Nau		
10 Ten	Das		
11 Twenty	Bīs		
12 Fifty	Pachās		
13 Hundred	Saikā		Sau
14. I	Hū, hō	Maĩ	Maĩ, hū
15 Of me	Mērau	Mērō	Mhārō
16 Mine	Mērau	Mērō	Mhārō
17 We	Ham		
18 Of us	Hamārau, ham'rau	Hamārō	
19 Our	Hamārau, ham'rau	Hamāro	
20 Thou	Tū, tai	Tū	
21 Of thee	Tērau	Terō	Thārō
22 Thine	Tērau	Terō	Thārō
23 You	Tum	Tam	
24 Of you	Tumārau, tum'rau, tyārau	Tum'rō, tyārō	Tamārō
25 Your	Tumārau, tum'rau, tiyārau	Tum'rō, tyārō	Tamārō

Dūgar wārā of Jaipur (where different from Dāngi of Jaipur)	Dāngbhāng (where different from Dāngi of Jaipur)	English.
		1 One
		2 Two
		3 Three
		4 Four
		5 Five
		6 Six
		7 Seven
		8 Eight
		9 Nine
		10 Ten
		11 Twenty
		12 Fifty
Sau	Sō	13 Hundred
Maĩ, hũ		14 I
Mhārō		15 Of me
Mhārō		16 Mine
		17 We
		18 Of us
		19 Our
		20 Thou
Thārō		21 Of thee
Thārō		22 Thine
	Tamū, tam, tum	23 You.
Thamārō	Tumārō	24 Of you.
Thamārō	Tumārō	25 Your

English.	Dāṅgī (Karauli)	Dāṅgī (Jaipur) (where different from Dāṅgī of Karauli).	Kāthmāl of Jaipur (where different from Dāṅgī of Jaipur)
26. He	Wō	Ū, wā, wha	Wā, ū
27. Of him	Wā-kau	Wā-kō	Ū-kō
28. His	Wā-kau	Wā-kō	Ū-kō
29. They	Wē	Wē	Wai, wē
30. Of them	Wun-kau, un-kau	Un-kō	Ūn-kō
31. Their	Wun-kau, un-kau	Un-kō	Ūn-kō
32. Hand	Hāt	Hāt	
33. Foot	Pau	Pāw	Pag
34. Nose	Nāk		
35. Eye	Ākh		
36. Mouth	Mōkau	Mōkhrō	Mhōdō, mhū
37. Tooth	Dāt		
38. Ear	Kān		
39. Hair	Bāgpā	Bāl	Bār
40. Head	Māṛ	Mār	Māthō
41. Tongue	Jīb		Jīb
42. Belly	Pet		
43. Back	Pīṭhi	Pīth	Pīth, maṅgar
44. Iron	Lōh, lauhar	Lōh	Lhō
45. Gold	Sonō	Sōnā	Sōnō
46. Silver	Chāṅdī, rūpau	Chāṅdī	
47. Father	Dāpā, dādā	Dādā	Bāp, dādā
48. Mother	Baiyā	Maiyā	Mā
49. Brother	Bhāi, bhāikau	Bhāi	Bhāi
50. Sister	Bhainī	Jījī	Bhain, jījī
51. Man	Mānkhī, mōyār	Mōyār	Ādmī, mōtyār, mard
52. Woman	Bairau, bairkānī	Bairkānī	Bairāṅī

Dūgar wārā of Jaipur (where different from Dāṅgī of Jaipur)	Dāṅgbhāng (where different from Dāṅgī of Jaipur)	English.
Wā	Wō	26 He.
Ū-kō	Ū-kō	27 Of him.
Ū-kō	Ū-kō	28 His
Wai		29 They
Ūn-kō		30 Of them.
Ūn kō		31 Their
		32 Hand.
Pag	Pāw, pag	33 Foot
		34 Nose
		35 Eye
Mhūḍō	Mūṛō, mhōṛō	36 Mouth.
		37 Tooth
		38 Ear
		39 Hair
Māthō	Māthō	40 Head
Jīb	Jīb	41 Tongue
		42 Belly
Mangar	Mōr	43 Back
Lhō	Lō	44 Iron.
		45 Gold
		46 Silver
Bīp, dādō	Bāp	47 Father
Mā, māī	Mā	48 Mother
Bhāī	Bhāī	49 Brother.
Bhaiṇ	Bhaĩṇ	50 Sister
	Ādᵃmī, manskh	51 Man
	Lugāī, bairᵃbānī	52. Woman.

English	Dingal (Kamaun)	Dingal (Jaipur), (more different from Dingal of Kamaun)	Kumaui of Jaipur (more different from Dingal of Jaipur)
53. Wife	Lugai, bahūdāni	Bhauriyā	Bahūdāni, aurat
54. Child	Bālā, chhōrā	Bālā	Bachchā, bālak
55. Son	Mōgā	Bēṭā, chhōrā, lālā	Chhōrā, bēṭā
56. Daughter	Mōrī	Bēṭī, chhōrī, lālī	Chhōrī, bēṭī
57. Slave	Bandā	Bānḍā	.....
58. Children	Jōrā, bālā	Jōrā	...
59. Shepherd	Bāgē-wālā, chhōr-wālā	Gawāl	Gawāl
60. God	Bāmaṇ, Īsar	Parmēsar	Bāmaṇ, Parmēsar
61. Devil	Bhūt	Bhūt	Bhūta, bhūt, pēt
62. Sun	Sūrj	Sūraj-nārāṇ	Sūraj
63. Moon	Chandā	.....	Chāṇ
64. Star	Tarāyā	.....	Tārā
65. Fire	Āch	Āg	Āgai
66. Water	Pānyā	Pānī	Pānī
67. House	Bhāṭā	Ghar	.....
68. Horse	Ghōrā	Ghōrā	Ghōṛā
69. Cow	Gāyā, gāi	Gāya	.....
70. Dog	Kūkrā	Kūtrā	Kuttā
71. Cat	Bilā	Bilāyā	Billī
72. Cock	Murgā	Murgā	Murgā
73. Duck	Bānā	.....	.....
74. Ass	Gadhā	.....	.....
75. Camel	Ūṭ	.....	.....
76. Bird	Chirā	Chiṛiyā	Chiṛī
77. Go	Jāhā (Imperative)	Jā (Imperative Singular)	.....
78. Eat	Khāhā	Khā	.....
79. Sit	Baiṭhā	Baiṭh	.....

Ḍūgar wārā of Jaipur (where different from Ḍāngī of Jaipur)	Dāngbhāṅg (where different from Ḍāngī of Jaipur)	English
Lugāī	Lugāī, bhaū	53 Wife
Bālak	Bachchō	54 Child
Bētō, chhōrō	Bētō laṛᵃkō, chhōrō	55 Son
Bēti, chhōrī	Bēti, laṛᵃkī, chhōri	56 Daughter
		57 Slave
Kasān, pālᵃti	Kasān	58 Cultivator
		59 Shepherd
Bhagᵃwān	Rām jī, Bhagᵃwān	60 God
	Rākas, bhūt, jand	61 Devil
Sūraj	Sūraj	62 Sun
Chād	Chādarᵃmā chād	63 Moon
Tārō	Tārō	64 Star
	Āg, agᵃnī, basādar	65 Fire
		66 Water
	Ghar, jāg	67 House
Ghōṛō	Ghōṛō	68 Horse
		69 Cow
Kūkᵃrō	Kuttō, gāḍak	70 Dog
Balāī	Bilyāī, balāī	71 Cat
Murgō	Murᵃgō	72 Cock
		73 Duck
Ghadō	Ghadō	74 Ass
		75 Camel
Chiṛī	Chaṛī	76 Bird
		77 Go
		78 Eat
		79 Sit

English.	[illegible]	[illegible]	[illegible]
81. Come	[illegible]	[illegible]	......
82. Beat	[illegible]	[illegible]	[illegible]
83. Stand	[illegible]	[illegible]	[illegible]
84. Die	[illegible]	[illegible]	......
85. Give	[illegible]	[illegible]	[illegible]
86. Run	[illegible]	[illegible]	[illegible]
87. Up	[illegible]	[illegible]	......
88. Near	[illegible]	[illegible]	[illegible]
89. Down	[illegible]	[illegible]	[illegible]
90. Far	[illegible]	[illegible]	......
91. Before	[illegible]	[illegible]	[illegible]
92. Behind	[illegible]	[illegible]	[illegible]
93. Who	[illegible]	[illegible]	[illegible]
94. What	[illegible]	[illegible]	[illegible]
95. Why	[illegible]	[illegible]	[illegible]
96. And	[illegible]	[illegible]	[illegible]
97. But	[illegible]	[illegible]	[illegible]
98. If	[illegible]	[illegible]	[illegible]
99. Yes	[illegible]	[illegible]	......
100. No	[illegible]	[illegible]	[illegible]
101. Alas	[illegible]	[illegible]	......
102. A father	[illegible]	[illegible]	[illegible]
103. Of a father	[illegible]	[illegible]	......
104. To a father	[illegible]	[illegible]	......
105. From a father	[illegible]	[illegible]	[illegible]
106. Two fathers	[illegible]	[illegible]	......
107. Fathers	[illegible]	[illegible]	[illegible]

[illegible]

Dūgar-wārā of Jaipur (where different from Dāṅgī of Jaipur)	Dāṅgbhāṣā (where different from Dāṅgī of Jaipur)	English
		80 Come
Mār	Mār	81 Bear
Ūbā hai-jā	Ūbō ho	82 Stand
		83 Die
Dē		84 Give
Bhāj	Dōṛ, bhāg	85 Run
		86 Up
Khanyā	Khanai najik	87 Near
Nīchai	Nīchai	88 Down
	Dūrō, dūr	89 Far
Āgai	Āgai	90 Before
Pīchhai	Pīchhai pachhokʼṛā	91 Behind
Kuṇ	Kuṇ	92 Who
Kāī	Kāī	93 What
Kyā, chaū	Kyū	94 Why
Ar	Aur, ar	95 And
Paṇra	Paṇ	96 But
Jā	Jō	97 If
		98 Yes
Nahī	Naī	99 No
		100 Alas
Bāp	Bāp	101 A father
		102 Of a father
		103 To a father
Bāp-sū	Bāp-sū	104 From a father
		105 Two fathers
Bāp	Bāp	106 Fathers

English	Dāṅgī (Karauli)	Dāṅgī (Jaipur) (where different from Dāṅgī of Karauli)	Kālimāl of Jaipur (where different from Dāṅgī of Jaipur)
107 Of fathers	Purikhān-kau	Dāūn-kō	Bāpan-kō
108 To fathers	Purikhān-kū	Dāūn-kū	Bāpan-kū
109 From fathers	Purikhān-sē	Dāūn tē	Bāpan-sū
110 A daughter	Mōṛī	Chhōrī	
111 Of a daughter			
112 To a daughter			
113 From a daughter			
114 Two daughters			
115 Daughters	Bhaut mōrī	Chhōrī	
116 Of daughters	Mōṛīn-kau	Chhōrīn-kō	
117 To daughters			
118 From daughters			
119 A good man	Ēk chōkhō manikh	Ēk bhalō ādᵗmī	
120 Of a good man	Ēk chōkhē manikh-kau	Ēk bhalā ādᵗmī-kō	
121 To a good man			
122 From a good man			
123 Two good men			
124. Good men	Mukᵗtē-ū chōkhē manikh	Bhalē ādᵗmī	Bhalā ādᵗmī
125 Of good men			
126 To good men			
127 From good men			
128 A good woman	Ēk chōkhī bairᵗbānī	Ēk bhalī bairᵗbānī	
129 A bad boy	Ēk band mōṛā	Ēk burō chhōrā	Ēk burō chhōrō
130 Good women	Mukᵗtī chōkhī bairᵗbānī	Bhalī bairᵗbānī	
131 A bad girl	Ēk burī mōrī	Ēk burī chhōrī	
132 Good	Malūk, chokau	Āchhyō, bhalō	Chōkō, āchhyō
133 Better			

Dāgar wārā of Jaipur (where different from Dāngi of Jaipur)	Dāngbāng (where different from Dāngi of Jaipur)	English
Bāpan-kō	Bāpan kō	107 Of fathers
Bāpan-kū		108 To fathers.
Bāpan-sū		109 From fathers.
		110 A daughter
		111 Of a daughter
		112 To a daughter
		113 From a daughter
		114 Two daughters
	Chhōri, chhōrī	115 Daughters
		116 Of daughters
		117 To daughters
		118 From daughters
	c	
Ēk chōkhō ādmi	Ēk āchhō ādmi	119 A good man
Ēk chokhā ādmi-kō	Ēk āchhyā ādmi-kō	120 Of a good man.
		121 To a good man
		122 From a good man.
		123 Two good men.
Chōkhā ādmi	Bhalā ādmi	124 Good men.
		125 Of good men
		126 To good men
		127 From good men
Ēk chōkhi bairbāni	Ēk āchhi lugāi	128 A good woman
Ēk barō chhōrō	Ēk burō chhōrō	129 A bad boy
Chōkhi bairbāni	Āchhi lugāvī	130 Good women.
Ēk bari chhōri		131 A bad girl
Chōkhō, āchhō		132 Good.
		133 Better

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

Ḍūgar-wārā of Jaipur (where different from Ḍāngī of Jaipur)	Ḍāngbhang (where different from Dāhcī of Jaipur)	English
		134 Best
		135 High
		136 Higher
		137 Highest
Ghōṛō	Ghōṛō	138 A horse
		139 A mare
		140 Horses
	Ghōṛyā̃	141 Mares
Nārō	Ā̃kō	142 A bull
		143 A cow
Nārā	Ā̃kā	144 Bulls
	Gāyā̃	145 Cows
Kūkᵃrō	Kuᵗtō	146 A dog
Kūkᵃrī	Kuttī	147 A bitch
Kūkᵃrā		148 Dogs
Kūkᵃrī	Kuttī	149 Bitches
Bākᵃrō	Bakᵃrō	150 A he goat
Bākᵃrī	Chhēlī	151 A female goat
Bākᵃrā	Bakᵃrā bakᵃrī	152 Goats
	Haran	153 A male deer
	Harnī	154 A female deer
	Haran	155 Deer
Hū chhū	Maī hū, chhū	156 I am
Tū chhai	Tū hai chhai	157 Thou art
Wā chhai	Wō hai, chhai	158 He is
Ham chhā	Ham hā, chhā	159 We are
Tam chhō	Tum hō chhō	160 You are

English	[illegible]	[illegible]	[illegible]
161. They are	[illegible]	—	—
162. I was	[illegible]	[illegible]	[illegible]
163. Thou wast	[illegible]	[illegible]	[illegible]
164. He was	[illegible]	[illegible]	[illegible]
165. We were	[illegible]	[illegible]	[illegible]
166. You were	[illegible]	[illegible]	[illegible]
167. They were	[illegible]	[illegible]	[illegible]
168. Be	[illegible]	[illegible]	[illegible]
169. To be	[illegible]	[illegible]	[illegible]
170. Being	[illegible]	[illegible]	[illegible]
171. Having been	[illegible]	[illegible]	[illegible]
172. I may be	—	—	—
173. I shall be	[illegible]	[illegible]	[illegible]
174. I should be	—	—	—
175. Beat	[illegible]	[illegible]	[illegible]
176. To beat	[illegible]	[illegible]	[illegible]
177. Beating	[illegible]	[illegible]	[illegible]
178. Having beaten	[illegible]	[illegible]	[illegible]
179. I beat	[illegible]	[illegible]	[illegible]
180. Thou beatest	[illegible]	[illegible]	—
181. He beats	[illegible]	[illegible]	—
182. We beat	[illegible]	[illegible]	[illegible]
183. You beat	[illegible]	[illegible]	—
184. They beat	[illegible]	[illegible]	—
185. I beat (Past Tense)	[illegible]	[illegible]	[illegible]
186. Thou beatest (Past Tense)	[illegible]	[illegible]	—
187. He beat (Past Tense)	[illegible]	[illegible]	—

Dūgar wārā of Jaipur (where different from Dāngī of Jaipur)	Dāngbhāng (where different from Dāngī of Jaipur)	English
Wai chhaĩ chhai	Wē haĩ, chhai	161 They are
Hũ chhō	Maĩ hō, chhō	162 I was
Tũ chhō	Tũ hō, chhō	163 Thou wast
Wā chhō	Wō hō, chhō	164 He was
Ham chhā	Ham hā, chhā	165 We were
Tam chhā	Tum hā, chhā	166 You were
Wai chhā	Wē hā, chhā	167 They were
Hai	Hō	168 Be
Haibō	Hōbō	169 To be
Haitō (*Past Part* hōō)	Hōtō	170 Being
	Hō-	171 Having been
		172 I may be
Hũ hūgō		173 I shall be
		174 I should be
Mār	Mār	175 Beat
Mārbō	Mārbō	176 To beat
Mārtō	Mārtō	177 Beating
Mārar	Mārar mārkar	178 Having beaten
Hũ mārū, *and so on*	Maĩ mārū	179 I beat
	Tũ mārē	180 Thou beatest
	Wō mārē	181 He beats
Ham mārai or mārā	Ham mārā	182 We beat
Tam mārō	Tum mārō	183 You beat
Wai mārai, mārē	Wē mārai	184 They beat
Maĩ-nai mārō, *and so on*	Maĩ mārō	185 I beat (*Fut Tense*)
...	Tū mārō	186 Thou beatest (*Fut Tense*)
...	Wē mārō	187 He beat (*Fut Tense*)

English	Ḍāngī (Karauli)	Ḍāngī (Jaipur) (where different from Ḍāngī of Karauli)	Kātholī of Jaipur (where different from Ḍāngī of Jaipur).
188 We beat (*Past Tense*)	Haman-nẽ pītyau	Ham-nē pītyō	
189 You beat (*Past Tense*)	Tuman nẽ pītyau	Tam-nē pītyō	
190 They beat (*Past Tense*)	Win-nẽ pītyau	Un-nē pītyō	
191 I am beating	Hũ pītũ-hũ	Maĩ pītũ-hũ	Maĩ mārũ-hũ
192 I was beating	Hũ pīti rahyau-hau	Maĩ pītai-hō	Maĩ mārai-hō
193 I had beaten	Mẽ-nẽ pītyau-hau	Maĩ-nē pītyō-hō	Maĩ-nai mārtyō-hō
194. I may beat	Hũ pītũ	Maĩ pītũ	Maĩ mārũ
195 I shall beat	Mẽ pītũgau	Maĩ pītũgō	Maĩ mārũgō, and so on
196 Thou wilt beat	Tũ pītaigau	Tũ pītaigō	
197 He will beat	Wō pītaigau	Ū pītaigō	
198 We shall beat	Ham pītaĩgai	Ham pītaĩgē	Ham mārẽgā
199 You will beat	Tum pītaugai	Tam pītōgē	Tam mārōgā
200 They will beat	Wē pītaĩgē	Wē pītaĩgē	Wai māraĩgā
201 I should beat			
202 I am beaten	Mẽ pītyau jāũ-hũ	Maĩ pītyō (*or* pityō) hũ	Maĩ pityō hũ
203 I was beaten	Hũ pītyau	Maĩ pītyō (*or* pityō) hō	Maĩ pityō hō
204 I shall be beaten	Hũ pītyau jāũgau	Maĩ pītũgō	
205 I go	Hũ digũ, jāũ	Maĩ jāũ	
206 Thou goest	Tũ digai, jāai	Tũ jāya	Tũ jā-hai
207 He goes	Wō digai, jāai	Ū jāya	Wā jā-hai
208 We go	Ham digaĩ, jāaĩ	Ham jāya	Ham jāwā
209 You go	Tum digau, jāau	Tam jāwō	Tam jāwō
210 They go	Wē digaĩ jāaĩ	Wē jāya	Wai jāwaĩ
211 I went	Hũ gayau	Maĩ gayō	
212. Thou wentest	Tũ gayau	Tũ gayō	
213 He went	Wō gayau	Ū gayō	
214 We went	Ham gayā		Ham gayā

Ḍūgar wārā of Jaipur (where different from Ḍāngī of Jaipur)	Ḍāngbhāng (where different from Ḍāngī of Jaipur)	English.
	Ham māryō	188 We beat (*Past Tense*)
	Tum māryō	189 You beat (*Past Tense*).
	Wē māryō	190 They beat (*Past Tense*)
Hũ mārũ chhũ	Maĩ mārũ hũ	191 I am beating
Hũ mārai chhō	Maĩ mārai-hō	192 I was beating
Maĩ-nai māryō-chhō	Maĩ nai māryō-hō	193 I had beaten
Hũ mārũ	Maĩ mārũ	194 I may beat
Hũ mārũgō, *and so on*	Maĩ mārũgō	195 I shall beat
	Tū māraigō	196 Thou wilt beat
	Wō māraigō	197 He will beat
Ham mārĩgā	Ham mārĩgā	198 We shall beat
Tam mārōgā	Tum mārōgā	199 You will beat
Wai māraĩgā	Wē māraigā	200 They will beat
		201 I should beat
Hũ patyō chhũ	Maĩ patyō hũ	202 I am beaten
Hũ patyō chhō	Maĩ patyō-hō	203 I was beaten
Hũ paṭũgō	Maĩ patũgō	204 I shall be beaten.
Hũ jāũ		205 I go
Tū jyā-chhai	Tū jāwai	206 Thou goest
Wā jyā chhai	Wō jāwai	207 He goes
Ham jāwã	Ham jāwã	208 We go
Tam jāwō	Tum jawō	209 You go
Waijyã	Wē jāwai	210 They go
		211 I went
		212 Thou wentest
		213 He went
Ham gayā	Ham gayā	214 We went.

English.	Dingi Kashmiri.	Dingi (Jaipur) where different from Dingi of Kashmir.	Kalmali of Jaipur (where different from Dingi of Jaipur).
215. I went . . .	Tam gayē . . .	Tam gayē . . .	Tam gayā . .
216. They went . .	Wē gayē . . .	Wē gayē . . .	Wai gayā . . .
217. Go	Jā	Jā	...
218. Going . . .	Jāmut	Jā[illegible]	. . .
219. Gone . . .	Gayan	Gayā	...
220. What is your name? .	Tōhānan kā nām hai? .	Tōhānī kā nāw hai? .	Tumārē kāī nāw hai?
221. How old is this horse?	Yē ghōrnan kitnā dinan-hai?	Ī ghōrā kitnā dinā-kā hai?	Yā ghōrā kitnā dinā-kā hai?
222. How far is it from here to Kashmir?	Thā-ē Kashmir kitnā panai?	Thā-ē Kashmir kitnā dūr hai?	Kashmir yā-ē kitnā dūr hai?
223. How many sons are there in your father's house?	Tōhānē dādā-kī kitnāni-mē chhā mānai hai?	Tōhānē dādā-kē ghar-mē kitnā bēṭā hai?	Tumārē (or) bāp-kē (or) ghar-mai kitnā bēṭā hai?
224. I have walked a long way to-day.	Ā-yī hā nai dūrī ḍigī-hā .	Ā-yā mai dūrī chalyā-hā.	Ā-yā mai dūrī chalyā hā
225. The son of my uncle is married to his sister.	Mānē kākā-kan mānai ēkī-kī bhainī-kī kyōhyan-nai.	Mānē kākā-kē bēṭā-kā bhaiyā-nai bhainī-kē bāhyā-hai.	Mānē (or) kākā-kī bēṭā-kā bhaiyā-nai bhainī-kē bāhyā-hai.
226. In the house is the saddle of the white horse.	Dhanē ghōrē-kan palānai chhānan-mē nai.	Dhanē ghōrā-kī pīn ghar-mē hai.	Sāpēdī ghōrā-kī pīn ghar-mai hai.
227. Put the saddle upon his back.	Wā-kī pīṭhī-pai palānai gāḍī-ḍē.	Ōn-kā-kī pīṭh-pai dhar .	Ōn-kā-kī pīṭh-pai dhar-dai.
228. I have beaten his son with many stripes.	Mā-nē ōn-kē mānai-kī kōkhan ā'nai mānai.	Mai-nē ōn-kē bēṭā-kī bhaiyā-kē pīṭā-hai.	Mai-nai ōn-kā (or) bēṭā-kī bhaiyā kē pīṭā-hai.
229. He is grazing cattle on the top of the hill.	Dangrāyā-pai ōn-kē dhōr chārī-nai.	Ō pahāṛ-kē ūpar dhōr chārā-hai.	Wā dōgar-hai upar dhōr chārā-hai
230. He is sitting on a horse under that tree.	Rūkh-kē ōnthē ōn-kē ghōrē-pai baiṭhyan-hai.	Wā rūkh-kē nīchē ē ghōrā-par baiṭhyā-hai.	Wā rūkh-hai nīchai wā ghōrā-pai baiṭhyā-hai.
231. His brother is taller than his sister.	Wā-kan bhāyan wā-kī bhainī-sē ā'chan hai.	Wā-kā bhāī wā-kī bahin-sē lambā hai	Wā-kā bhāī wā-kī bhainī-sē lambā hai.
232. The price of rice is two rupees and a half.	Wā-kan mōl chāwal rupayī hai.	Wā-kā mōl chāl rupyā hai.	Wā-kā mōl chāl rupyā-hai
233. My father lives in that small house.	Mānan dādā wā Dhanē chhānī-mē hai.	Mērā dādā wā Dhyā ghar-mē rahai-hai.	Mērā (or) bāp wā chhōṭā (or) ghar-mai rahai-hai.
234. Give this rupee to him.	Yā rupayī-kī wā-kē dē-gēlī.	Yā rupyā wā-kē dai-dai .	Yā rupyā wā-kē dē . .
235. Take three rupees from him.	Wā rupayīn-ē wā-pai-sē lai-lai.	Wā rupyā wā-pai-sē lai-lawā.	Wai rupyā wā-sē lyā .
236. Beat him well and bind him with ropes.	Wā-kī ḍarnai-sē bēdhan-nai kōlē pīnan.	Wāyā khūb thōr ar wāyā jarnai-sē bāndhā.	Wā-kī khūb mārī, ar rassī-sē bāndhā
237. Draw water from the well.	Kōī-sē pānyī bhai'chan .	Kōwī-mē-sē pānī sīchā .	Kowī-sē pānī kāḍ-dai .
238. Walk before me .	Mānē āgē ḍigī . . .	Mērē āgē chal . .	Mērē (or) āgē chal . .
239. Whose boy comes behind you?	Tōhānē pīchhē kōn-kī mānai ā'nai-hai?	Kōn-kā chōkrā tumārē pīchhē ā-rahā-hai?	Tērē (or) pīchhē kōn-kā chōkrā ā-rahā-hai?
240. From whom did you buy that?	Tōhānan-kī wā-kī kōn-yan-sē mānai lānai?	Kōn-pai-sē tum-nē . mōl lyā?	Tum-nai wā kōn-sē mōl lyā?
241. From a shopkeeper of the village.	Gāmē-kē ēk kānyī-sē .	Gāw-kē ēk dukān-wālā-pai-sē.	Gāw-kī ēk kānyī-sē .

Ḍũgar wārā of Jaipur (where different from Ḍāngī of Jaipur)	Ḍāngbhāng (where different from Ḍāṅgī of Jaipur)		English
Tam gayā	Tum gayā	215	You went
Wai gayā	Wō gayā	216	They went
	Jā	217	Go
	Jātō	218	Going
	Gayō	219	Gone
Thārō kāĩ nãw chhai ?	Tumārō kĩ nãw hai ?	220	What is your name ?
Yā ghōṛō katēk danã̃ kō chhai ?	Yō ghōṛō kē baras kō hai ?	221	How old is this horse ?
Yhã̃-sũ Kasmīr katēk dūr chhai ?	Kasmīr nyhã̃ sũ kattī dūr hai ?	222	How far is it from here to Kashmir ?
Thamārā bāp kā ghar-maĩ katēk bēṭā chhai ?	Tumārā bāp-kā ghar-mẽ kē bētā haĩ ?	223	How many sons are there in your father's house ?
Āj hũ ghani dūi chalyō-chhũ	Āj maĩ bhōt dūr chalyō-hũ	224	I have walked a long way to-day
Mhārā kākā-kā bētā-kō byāw ūn kī bhain-sũ hiō chhai	Mērā kākā-kō bētō ũ ki bhaĩṇ-kũ parᵃnyũ hai	225	The son of my uncle is married to his sister
Dhaulā ghōṛā-ki jīn ghar-maĩ chhai	Dhōlū ghōṛa ki jīn ghar mẽ hai	226	In the house is the saddle of the white horse
Jīn ũ-kā māgᵃran-pai dhar-dyō	Ũ-kī pith par jīn karō	227	Put the saddle upon his back
Maĩ-nai ũ-kā bētā-kũ ghanā kōrᵃṛān sũ māryō chhai	Maĩ-nai ũ-kā bēta-kũ bhōt korᵃṛān sũ maryō-hai	228	I have beaten his son with many stripes
Wā dũgar-kai ūpar dhã̃da charāwai-chhai	Wō ḍũgar-kā māthā-par dhã̃dā chara rayō-hai	229	He is grazing cattle on the top of the hill
Wā ũ rũkhᵃrā-kai nīchai ghōrā pai baithyō-chhai	Wō ũ raũkhᵃṛa nīchai ghōrā par baithyō-hai.	230	He is sitting on a horse under that tree
Ũ-kō bhāi ũ-ki bhaiṇ sũ lãmbō chhai	Ũ-kō bhāi ũ-kī bhaĩṇ-sũ lmabō hai	231	His brother is taller than his sister
Ũ-kō mōl ḍhāi ripyā chhai	Ũ-kā mōl ḍhāi ripyā hai	232	The price of that is two rupees and a half
Mhārō bāp ũ lhōrya ghar maĩ rahai-chhai	Mērō bāp ũ chhōta ghar-mẽ rai-hai.	233	My father lives in that small house
Yā ripyō ũ-kai tĩĩ dē-dai	Yō ripyō ũ kũ saũpō	234	Give this rupee to him
Wai ripyā ũ-sũ lē-lyō	Wai ripyā ũ-sũ lyō	235	Take those rupees from him
Ũ-kai-tĩĩ khūb mārō, ar jewᵃṛān-sũ bã̃dh dyō	Ũ-kũ khūb mārō ar jewᵃṛan sũ bã̃dō	236	Beat him well and bind him with ropes
Kuwī maĩ sũ pānī kādō	Kūwā sũ pāṇi bharō	237	Draw water from the well
Mhārai āgai chālō	Mērai āgai chalō	238	Walk before me
Kun-kō chhōrō thamārai pāchhai āwai-chhai ?	Tumārai pāchhōkᵃrai kun kō laṛᵃkō āwai-hai ?	239	Whose boy comes behind you ?
Tam-nai wā kuṇ-sũ mōl-liyō ?	Tum nai wō kun sũ mōl-liyō ?	240	From whom did you buy that ?
Gã̃w-kā ēk dukandār sā	Gã̃w-kā ēk dukandār sā	241	From a shopkeeper of the village

KANAUJĪ.

The town of Kanauj is situated at the south-east end of the Farukhabad district, and the language of that locality may be considered to be the standard form of Kanaujī It is that illustrated by the preceding skeleton Grammar

It has hitherto been wrongly considered that at the north-western end of Farukhabad the language was Braj-Bhākhā or Antarbēdī This is wrong Kanaujī is, as will be shown, spoken all over the district The total number of speakers of Kanaujī in Farukhabad is 712,500 The local authorities divided this into—

Antarbēdī	678,900
'Hindī'	33,600
TOTAL .	712,500

Both are, however, Kanaujī

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

KANAUJÎ. (EAST OF DISTRICT FARUKHABAD)

एक जने-के दोए लड़िका हते। उनमैं-से छोटे-ने बाप-से कहो कि हे पिता मालु-को हौंसा जो हमारो चाहिये सो देओ। तब उन-ने मालु उन्हें बाँट-दओ। औरु थोरे दिनन पीछे छोटे लड़िका-ने सब कुछ इकट्ठा करि-के एक दूरि-के देस-को चलो-गओ औरु हुआँ अपनो मालु बुरे चलन-में उड़ाओ। औरु जब सब खरच कर-चुको उस मुल्क-में बड़ो अकालु परो औरु वहु कंगाल हुइ-गओ। तब उस मुल्क-के एक रईस-के हियाँ लगि-गओ। उन-ने उसे अपने खेतन-में सूअर चरइबे-को पठओ। औरु उसे चाह हतो कि उन बकलन-से जो सूअर खात-हैं अपनो पेटु भरैं कि कोई उसे-देत-नाईं-हतो। तब होसु-में आय-के कहन लगो कि हमारे बापु-के कितने मजूरनको रोटी बहुत है औरु हम भूखों मरतहैं। मैं उठ-के अपने बापु-के तीर जैहौं औरु उन-से कैहौं कि पिता हम-ने दैव-को औरु तुम्हारो दोख करो-है औरु अब इस लाइक नाहीं कि फिरि तुम्हारे बेटा कहावैं। हमैं अपने मजूरन-मैं-से एक-को बरोबर बनाओ। तब उठि-के अपने बाप-के तीर चलो। औरु वे अभै दूर हते कि उसै देखिके बापु-काँ दया लगी औरु दौरि-के उस-काँ गरे लगाय-लओ औरु चूमो। बेटाने उस-से कही कि हे पिता मैं-ने दैव-को औरु तुम्हारो पापु करो औरु अब इस लाइक नाहीं कि फिरि तुम्हारो लड़िका कहाऊँ। बाप-ने अपने नौकरन-से कही कि अच्छी-से अच्छी पोशाक निकास-लावो औरु इस-काँ पहिरावो औरु हम-सब खायें औरु खुसी मनावैं। काहे-से कि हमारो यह लड़िका मरो-हतो सो अब जिओ-है। खुइ-गओ-हतो अब मिलि गओ-है। तब वे खुसी करन लागे॥

उस-को बड़ो लड़िका खेत-मैं हतो। जब घर-के नगीच आवो औरु गेवो औरु नाचिवो सुनो तब एक नौकर-को बुलाय-के पूछो कि यो का है। उस-ने उस-से कही कि तुम्हारो भाई आवो-है औरु तुम्हारे बापु-नें बड़ो जेओनार करी-है काहे-से कि उसै भलो चंगा पाओ। उस-ने रिसाय-के भीतर जानो

नाहीं चाहो। तब उस-के बापु-ने बाहिर आय-के वहि-काँ मनाओ। उहि-ने बापु-से कही देखो इतनी बरसन-से हम तुम्हारी सेवा करत-हैं औरु कब-हूँ तुम्हारे अग्गिया-की बहिर नाहीं चलत-हैं। परंतु तुम-ने कब-हूँ एक बकरी-को बच्चा हमैं नाहीं दओ कि हम अपने मिलापिन-के संग खुसी मनाते। औरु जब तुम्हारो यहु लड़िका आवो जिन-ने तुम्हारो मालु पतुरिअन-मैं उड़ाओ तुम-ने उहि-की बड़ी जेओनार करी। उहि-ने उस-से कही अरे बेटा तुम सदा हमारे तीर रहे औरु जो-कुछो हमारो है सो तेरो-ई है। पर खुसी मनइबो औरु राजी होइबो चाहिये काहे-से कि तुम्हारो यहु भाई मरो-हतो सो जिओ-है औरु खुइ-गओ-हतो सो अब मिलो-है॥

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

KANAUJÎ (WEST OF DISTRICT FARUKHABAD)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dōē larıkā hatē Un-maĩ-sē chhōtē-nē bāp-
One man-of two sons were Them-in-from the-younger-by the-father-
sē kahī kı, 'hē pıtā, mālu-kō hĩsā jō hamārō chāhıyē
to it-was-said that, 'O father, property-of share which mine is-proper
sō dēō' Tab un-nē mālu unhẽ bãt daō Auru thōrē
that give' Then him-by property to-them dividing was-given And a-few
dınan pīchhē chhōtē larıkā-nē sab kuchh ıkatthā karı-kē
days after the-younger son-by all anything together made-having
ēk dūrı-kē dēs-kō chalō-gaō Auru huã ap'nō mālu burē
one distance-of country-to it-was-gone And there his-own property evil
chalan-mẽ ıāō Auru jab sab khar'ch kar-chukō,
conduct-in was-squandered And when all expenditure was-done-completely,
us mulk-mẽ barō akālu parō auru wahu kangāl huı-gaō Tab
that country-in great famine fell and he indigent became Then
us mulk-kē ēk raīs-kē hıyã lagı gaō Un-
that country-of one native-of near having-engaged-himself he-went Him-
nē usē ap'nē khētan-mẽ sūaı charaībē-kō pathaō Auru usē
by him his-own fields-in swine to-feed it-was-sent And to-him
chāh hatī kı, 'un bak'lan-sē jō sūar khāt-haĩ ap'nō
the-desire was that, 'those husks-with which swine eating-are my-own
pētu bharaĩ,' kı kōī usē dēt nāĩ hatō Tab hōsu-mẽ
belly I-may-fill,' that anybody to-him giving not was Then senses-in
āy-kē kahan lagō kı, 'hamārē bāpu-kē kıt'nē majūran-
come-having to-say he-began that, 'my father-of how-many labourers-
kō rōtī bahut haı auru ham bhūkhõ marat-haĩ Maĩ uth-kē
to bread much is and I from-hunger dying-am I arisen-having
ap'nē bāpu-kē tīr jaıhaũ auru un-sē kaıhaũ kı, "pıtā, ham-nē
my-own father-of near will-go and him-to will-say that, "father, me-by
Daıw-kō auru tumhārō dōkh karō-haı, auru ab ıs lāık nāhĩ kı
God-of and thy sin done-is, and now this worthy not that
phırı tumhārē bētā kahāwaĩ Hamaĩ ap'nē majūran-maĩ-sē ēk-
again thy son I-may-be-called Me thy-own labourers-in-from one-

kī barōbar banāō"' Tab uthi-kē ap'nē bāp-kē tīr chalō
of (to) equal make"' Then arisen-having his-own father-of near le-went
Auru- wē abhai dūr hatē ki usai dēkhi-kē bāpu-kī dayā
And he yet far-off was that him seen-having the-father-to pity
lagī auru dauri-kē us-kā garē lagāy-liō, auru chūmō Bētā-
was-attached and run-having him on-neck embraced, and kissed The-son-
nē us-sē kahī ki, 'hē pitā, maī-nē Dauw-kō auru tumhārō pāpu
by him-to it-was-said that, 'O father, me-by God-of and thy sin
karō auru ab is lāik nāhī ki phiri tumhārō larikā
was-done and now this worthy not that again thy son
kahāū' Bāp-nē ap'nē naukaran-sē kahī ki 'achchhī-sē
I-may-be-called' The-father-by his-own servants-to it-was-said that 'good-than
achchhī pōsāk nikās-lāwau auru is-kā pahirāwau, auru ham-sab khāvē
good dress bring-out and this-one-on put, and (let-)us-all eat
auru khusī manāwaī, kāhē-sē ki hamārō yahu larikā marō-hatō,
and merriment make, what-from that my this son dead-was,
sō ab jiō-hai, khui-gaō-hatō, ab mili-gaō-hai' Tab bē khusī
he now alive-is; lost-gone-was, now found-gone-is' Then they merriment
karan lāgē
to-make began

Us-kō barō larikā khēt-maī hatō Jab ghar-kē nagīch āwō auru
His elder son field-in was When house-of near he-came and
gaibō auru nāchibō sunō, tab ēk naukar-kō bulāv-kē
singing and dancing was-heard, then one servant called-having
pūchhī ki, 'yau kā hai'? Us-nē us-sē kahī ki
it-was-asked that, 'this what is'? Him-by him-to it-was-said that
'tumhārō bhāī āwō-hai, auru tumhārē bāpu-nē barī jeonār kari-hai,
'thy brother come-has, and thy father-by great feast made-is,
kāhē-sē ki usai bhalō changī pāō' Us-nē
what-from that him well healthy it-has-been-found' Him-by
risāy-kē bhītar jānō nāhī chāhō Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished Then his father-by
bāhir āy-kē bahi-kā manāō Uhi-nē bāpu-sē kahī
outside come-having him it-was-appeased Him-by the-father-to it-was-said,
'dēkhō, it'nī bar'san-sē ham tumhārī sēwā karat-haī auru kab-hū
'see, so-many years-from I your service doing-am and ever-even
tumhārē aggiyā-kī bāhir nāhī chalat-haī, parantu tum-nē kab-hū ēk
your orders-of out not going-am, but you by ever-even one
bak'rī-kō bachchā hamaī nāhī daō ki ap'nē milāpin-kē sang
goat-of young-one to-me not was-given, that my-own friends-of with

khusī manātē Auru jab tumhārō yahu larikā āwō
merriment I-might-have-made And when your this son came

jin-nē tumhārō mālu paturian-maī urāō, tum-nē uhi-kī barī
whom-by your fortune harlots-in was-wasted, you-by his great

jeonār karī' Uhi-nē us-sē kahī, 'arē bētā, tum sadā hamārē
feast was-made' Him-by him-to it-was-said, 'O son, you always me

tīr rahē, auru jō-kuchhō hamārō hai sō tērō-ī hai par khusī
near were, and whatever mine is that thine-verily is but joy

manaibō auru rājī hōibō chāhiyē kāhē-sē ki tumhārō yahu
to-celebrate and pleased to-be is-proper what-from that your this

bhāī marō-hatō, sō jiō-hai, auru khui-gaō-hatō sō, ab milo-hai'
brother dead-was, he alive-is, and lost-gone-was he now found-is'

In the north-western portions of Farukhabad, the language is also Kanaujī,—not Antarbēdī or Braj Bhākhā as has been hitherto supposed This will be evident from the following specimen, which is the first few lines of the Parable The language is identical with that of the corresponding portion of the preceding specimen

[No 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ. (WEST OF DISTRICT FARUKHABAD)

एक मनई-कै दोए लडिका हते । छोटे लड़िका-ने वाप-सन कही कि हमारे हींसा-को वाँटु करि देओ । वाप-ने उस-को हींसा वाँटि दओ । थोडे दिन पाछे छोटे लड़िका-ने अपनो सव धनु इकट्ठो करि-के परदेस निकसि-गओ। हुआँ सवरो माल-टाल खोंटे राह-माँ उड़ाय-दओ । जव सव खर्च हुइ-गओ तव उस देस-माँ अकाल पडो औरु वहु भूखन मरन लगो ॥

TRANSLITERATION AND TRANSLATION.

Ēk	manaī-kē	dōē	larikā	hatē	Chhōtē	larikā-nē	bāp-san
One	*man-of*	*two*	*sons*	*were*	*The-younger*	*son-by*	*the-father-to*
kahī	ki,	'hamārē	hĩsā-kō	bãtu	kari	dēō'	Bāp-
it-was said	*that,*	*'my*	*share-of*	*division*	*having-made*	*give'*	*The-father*
nē	us-kō	hĩsā	bãti	daō	Thōrē	din	pāchhē	chhōtī
by	*his*	*share*	*dividing*	*was-given*	*A-few*	*days*	*after*	*the-younger*
larikā-nē	ap'nō	sab	dhanu	ikatthō	kari-kē	par-dēs
son-by	*his-own*	*all*	*fortune*	*together*	*made-having*	*a-foreign-land*
nikasi-gaō	Huã	sab'rō	māl-tāl	khõtē	rāh-mã	urāy-daō	Jab
went-away	*There*	*all*	*riches*	*evil*	*way-in*	*was-squandered-away*	*When*
sab	kharch	hui-gaō,	tab	us	dēs-mã	akāl	parō	Auru	bhu
all	*expenditure*	*became,*	*then*	*that*	*country-in*	*famine*	*fell*	*And*	*he*
bhūkhan	maran	lagō
from-hunger	*to-die*	*began*

KANAUJI (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanauji. Only in the south in the Doāb of the Chambal and the Jamna do we hear the Bhadauri dialect of Bundeli. To the north-west of Etawah lies the district of Mainpuri, the language of which is Braj Bhākhā or Antarbedi. To its north lies Farukkabad and to its east Cawnpore, in both of which Kanauji is spoken. As might be expected the Kanauji of Etawah shows marks of the influence of Braj Bhākhā and of Bhadauri, but on the whole it is fairly pure.

In the original Bengal List of the languages of this district what is now stated to be Kanauji was wrongly shown as Antarbedi. That it is Kanauji will not be doubted after a perusal of the specimens which follow.

The district of Etawah is divided into two nearly equal parts by the river Sengar, which runs north-west and south-east parallel to the course of the Jamna. There are therefore (if we exclude the Chambal-Jamna Doāb) two main tracts, a south-western, between the Sengar and the Jamna, and a north-eastern beyond the former river. The latter tract is locally known as the *Pachār* and local officials distinguish between the Kanauji of the Pachār, which they call *Pacharuā*, and that of the rest of the district. Pacharuā shows more marks of the influence of Braj Bhākhā, and less of that of Bhadauri than does the Kanauji of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanauji:—

Pacharuā	250,000
Kanauji of south-west	101,000
Total	351,000

In 1891 the total population of the district was 727,620, and the balance is mainly made up by 35,000 speakers of Bhadauri and 285,000 people who are reported to speak Urdū. The latter figures appear to be a needlessly large estimate, but no better one is available. I proceed to give specimens of both forms of Kanauji.

For Pacharuā I give a few lines of a version of the Parable of the Prodigal Son. It will be seen that there are very few local peculiarities. We have *kē*, *kō*, and *kaū* for the sign of the accusative-dative, and *nē* or *nai* (Bhadauri) for the agent. The sign of the conjunctive participle is *kē*, as we also find in Bhadauri. We meet the form *ai* for *hai*, that was, which properly belongs to Braj Bhākhā. The third personal pronoun is *hū*, with an oblique form *iū* or *hē* (again Bhadauri). There is also the tendency to eliminate an *a* before another consonant, which is a marked peculiarity of Bhadauri. Thus *khachha* for *khaccha*, expenditure, and *paddēs* for *pardēs*, a foreign country. The form *juā*, there is nowadays.

[No 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ (PACHARUĀ) (DISTRICT, ETAWAH)

एक मनई-कें दुइ लरिका हते । उन-में-तें छोटे-नें बाप-तें कही ए बाप धन-में-तें जो हमारो हींसा होय सो हमें दै-देउ । तब वा-नें वा-कौं अपनो धनु बाँटि-दओ । कछु बहुत दिन नाहीं भये-एँ की छोटो लरिका सब कछु जोरि-बटोरि-कें पद्देस निकरि-गओ और जुआँ लच्चई-में दिन काटत अपनो धनु उड़ाय-भड़ाय-दओ । जब वा-को सब खच्चु हुय-चुको औरु वा देस-में बड़ो भारी अकालु परो औ वू कगालु हुइ-गओ तब वू जाय-कें वा मुलिक-कें रहे-य्यन-में-तें एक-कें हियाँ रहन लगो जा-नें वा-कौं अपने खेत-में सूअर चरैवे-कौं पठओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaī-kẽ dui larikā hatē Un-mẽ-taĩ chhōtē-nē
A-certain man-to two sons were Them-in-from the-younger-by

bāp-tẽ kahī, 'ē bāp, dhan-mẽ-tē, jō hamārō hĩsā
the-father-to it-was-said, 'O father, property-in-from, which my share

hōv, sō hamẽ dai-dēu' Tab wā-nē wā-kaũ ap'no dhanu
may-be, that to-me give-away' Then him-by him-to his-own substance

bãṭi daō Kachhu bahut din nāhĩ bhavē-aĩ kī chhōtō
having-divided was-given Some many days not become-were that the-younger

larikā sab-kachhu jōri-batōri-kẽ paddēs nikari-gaō aur juĩ
son all-anything collected-having another-country out-went and there

luchchaī-mẽ din kātat ap'nō dhanu urāv-bharāy-daō Jab bā-kō
debauchery-in days passing his-own fortune was-squandered When him-of

sab khachchu huy-chukō auru wā dēs-mẽ barō bhārī akālu
all expenditure was-completed and that country-in greatly heavy famine

parō au bū kangālu hui-gaō tab bū jāy-kẽ wā mulik-kē
fell and he poor became then he gone-having that country-of

rahaiyyan-mẽ-taĩ ēk-kē hiyã rahan lagō, jā-naĩ bā-kõ ap'nē
inhabitants-in-from one-of near to-live began, whom-by him-as-for his-own

khēt-mẽ sūar charaibē-kõ pathaō
field-in swine feeding-for it-was-sent

KANAUJĪ OF SOUTH-WEST ETAWAH

The dialect spoken in the south-west of Etawah hardly differs from that which prevails in the Pachār tract The influence of Bhadaurī is felt a little more strongly, and that is all. To this we may attribute the use of *bā* (and not *wā*) for the oblique form of the third personal pronoun To the same influence is due the use of *bā* (Bhadaurī *bā*) for the nominative as well as *wah* We may also note the use of the Agent case for the subject of an *intransitive* verb in the past tense In this case the verb is used impersonally Thus *ōchhē laṛ'kā-nē chalō*, the younger son went, literally, by the younger son it was gone This of course is altogether contrary to the rules of Standard Hindī, but is all the same quite common in this part of India It is an instance of the preservation of a very old idiom Compare the Sanskrit *tēna chalitam*

[No. 4]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ (SOUTH-WEST OF DISTRICT ETAWAH)

कोई आदमी-के दो लड़का हते। दोऊ-में-से नन्हें-ने बाप-से कही कि अरे बाप रुपया पैसा-में-से जो मेरो हींसा होय सो मो-कों देओ। तब वा-कों हींसा रुपया पैसा बाँट दओ। थोरे दिन भये कि ओछे लड़का-ने सब चीजें जोर-कर परदेस चलो और हुआँ बुरे काम रोज रोज करत रहो। और रुपया पैसा अपनो खोय दओ। जब वा-ने सब कौड़ी पैसा खोय दओ तब परदेस-में भारी काल परो और वह गरीब हुइ-गयो। और वह जाय-कें हुअन-के आदमियों-में-से एक-के हियाँ रहन लगो जने वा-को अपने खेतों-में सूअर चराइबे-को पठओ। और वा उन कौंसों-को जो सूअर खात-हते आपो खायो चाहत-हतो और कोऊ वा-कों कुछ नहीं देत-हतो॥

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-kē dō lar'kā hatē Dōū-mẽ-sē nanhẽ-nē
A-certain man-of two sons were The-two-in-from the-younger-by

bāp-sē kahī ki, 'arē bāp, rupavā paisā-mẽ-sē jō mērō
the-father-to it-was-said that, 'O father, rupees pice-in-from what my

hĩsā hōy sō mō-kõ dēō' Tab bā-kõ hĩsā rupavā paisā bãt-daō
share may-be that me-to give' Then his share rupees pice was-divided

Thōrē din bhayē ki ōchhē lar'kā-nē sab chījẽ jōr-kar
A-few days became that the-younger son-by all things collected-having

par-dēs chalō aur huã burē kām rōj-rōj karat-rahō
a-foreign-country-to it-was-started and there evil deed daily he-doing-was

Aur rupavā paisā ap'nō khōy-daō Jab bā-nē sab kauri paisā
And rupees pice his-own was-lost When him-by all cowries pice

khōy-daō, tab par-dēs-mẽ bhārī kāl parō, aur wah garīb
was-lost, then the-foreign-country-in heavy famine fell and he poor

hui-gavō Aur wah jāy-kē huan-kē ād'mivõ-mẽ-sē ēk-kē hiyã rahan
became And he gone-having there-of men-in-from one-of near to-live

lagō jā-nē bā-kō ap'nē khētõ-mẽ sūar charāibē-kō pathaō Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent And

kā ur kāsī-kō jō sāt khāt-hatē āpau khāyau chāhat-hatō
he those hath which were eating were himself also to eat wishing-was.

Aur koī kā-kō kuchh nahī dēt-hatō.
And anybody him anything not giving-was

KANAUJĪ OF HARDOI.

Crossing the Ganges from the district of Farukhabad we come to Hardoi, the only western district of Oudh of which the language is not Awadhī Here it is everywhere Kanaujī Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadhī with which the Kanaujī is mixed

The number of speakers of Kanaujī in Hardoi is estimated at 1,030,500 The district has to its east Unao and Lucknow, and to its north Sitapur and Kheri, in all of which the language is Awadhī It is hence natural to expect a certain infusion of that form of speech in the local Kanaujī This infusion varies from place to place, but is generally very slight in amount Only in the extreme east of the district, in Tahsīl Sandila and the neighbourhood is the infusion so strong as to form a mixed dialect requiring separate treatment We may estimate the number of speakers of each of the two forms of Kanaujī employed in Hardoi as follows —

Standard Kanauji slightly mixed with Awadhī	880,500
Mixed dialect of Sandila	150,000
TOTAL	1,030,500

The mixed dialect of Sandila will not be considered here It will be found dealt with, together with other mixed dialects, on p 411 ff At present I confine myself to the Kanaujī of the rest of the district As a sample I give an abstract of the main story of the Parable of the Prodigal Son, which illustrates the dialect of the centre and south of the district This is locally known as *Bangrahī* from the name (Bangar) of one of the Parganas in which it is spoken Illustration of the dialects of other parts of the district (except Sandila) is quite unnecessary

We may trace the influence of Awadhī in the rare use of the typical Kanaujī termination *u* of weak masculine nouns, in the employment of *tehi* as the oblique form of *sō*, that, and in the locative *par-dēsaï* (Awadhī *par-dēsahi*), in a foreign country

Note also the way in which the letter *i* is added to a word ending in a consonant, as in *khusāmadi*, entreaty This addition of *i* is common in the Kanaujī spoken north of the Ganges, and in Cawnpore

[No 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ (CENTRAL AND SOUTH-WEST OF DISTRICT HARDOI.)

एक आदमी-के दुइ लरिका हते । तेहि-माँ-ते जो छोटो लरिका हतो सो अपने बाप-पर कहन लागो कि जो कुछु रुपया हमारे हींसा-को होइ सो बाँटि देउ । तब बाप-ने वहि-के हींसा-को रुपया बाँटि दओ । तब छोटो लरिका अपनो हींसा लेइ-के परदेसइ चलो-गओ और हुआँ सब रुपया कुचाल-में उड़ाइ दओ । और जब बनाइ-के खरखीन हुइ-गओ तब कुछु दिनन-के पीछू वहि देस-माँ अकाल परो । तब वहु केहु बड़े अमीर-के दुआरे गओ । तब वहि-ने वहि-का खेतन-माँ सुअरी चरैबे-पर करि दओ । जब वहु हुअ-जँ व्याकुल भओ तब फिरि अपने घर लौटि आओ और अपने बाप-की खुसामदि करी और कहन लागो कि हमारी खता माफु करौ । तब बाप आनंद हुइ-गओ और कसूर माफु करि-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād'mī-kē	dui	larikā	hatē	Tehi-mā̃-tē	jō	chhōtō	larikā
One	*man-of*	*two*	*sons*	*were*	*Them-in-from*	*who*	*younger*	*son*

hatō	sō	ap'nē	bāp-par	kahan	lāgō	ki,	'jō	kuchhu	rupayā
was	*he*	*his-own*	*father-to*	*to-say*	*began*	*that,*	*'what*	*anything*	*money*

hamārē	hīsā-kō	hōi	sō	bā̃ti	dēu'	Tab	bāp-nē	wahi-kē
my	*share-of*	*may-be*	*that*	*dividing*	*give'*	*Then*	*the-father-by*	*him-of*

hīsā-kō	rupavā	bā̃ti	daō	Tab	chhōṭō	larikā	ap'nō
share-of	*money*	*dividing*	*was-given*	*Then*	*the-younger*	*son*	*his-own*

hīsā	lēi-kē	par-dēsaī	chalō-gaō,	aur	huā̃	sab	rupayā
share	*taking*	*to-a-foreign-country*	*went-away,*	*and*	*there*	*all*	*money*

kuchāl-mē̃	urāi-daō	Aur	jab	banāi-kē
evil-conduct-in	*was-wasted-away*	*And*	*when*	*made-having* (i e *very*)

khar-khīn	hui-gaō,	tab	kuchhu	dinan-kē	pīchhū	wahi-dēs-mā̃	akāl
indigent	*became,*	*then*	*some*	*days-of*	*after*	*that-country-in*	*famine*

parō	Tab	wahu	kēhu	barē	amīr-kē	duārē	gaō	Tab	wahi-nē
fell	*Then*	*he*	*some*	*very*	*rich-man-of*	*at-door*	*went.*	*Then*	*him-by*

wahi-kā khētan-mā̃ suarī charaibē-par kari-daō Jab wahu hua-ũ
him-to fields-in swine feeding-on it-was-made When he there-too

byākul bhaō tab phiri apnē ghar lauti āō, aur
distraught became then again his-own house-to returning he-came, and

apnē bāp-kī khusāmadi karī, aur kahan lāgō ki, 'hamārī
his-own father of entreaty was-made, and to-say he-began that, 'my

khatā māphu karau' Tab bāp ānand hui-gaō, aur kasūr
sin forgiveness make' Then the-father happy became, and fault

māphu kari-daō
forgiveness was-made

KANAUJĪ OF SHAHJAHANPUR

To the west of the districts of Hardoi and Kheri lies the district of Shahjahanpur in the province of Rohilkhand It is commonly stated that this province has a dialect of its own This is a mistake The language of Eastern Rohilkhand is Kanaujī, and that of the west is the same as that of Meerut and Muzaffarnagar, or else Braj Bhākhā

It will be seen from the following specimen that the dialect of Shahjahanpur is ordinary standard Kanaujī There are hardly any local peculiarities We may mention the forms *kā*, the sign of the accusative-dative , *nẽ*, the sign of the agent ; and *mã* or *mahiyã*, the sign of the locative, as local forms of the case suffixes The use of *ohi* instead of *uhi* for 'him,' is probably due to the influence of the Awadhī of Kheri We may also notice the tendency to add the vowel *i* to a word ending in a consonant, as in *bādi*, after , *dēti*, giving, which is characteristic of north Gangetic Kanaujī, and of that of Cawnpore. Finally, note the way in which an intransitive verb can be used impersonally with the subject in the agent case, as in *lariká-nẽ chalō*, it was gone by the son , *i e* the son went

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ (DISTRICT, SHAHJAHANPUR.)

एक आदमी-के दुइ लरिका हते। उन-में-से छोटे-नें बाप-से कही कि हे बाप माल-को हीसा जो हम-का मिलिबो चहियें सो हम-का दै-देउ। तब ओहि-नें मालु उन-का बाँटि दओ। और थोरे दिन बादि छोटे लरिका-नें सबु एक-हाओ करि-के एक दूर-के देस-को चलो और हुँआँ अपनो मालु कुचालि-में उड़ाइ-दओ। और जब सबु खर्चु हुइ-गओ तब ओहि देस-मँ बडो अकाल परो और बहु बनाइ-के सखत हाल होन लगो। तब ओहि देस-के एक भागमान-के हियाँ जाइ लगो। ओहि-नें उसै अपने खेतन-महियाँ सूकर चराओन-क पठओ। और ओहि-को मनु भओ कि उन बकलन-मे जो सूकर खात-हैं हम-हूँ अपनो पेट भरि लेहिं कि कोई ओहि-का नाहीं देति हतो॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dui larikā hatē Un-mē̃-sē chhōtē-nē̃
One man-of two sons were Them-in-from the-younger-by

bāp-sē kahī ki, 'hē bāp māl-kō hīsā jō ham-kā
the-father-to it-was-said that 'O father property-of share which me-to

milibō chahiyē̃, sō ham-kā dai-dēu' Tab ohi-nē̃ mālu
to-be-got is-proper, that me-to give-away' Then him-by the-property

un-kā bā̃ti daō Aur thōrē din bādi chhōtē
them-to having-divided was-given And a-few days after the-younger

larikā-nē̃ sabu ēk-hāō kari-kē ēk dūr-kē dēs-kō chalō
son-by all in-one-place made-having a distant country-for it-was-started

aur hu̇ā̃ ap'nō mālu kuchāli-mē̃ urāi-daō Aur jab
and there his-own property evil-conduct-in was-wasted-away And when

sabu kharchu hui-gaō tab ohi dēs-mā̃ bhārō akkāl parō aur
all expenditure became then that country-in great famine fell and

wahu banāi-kē sakhat hāl hōn lagō Tab
he made-having (i.e extremely) hard condition to-be began Then

ohi dēs-kē ēk bhāg'mān-kē hiyā̃ jāi lagō On-nē̃ usai
that country-of one rich-man-of near having-gone he-joined He-by him-as-for

ap'nē	khētan-mahıyā̃	sūkar	charāon-ka	pathaō.	Aur	ohı-kō	manu	
hıs-own	*fields-ın*	*swıne*	*feedıng-for*	*ıt-was-sent*	*And*	*hıs*	*mınd*	
bhaō	kı,	'un	bak'lan-sē	jō	sūkar	khāt-haī̃	ham-hū̃	ap'nō
became	*that*	*'those*	*husks-wıth*	*whıch*	*swıne*	*eatıng-are*	*I-too*	*my-own*
pēt	bharı-lēhī̃,'	kı	kōī	unı-kā	nāhī̃	dēti-hatō.		
stomach	*wıll-fill,'*	*because*	*anybody*	*hım-to*	*not*	*gıvıng-was*		

KANAUJĪ OF PILIBHIT

The Dıstrıct of Pılıbhıt, to the north of Shahjahanpur, was orıgınally a portıon of Bareılly The dıalect of the latteı dıstrıct ıs Braj Bhākhā. That of Pılıbhıt ıs Kanaujī ın the maın, but wıth here and theıe a Braj ınflexıon. For ınstance while the Kanaujī *thō*, was, ıs quıte common, we have also the Bıaj *hō* Thus, ın a wıtness's deposıtıon receıved from Pılıbhıt, we have *baıyār-bānī sōat-hī*, my women folk were sleepıng, and agaın, a few sentences lower down, *wā-nē mō-kō bulāō-thō*, she had called me With the exceptıon of these few borrowed Braj expressıons the language ıs the same as the Kanaujī of Shahjahanpur, and ıt ıs unnecessary to gıve any specımen of ıt

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MIXED DIALECTS

KANAUJĪ OF CAWNPORE

The district of Cawnpore has Farukhabad and Etawah, of which the language is Kanaujī, to its north-west To its east, across the Ganges, lies the district of Unao, in which Eastern Hindī is spoken To its south-east, in the Doab between the Ganges and the Jamna we have Fatehpur, of which the language is also Eastern Hindī To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundēlī Being thus surrounded by three different dialects, we may naturally accept that the local form of speech is a mixed one, and so it is It is everywhere based on Kanaujī, but is generally mixed with Eastern Hindī Eastern Hindī prevails on both banks of the Jamna as far as the common boundary of Hamirpur and Jalaun Here it is nowhere pure, and is known as Tirhārī, or the language of the River Bank In Hamirpur it is infected with Bundēlī, but is still based on Eastern Hindī In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindī character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tirhārī is like the Kanaujī of the rest of the district, only more strongly infected with Eastern Hindī I therefore do not class it under the latter language as has been done with the Tirhārī of Hamirpur, Banda, and Fatehpur, but consider it as a form of Kanaujī The following are the estimated numbers of the speakers of Kanaujī and Tirhārī in Cawnpore —

Kanaujī	1,090,000
Tirhārī	40,000
TOTAL	1,130,000

The following specimen of the Kanaujī of Cawnpore is a folktale I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanaujī

In pronunciation, we may note the way in which *ē* optionally becomes *yā*, *e* optionally becomes *ya*, *ō* optionally becomes *wā*, and *o* optionally becomes *wa* Thus, we have *ēku* or *yāku*, one *jehi* or *jyahi*, this (obl form), *tōrō* or *twārō*, thy, and *tohi* or *twahi*, thee These peculiarities also occur in Eastern Hindī

Nouns are declined as in ordinary Kanaujī The termination *u* of weak nouns, as *ghar* or *ghar u*, a house, is very common The sign of the accusative-dative is *lō*, *lathā* or (Eastern Hindī) *kā* *Nitin* is 'for' The instrumental-ablative has *sē*, *tē*, or *tē* The genitive has the standard Kanaujī *kō* (*kē*, *kī*), and also the Eastern Hindī forms *kēr* or *kyār* (not changing for form or gender), and *kēr ō* or *kyārō* (obl *-rē*, fem *-ri*) The locative has *mē*, *mā*, or (Eastern Hindī) *mahā*, in, *par*, *pai*, on, *lō*, up to

The **Pronouns** are,—

1st person,—*maī*, I, *mōrō*, my, *ham*, *hamu*, or *hamaī*, we, *ham'rō*, or *hamārō*, our

2nd person,—*tū*, thou, *tōrō*, thy; *tum* or *tumh*, you, *tumh'rō* or *tumhārō*, your

3rd person,—*wah*, *wuh*, *wahu* (often written *bahu*), or *wau* (often written *bau*), he, that, obl sing *wahi* *wuhi*, *wohi*, or *ui*; agent, *wahī*, *wuhī*, *wohī*, or *uī*, Nom plur. *wē*, *ui*, obl plur *un*

This,—*ī, yah* (or *jah*), *yahu* (or *jahu*), or *yau* (or *jau*), obl sing *ī, yahi, jahi,* or *jyahi*; agent, *yahī, jahī,* or *jyahī*; nom plur *yē, jē*, obl. plur *in*

In all the above, especially in the first and second persons, the plural is commonly used for the singular

The Relative pronoun is *jaunu* etc, and the Interrogative *kaunu,* etc, as in standard Kanauji 'What' is *kāhā,* obl. *kāhē*

The **Verb** is irregular in the first person plural, which may optionally end in *anu* This seems to be a combination of the Eastern Hindi *-an,* with the favourite Kanauji termination *-u* The Verb substantive is thus conjugated .—

	Present		Past	
	Sing	Plur	Sing	Plur
1.	*hauũ*	*hanu* or *haī*	*rahauũ*	*rahanu* or *rahaī*
2	*hai*	*hau*	*rahai*	*rahau*
3	*hai*	*haī*	*rahai*	*rahaī*

We sometimes find present forms borrowed from Eastern Hindi, such as *ham āhinu* (for *ham āhen*), we are

For the past we have also the typical Kanauji *thō,* and I have met one or two instances of forms like *maī thõ,* I was *Rahī* (plur fem of *rahō*) is used to mean 'she remained.'

In the Active Verb, the infinitive is *māran, māranu, mār°nō, mārab, mārabu,* or *mar°bō* The Present Participle is *mārat, māratu,* or *mār°tō* In three or four instances I have met a *masculine* form *mārati* Thus *larikā āwati-hai,* the boy is coming; *tū saugandh khāti-hai auru tayai-kā bāpu banāwati-hai,* thou art taking an oath and making only the devotee your father Similar additions of *i* are found in other forms of Kanauji used north of the Ganges The Past Participle is *mārō* The Conjunctive Participle is *māri-kai*

The Present tense, 'I strike,' or 'I may strike' is—sing *māraũ, mārai, mārai,* plur *māranu* or *māraī mārau, māraī* *Mārat-haũ,* etc, is also common.

The Future is *marihaũ, marihai, marihai; marihanu* or *marihaī, marihau, marihaī* Note that the first vowel is shortened, as in Eastern Hindi, owing to its falling in the penultimate Here and there I have met instances of the Eastern Hindi future, of which the typical note is the letter *b* Thus, *ham maribē,* I shall strike

In other respects, the conjugation of the verb follows standard Kanauji. Sometimes we meet stray Eastern Hindi forms, such as *dīnheni,* he (or they) gave

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

KANAUJI (MIXED DIALECT) (DISTRICT, CAWNPORE)

याकैं हते राजा वीर विकरमाजीत। तिन-के याक रानी रहै। उइ राजा औ रानी-माँ वाजी लागी कि याक चिरैया वोलति-रहै। तौन राजा तौ कहत-रहैं कि हंस वोलतु-है। औ रानी कहती-हतीं कि कौनवाँ वोलतु-हुइहै। ऐसी हुज्जत रहै कि वहै चिरैया पेंड़े-पै-से उड़ि भाजी। तौ कौनवै निकसो। तव तो सरमाय-कै राजा रानी-कइहाँ निकारि दीन्हेनि। रानी-के उइ राजा-ते अढ़ाई महिना-को औधान हतो। उइ रानी-का चलत चलत याक मड़ैया मिली। तौन तया-केरी मड़ैया कहावति-हती। तौनै-माँ जाय-कै रहीं-जाय औरु मड़ैया-माँ टटिया लगाय-लीन्हेनि। जव थोरी विरियाँ-माँ तया उइ मड़ैया-के नेरे आये तव कहन लागे कि ई मड़ैया-माँ लरिकिनी होय तौ लरिकिनी औ लरिका होय तौ लरिका होय। तव वहि-माँ-से उइ रानी-ने जवावु दओ कि हम फलानी आहिनु। औरु अपनु सव विथा तया-मे कहि-डारी। तया वहि-की लरिकिनी-ही-की नाईं रच्छा कीन्हेनि॥

फिरि नवयें महिना-माँ उइ रानी-के एकु लरिका भओ। जव वहु लरिका वड़ो भओ तव औरे लरिकवन-माँ खेलिवे-का जान लागो। औरु जव अनवादु करै तव उइ लरिकन-ते सौगंधैं खाय कि हम ऐसो नाहीं करो-है। तव सव लरिकवा वहि-के धौलैं मारैं। तव फिरि हर दाँय तयै-की सौगंध खाय औ कहै कि हम अनवादु नाहीं करो-है। आखिर-का उइ सव लरिकवा वहि-से कहैं कि अपने वाप-को नाउँ वताव। तव वहि-ने तयै-को नाउँ वताय-दओ। तव फिरि उइ लरिकवा वहि-से कहैं कि धा ससुर तयै-की सौगंध खाति-है औरु तयै-का वापु वनावति-है औरु वैसे तौ तया-केरो गुलामु है। तव फिरि महैं सरमाय-करि-कै अपनी मैया-से वापु-को नाउँ पूँछो। तव वहि-की मैया-ने वापु-को नाउँ विकरमाजीत वताय दओ। टुमरे टिना विकरमाजीत-की सौगंध खाई। तव उइ लरिकवन वहि-से कहो कि ससुर-ऊ औरी कव-हूँ विकरमाजीत-को नाउँ सुनो-है कि अव-हीं जानत-हौ। तव

फिरि सरमाय-गओ औरु अपनी मैया-से कहो-जाय कि हम अपने बाप-के तीरा जैवे औरु कहि-के चलो-गओ ॥

जाय-के उइ देस-माँ पहुँचो-जाय । हुवाँ याक कुआँ-माँ पानी भरतो-हतौं । उन-ते कहो कि हम-का पानी पियाय-देउ । उइ कहन लागीं कि पियाय देतो-हतु । तब फिरि वहि-ने कहो कि हम-का जल्दी पियाय देव । तो उइ कहन लागीं ऐसे जल्दी होय तो कुआँ-माँ कूदि परो । तब कूदि परो । तो वहि-माँ देखो कि याक वहि-माँ बहुते नीकी लरिकिनी दैन्तुर-केरी बैठी-है । तौन दैन्तुर बारा कोस इंगे औरु बारा कोस उंगे मानुस-केरी महँक तक नाहीं राखति-रहै । तौन मानुस-की महँक पाय-कर अपनी लरिकिनी-से पूँछो कि ह्याँ मानुस-की महँक जानि-परति-है । लेकिन वहि-ने भुनगा बनाय-के लुकाय राखो । जब दैन्तुर चलो-गओ तब भेंदि-भेंद उइ लरिका-ने लरिकिनी-ते उइ दैन्तुर-केरे मरिवे-की जुगुति पूँछि-लई औ ओही जुगुति-ते वहि-का मारि-डारो औरु वहि-का ओही कोनवाँ से ऐंचि लाओ औरु वहि-के साथ विआह करि-लओ औरु विकरमाजीत-को लरिका बनि-गओ ॥ जा भैया अढ़ाई मानिक-केरी कथा कहावति है ॥

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ (MIXED DIALECT) (DISTRICT, CAWNPORE)

Yākaĩ hatē Rājā Bīr Bikar'mājīt Tin-kē yāk
One-only there-was King the-mighty Vikramāditya Him-of one

Rānī rahai Ui Rājā au Rānī-mã̃ bājī lāgī ki yāk
Queen was That King and Queen-in a-wager was-made that one

chiraiyā bōlati-rahai Taun Rājā tau kahat-rahaĩ ki,
bird calling-was Therefore the-King on-the-one-hand saying-was that,

'hans bōlatu-hai,' au Rānī kahati-hati ki, 'kăŭn'wã̃ bōlatu-
'a-swan calling-is,' and the-Queen saying-was that, 'a-crow calling-

huihai' Aisī hujjat rahai ki wahai chiraiyā pẽrē-pai-sē
will-be' Such discussion was when, that-very bird the-tree-on-from

ui bhājī, tau kăŭnawai nik'sō Tab tō
flying departed, then a-crow-verily it-turned-out-to-be Then indeed

sar'māy-kai Rājā Rānī-kaĩhã̃ nikāri-dīnhenī Rānī-kē ui
become-ashamed-having the-King the-Queen turned-out The-Queen-of that

Rājā tē arhāī mahinā-kō audhān hatō Ui Rānī-kā chalat
King-by two-and-a-half months-of pregnancy was That Queen-to walking

chalat yāk maraiyā milī Taun tayā-kērī maraiyā kahāwati-
walking one hut was-found That the-devotee-of hut being-called-

hatī Taunē-mã̃ jāy-kai rahĩ-jāy, auru maraiyā-mã̃
was That-very-in gone-having she-remained-having-gone, and the-hut-in

tatiyā lagāy-līnhenī Jab thōrī biriyã̃-mã̃ tayā ui maraiyā-
the-screen fastened When little time-in the-devotee that hut-

kē nērē āyē, tab kahan lāgē ki 'ī maraiyā-mã̃ larikinī
of near came, then to-say he-began that 'this hut-in (if-)a-girl

hōy, tau larikinī, au larikā hoy, tau larikā hōy' Tab
be, then a-girl, and (if-)a-boy be, then a-boy will-be' Then

wahi-mã̃-sē ui Rānī-nē jawābu daō ki, 'ham phalānī āminu,
that-in-from that Queen-by answer was-given that, 'I so-and-so am,'

auru apanu sab bithā tayā-sē kahi-dārī Tayā wahi-kī
and her-own all suffering the-devotee-to was-told The-devotee her-of

larikinī-hī-kī nāĩ rachchhā kīnhenī
a-daughter-even-of like protection made

Phiri nawayẽ mahīnā-mẽ ui rānī-kō ēku larikā bhaō. Jab
Again ninth month-in that Queen-to one son was-born. When
wahu larikā barō bhaō, tab aurē larikawan-mẽ khelbē-kā jān
that boy big became, then other children-among playing-for to-go
lāgō Auru jab anᵃwādu karai, tab ui larikan-tō
he-began And when a-wickedness he-used-to-do, then those boys-to
saugandhaĩ khāy ki, 'ham aisō nāhĩ karō-hai' Tab
oaths he-used-to-eat that, 'me(-by) such not done-has-been' Then
sab larikawā wahi-kō dhaulaĩ māraĩ. Tab phiri har dẽy
all children him cuffs used-to-strike Then again every time
tayai-kī saugandh khāy au kahai ki, 'ham
the-devotee-even-of oath he-used-to-eat and used-to-say that, 'me(-by)
anᵃwādu nāhĩ karō-hai' Ākhir-kā ui sab larikawā wahi-sē
wickedness not done-has-been' At-last those all children him-to
kahaĩ ki, 'apᵃnē bāp-kō nāũ batāw' Tab wahi-nē
used-to-say that, 'thy-own father-of name tell' Then him-by
tayai-kō nāũ batāy-daō Tab phiri ui larikawā wahi-sē
the-devotee-even-of name was-told Then again those children him-to
kahaĩ ki, 'dhā, sasur, tayai-kī saugandh
used-to-say that, 'away, father-in-law, the-devotee-even-of(-on) oath
khāti-hai auru tayai-kā bāpu banāwati-hai Auru waisō
(thou-)eating-art and the-devotee father (thou-)making-art And thus
tau tayā-kōrō gulāmu hai' Tab phiri mahaĩ
indeed the-devotee-of slave thou-art' Then again very-much
sarᵃmāy-kari-kai apᵃnī maiyā-sē bāpu-kō nāũ pũchhō
become-ashamed-having his-own mother-from father-of name was-asked
Tab wahi-kī maiyā-nē bāpu-kō nāũ Bikarᵃmā-jīt batāy-daō
Then his mother-by the-father-of name Vikramāditya was-told
Dusᵃrō dinā Bikarᵃmājīt-kī saugandh khāī. Tab ui
The-second on-day Vikramāditya-of oath was-eaten Then those
larikawan wahi-sē kahō ki, 'sasur-ū, aurau kab-hũ
(by-)children him-to it-was-said that, 'father-in-law, other-also ever
Bikarᵃmājīt-kō nāũ sunō-hai, ki ab-hĩ jānat-hau' Tab phiri
Vikramāditya-of name was-heard, or now knowing-are-you' Then again
sarmāy-gaō, auru apᵃnī maiyā-sē kahō jāy ki, 'ham
he-was-ashamed, and his-own mother-to it-was-said having-gone that, 'I
apᵃnō bāp-kē tirā jaibē,' auru kahi-kai chalō-gaō
my-own father-of near will-go,' and said-having he-went-away

Jāy-kai ui dēs-mẽ pahũchō-jāy Huwẽ yāk kuẽ-mẽ
Gone-having that country-in he-arrived-going There one well-in
pānī bharᵃtī-hatĩ Un-tō kahō ki, 'ham-kā pānī
water (women-)drawing-were Them-to it-was-said that, 'me water

piyāy-dēu' Ui kahan lāgī ki 'piyīy-dēti-hanu Tab
give-to-drink' They to-say began that, 'giving-to-drink-we-are' Then

phiri wahi-nē kahō ki, 'ham-kā jaldī piyīv-dēw' Tau ui
again him-by it-was-said that, 'me-to soon give-to-drink' Then they

kahan lāgī, 'aisai jaldī hōy, tau kuā̃-mā̃ kūdi parau'
to-say began, 'such haste (if-)there-be, then well-into jumping fall'

Tab kūdi parō Tau wahi-mā̃ dēkhō ki jāk wahi-mī
Then jumping he-fell Then that-in it-was-seen that one that-in

bahutai nīkī larikinī daintur-kērī baithī-hai Taun daintur bāri
very-indeed beautiful daughter ogre-of seated-is That ogre twelve

kōs ingē auru bārā kōs ungē mānus-kērī mahīk tak
kōs on-this-side and twelve kōs on-that-side man-of smell even

nāhī rākhati-rahai Taun mānus-kī mahāk pīy-kar apnī larikinī-
not keeping-was Him(-by) man-of smell finding his-own daughter-

sē pūchhō ki, 'hyā̃ mānus-kī mahāk jāni-parati-hai' Lēkin
from it-was-asked that, 'here man-of smell felt-is' But

wahi-nē bhunagā banāy-kai lukāy rākhō Jab daintur
her-by a-mosquito made-having having-concealed was-kept When demon

chalō gaō tab bhēdai-bhēd ui larikā-nē larikinī-tē ui
went away then secret-by-secret that boy-by the-girl-from that

daintur-kērō maribē-kī juguti pūchhi-lai Au ōhī juguti-tē
demon-of the-killing-of scheme was-asked And that-very scheme-by

wahi-kā māri-dāiō, auru wahi-kā ōhī konwā̃-sē nīchi-lāō,
him it-was-killed, and her that-very well-from he-dragged-out,

auru wahi-kē sāth biāh kari-laō, auru Bikarmājit-kō larikā
and her-of with marriage he-did, and Vikramāditya-of son

bani-gaō
became

Jā bhaiyā 'arhāī mānik-kērī kathā' kahāwati-hai
This story 'two-and-a-half gem-of story' being-called-is

FREE TRANSLATION OF THE FOREGOING

Once upon a time the mighty Vikramāditya was king He had a queen, and one day they had a dispute about a bird they heard singing The king said it was a swan, and the queen said that she thought it was probably a crow While they were discussing the matter, the bird flew off the tree on which it was sitting, and it turned out to be a crow after all The king was so ashamed at being put in the wrong that he turned the queen out of doors, although she was two and a half months gone with child by him

She walked on till she came to a hut known as 'the hut of Tayā[1], the devotee.' She went into it and shut the mat door on herself. In a short time the devotee came home and when he found the door shut he said, 'if there's a girl inside, she will be my daughter, and if there's a boy, he will be my son.' Then the queen answered from inside that she was so-and-so, and told him the tale of all her woes, and the devotee took her under his[2] protection as if she were a daughter.

In due course the queen had a son who grew up and began to play with the other children of the neighbourhood. When he did anything wrong he used like the other children to take oath that he had not done it. Then the children would cuff him and each time he used to swear by the devotee (as the other children swore by their fathers) that he had not done it. At last the children asked what was his father's name. He gave the name of the devotee. 'Away, foul one[3]! you are swearing by the devotee and making him out to be your father while you are really his slave.' At this he was much ashamed and asked his mother who his father was, and she told him that his father's name was Vikramāditya. So next day he swore by Vikramāditya and the children said to him, 'foul one, did you ever hear the name of Vikramāditya before, or have you learnt it just now?' At this he was again ashamed and he went to his mother and said, 'I'm going to my father,' and started off.

As he went along he came to his father's country, and found some women drawing water from a well. He asked them to give him to drink, and they said, 'yes, we will.' Then he asked them to give the water quickly, and they replied 'if you are in such a hurry, you can jump into the well.' So he did jump in and there he saw a very beautiful ogre's daughter sitting. Now this ogre could not stand the smell of a man if he was even twelve *kōs* off on this side, or twelve *kōs* off on that. So he said to his daughter, 'I smell the smell of a man.' But she turned the boy into a mosquito, and so concealed him. Then the ogre went out and the boy asked the damsel all the secrets by which he could devise some scheme for killing him. So he made his scheme and killed the ogre. Then he hauled the damsel out of the well and married her and became known as the son of Vikramāditya.

This story is known as the 'Tale of the two and a half gems.'

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[1] *Tayā* is said to be a local form of *tapā*, a devotee. It may possibly be a proper name.
[2] *Wō*[illegible] *Kī rachchhā kīnhī*, made protection of her.
[3] *Sasur*, father-in-law, is a common term of abuse.

TIRHĀRĪ OF CAWNPORE

As explained in the introduction to the preceding specimen, the Tirhārī of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamīrpur by some 40,000 people. Its basis is Kanauji but it is much mixed with Eastern Hindi and also with the form of Bundēlī spoken in East Hamīrpur which we may call Bandēlī.

A few sentences from a version of the Parable of the Prodigal Son will show the nature of this dialect. The mixture of speech is purely mechanical. In one sentence we have the Kanauji *lar lā* and in the next the Eastern Hindi *lar* [illegible]. We have the Kanauji *lahā* said, and the Bundēlī *dīhā* gave [illegible], [illegible] away. *Pailaus* sent is a combination of the Bundēlī *pailaus*. Other Eastern Hindi forms are *ob* him; *mob*, me, and the oblique plurals *ye* [illegible] persons *lāne* [illegible]

[No. 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (TIRHĀRĪ). (DISTRICT, CAWNPORE.)

याक मनई-के दुइ लड़िका हते । उन-माँ-ते छोटे लड़िका-ने कहो अपने बाप-तन कि माल-को जौन हीसा मोह-का चहिये वह मोह-का दै-दे। तब बाप-ने उन दूनौं जनेन-का वह मालु अलग-अलग कै दीन। और फिर थोरे दिनन-में जब छोटे लरिका-ने सब मालु इकठौरी कै-लीन्होस तब एक बड़ी दूर-के मुलुक-का चलो और हुन पहुँच-कै सब मालु खराब खराब कामेन-माँ उठाय-डारोस। और फिर जब ओई मुलुक-माँ सूखा परो और वह पिटागेन मरै लाग तब फिर ओई मुलुक-माँ याक ठिकाने याक तालेवर रहत-रहै। ओ-खी इहाँ चाकरी करैं गा। ओह-ने यह-का सोरियाँ चरावैं अपने खितवा-माँ पठौस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manaī-kē dui laṛikā hatē Un-mā̃-tē chhōṭē laṛikā-nē
One man-of two sons were Them-in-from the-younger son-by
kahō apnē bāp-tan ki, 'māl-kō jaun hīsā moh-kā chahiyē
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah moh-kā dai-dē' Tab bāp-nē un dūnaũ janen-kā wah
that me-to give-away' Then the-father-by those both persons-to that
mālu alag-alag kai-dīn. Aur phir thōrē dinan-mẽ jab chhōtē
property separate was-made. And again a-few days-in when the-younger
laṛikā-nē sab mālu ik-thaurī kai-līnhōs, tab ēk baṛī dūr-kē
son-by all property one-place was-made, then one very distant
muluk-kā chalō, aur hun pahũch-kai sab mālu kharāb kharāb
country-to he-started, and there arrived-having all property evil evil
kāmen-mā̃ uṭhāy-ḍārōs Aur phir jab ōī muluk-mā̃ sūkhā parō
deeds-in was-squandered And again when that country-in famine fell
aur wah pitāgen maraī lāg tab phir ōī muluk-mā̃ yāk thikānē
and he by-belly-fire to-die began then again that country-in one in-place
yāk tālēbar rahat-rahai. Ō-khī ihā̃ chākrī karaī gā Oh-nē
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-kā soriyā̃ charāwaī apnē khitwā-mā̃ pathaus
him swine to-feed his-own fields-in it-was-sent.

THE MIXED DIALECT OF EAST HARDOI

The principal dialect of the district of Hardoi is Kanauji slightly mixed with the Awadhi dialect of Eastern Hindi Specimens of it will be found on pp 395 ff In the eastern portion of the district, *i e* in Tahsil Sandila and the neighbourhood which has on three of its sides the districts of Unao, Lucknow, and Sitapur, all of which are Awadhi speaking The dialect is, it is true, based on Kanauji, but is largely mixed with Awadhi We may estimate that this form of speech is employed by, roughly speaking, 150,000 people

As an example of this dialect, I give below an abstract of the main story of the Parable of the Prodigal Son, and from this, and from some other materials, I have noted the following peculiarities In the first place the termination of strong masculine nouns, adjectives, and participles is no longer *ō*, but is the Awadhi *ā* Thus we have *ghōrā*, a horse, not *ghōrō*, *ghōrē-kā*, not *ghōrē-kō*, of a horse, *hatā* (this is a Kanauji form with an Awadhi termination), not *hatō*, he was, *gawā*, *gā*, not *gaō*, he went; *bhawā*, *bhā*, not *bhaō*, he became

In the conjugation of the past tense, we have both the Kanauji principle of using the past participle alone (*mārā*, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhi Thus, (masculine)—

	Sing	Plur
1	*mārēũ*	*mārā*
2	*mārīs*	*mārēā*
3.	*mārīs*	*mārīn*

The conjugation of the future in Awadhi differs only from that in Kanauji in the third person singular In the dialect under consideration the Awadhi custom is followed. Thus (I shall strike)—

	Sing	Plur
1	*marihaũ*	*marihaĩ*
2	*marihai*	*marihau*
3	*mārī* (not *marihai*)	*marihaĩ*

In the specimens we may also note the following miscellaneous Awadhi forms,—*kā*, as the sign of the accusative-dative *dīnh*, the past participle of *dēnā*, to give the formation of a verbal noun in *aĩ*, as in *kahaĩ lāg*, he began to say

We may also note the manner in which the letter *i* is added to words ending in a consonant, as in *bādi*, after, *bar'bādi*, ruined This occurs elsewhere in Hardoi and has also been pointed out in the case of present participles in Cawnpore

[No. 9]

INDO-ARYAN FAMILY. — CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ (MIXED DIALECT) (TAHSIL SANDILA, DISTRICT HARDOI.)

एक मनइँ-के दुइ लरिका हते । वहि-माँ-से जौन छोटकवा लरिका हता सो अपने बाप-पर कहैं लाग कि जो हमार हिस्से-का रुपया होई सो हमार बाँटि देव । तब वहि-के बाप-नें बाँटि दीन्ह । रुपया लै-के छोटकवा लरिका कहुँ बिदेस-का चला-गा । हुँआँ अपन सब रुपया बद-चलनी-माँ खरच कइ-डारेसि औ बनाइ-के बरबादि हुइ-गा । थोरे दिन-के बादि हुँआँ सूखा परि-गा । फिरि वहु केहूँ अमीर-के दुवारे गा । तब वहि अमीर-नें अपने खेतन-में सोरी चरावैं-पर करि दीन्ह । जब वहु हुँआँ कायल भवा तब वहु अपने बाप-के तीर आइ-के कहैं लाग कि हमार खता माँफ कै-देउ । तब वहि-के बाप-नें खता माँफ कीन्ह और खुसी भा ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaĩ-kē duī larikā hatē Wahi-mã̄-sē jaun chhotᵃkawā larikā
One man-of two sons were Them-in-from who the-younger son
hatā, sō apᵃnē bāp-par kahaĩ lāg ki, 'jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, 'what my share-of money
hōī sō hamār bã̄ti dēw' Tab wahi-kē bāp-nẽ bã̄ti dīnh
will-be that mine dividing give' Then his father-by dividing it-was-given.
Rupayā lai-kē chhotᵃkawā larikā kahũ bidēs-kā chalā-gā
Money taken-having younger son somewhere foreign-country-to went-away
Hũã̄ apan sab rupayā bad-chalᵃṇī-mã̄ kharach kaĩ-dāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē baiᵃbādi hui-gā Thōrē din-kē bādi hũã̄
made-having (i e extremely) ruined he-became A-few days-of after there
sūkhā pari-gā Phiri wahu kehũ̄ amīr-kē duwārē gā Tab wahi
drought fell Then he a-certain richman-of on-door went Then that
amīr-nẽ apᵃnē khētan-mẽ sōri charāwaĩ-par kari-dīnh Jab wahu
richman-by his-own fields-in swine feeding-on he-was-employed When he
hũã̄ kāyal bhawā tab wahu apᵃnē bāp-kē tīr āi-kē kahaĩ
there convinced became then he his-own father-of near come-having to-say

lāg ki, 'hamār khatā mãph kar-dēu' Tab wahi-kē bāp-nẽ
he-began that, 'my fault forgiveness make' Then his father-by
khatā mãph kīnh, aur khusī bhā
fault forgiveness was-made, and glad he-became

BUNDELĪ OR BUNDELKHANDĪ.

BUNDELĪ OF JHANSI.

The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundēlī Out of a total population of 683,619 (according to the Census of 1891) 679,700 have been reported as speaking it I therefore give the two following specimens from that district,—one a version of the Parable of the Prodigal Son, and the other a folktale —

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (DISTRICT, JHANSI)

SPECIMEN I.

एक जने-के दो मोड़ा हते । ओर ता-में-सें लोरे-ने अपने दद्दा-से कई धन-में-सें मेरो हिस्सा मो-खों देइ राखो । ता-के पीछे ऊँ-ने अपनो धन बरार दओ । बिलात दिना नई भये हते लोरो मोड़ा सब कछू जोर-कें पल्ले मुलक चलो गओ ओर हुना वा-ने कुकर्मन-में अपनो सवरो धन गमा-दओ । जब वा-ने सब कछू उड़ा-दे बैठो तब वा मुलक-में बड़ो काल परो ओर वो माँगनो हो गओ । ता-खों पीछे वा-ने उस मुलक-के रहाइय्यन-में सें एक जने-के ढिगा रन लगो । वा-ने वा-खों अपने खेत-में सुँगरा चरावे-के-लाने पठे-दओ । ओर वा-ने जो भुस सुँगरा खात-तो ता-सों अपनो पेट भरो चाउत-तो । कोऊ वा-खों कछू नई देत-तो । तब वा-खों होस भओ ओर वा-ने कई मेरे बाप-के कतेक मइँदार-खों खेवे-के लाने बिलात रोटीं होत-हैं ओर बच रतीं हैं ओर मैं भूखन-के मारे मरो-जात । मैं उठ-के अपनो बाप-के ढिँगा जेहों ओर वा-सों केहों दद्दा-ए मैं-ने स्वरग-के उल्टो ओर तेरे आँगें पाप करो । मैं फिर तुमारो छोरा कुआवे-के लाक नइँआ। मों-खों आपनो कमीनन-के बिरोवर लेखो । रायी का की वो उठो ओर बाप-के हिना चलो । वो अपने दद्दा-से दूर हतो अतेक-में वा-के बाप-ने वा-खों देख-लओ ओर भागत गओ ओर वा-खों गले-से लगाओ ओर मुँह चूमो । तब मोड़ा-ने बाप-सों कई दद्दा-ए मैं-ने स्वरग-के उल्टो ओर तेरे आँगें पाप

करो। मैं तेरो छोरा कुआवे-के लाक नइआँ। वा-के वाप-ने चाकरन-सें कई सव से नोने उन्ना लाओ ओर जा-खों पैरा देओ ओर हात-के नुगरिअन-में मुदरिया ओर पाओं-में पनइया पैरा देओ। अव सव जने जुर-के पाँत करें ओर वधाई करें। काये-सें कि वो मोडा मरो हतो अव जो उठो। जात रओ तो फिर-के मिल गओ॥

रायी का की वा-को वड्डो भइया खेत-में हतो ओर जव वा आउत-के वेरे घर-के नेरे आ गओ तव वाजो ओर नाच-के वोल सुनो। वा-ने अपने चाकरन-में-सें एक-खों दै-टेरो ओर वा-सें वूझन लगो कि जो सव का होत। वा-ने कई तेरो भैया आओ सो तेरे वाप-ने पाँत करी जा-के लाने कि वा-खों जियत अच्छो पाओ। ता पै वो रिस-में भर गओ ओर भीतर जावे-खों वा-खों मन ना भओ। ता-पै वा-खों वाप-ने आ-के थराई करी। वा-ने अपने वाप-सों जुआव करो के देख-लो मैं तुमारे कतेक दिनन-सें सेवा करत-हों। कभ-ऊँ आप-की कयी-खों नयी टारी। तऊ आप-ने मोए कभऊँ एक बुकरिया भी ना दई के मैं अपने हेतिओं-के संग हँसी खेल करूँ। अव देख-लो अपन-खों जो मोड़ा जो हुरकिनिन-के संग अपनो धन खा-गओ तऊ आप-ने वा-खों आउत-यी पाँत करी। तव वाप-ने वा-से कयी ए वेटा तें मेरे ढिंगा आठों पहर रउत ओर जो कछू मो-नो है सो सव तेरो है। तऊ वधाई करनो चाउनो हतो काये कि तेरो लोरो भइया मरो हतो उठ जिओ ओर जात रओ तो फिर मिलो॥

[No I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ. DISTRICT, JHANSI.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek janā-kē dō mōṭā hatē. Ōr tā-mē-sē chōṭē-nē apnē
One man-of two sons were. And them-in-from the-younger-by his-own
dādā-sē kōī 'dhan-mē-sē mērō hissā mō-khō dē-dēkhō.' Tā-kē
father-to it-was-said 'property-in-from my share me-to give-up.' That-of
pūchhā ū-nē apnō dhan barābar dō. Bhāī dinā mōī
after him-by his-own property having-divided was-given. Many days not
bhayē-hatē. Chōṭō mōṭā sab kachhū ēkṭhā gallā
become-were the-younger son all anything having-collected a-far-off
mulak chalō-gō ōr hunā kā-nē ku-chalan-mē apnō sārō
country (-to) went-away. and there him-by evil-conduct-in his-own all
dhan gamā-dō. Jab kā-nē sab kachhū ugā-dō kōī, tab kā
fortune was-wasted. When him-by all anything having-wasted it-was-not, then that
mulak-mē bhārī kāl parō, aur wō mōhtāj hō-gō. Tā-kē pīchhē
country-in great famine fell, and he beggar became. That-to after
kā-nē us mulak-kē rahāiyyan-mē-sē ēk jan-kē ghēr rahā.
him-by that country-of inhabitants-in-from one person-of near-to he was-kept.
Kā-nē kā-kō apnē khēt-mē sūārē charāī-kē-lānē pathā-dō. Ōr
Him-by him-for his-own fields-in, swine feeding-of-for it-was-sent-away. And
kā-nē jō bhūs sūārē khāt-thē tā-sē apnō pēt bharnā
him-by what husks the-swine used-to-eat those-with his-own stomach fill
chāhā-tō kōī kā-kō kuchhū nahī dēt-ē. Tab kā-kō hōś
wished-if any-body him-to anything not used-to-give. Then him-to sense
ā-yō. Ōr kā-nē kahā 'mērē kāp-kē kitnē mazdūr-kō
became. and by-him it-was-said 'my father-of how-many labourers-to
khānā-kē-lānē bhāt rōtī lōt-hai. Ōr main mar-hai. Ōr main
eating-of-for much loaves becoming-are, and I dying-are, and I
bhukhan-kē-mārē mar-jāt. Main uṭh-kē apnē kāp-kē ghēr jāū.
hunger-of-from dying-am. I rising-arise, my father-of near will-go
Ōr kā-sē kahū 'dādā-ē, main-nē Swarg-kē-kō ōr tērē ēgē
and him-to I-will-say, father-O, me-by God-of against and thee before

maĩ tumārī kartī dinan-sẕẕ sēwā karat-hũ. Kabha-ũ āp-kī
I thy how-many days-since service doing-am. Ever-even your-honour-of
kaṛī-bhī maĩ ṭālī. Tab āp-nē mōẕ kabha-ũ ēk
saying not was-disobeyed. Even-then your-honour-by me ever-ever one
bakriyā bhī nā dī kē maĩ apnē hamẕẕ-kē saṅg hāsī-khēl
she-goat even not was-given that I my-own friends-of with rejoicings
karũ. Ab dēkh-ō apan-kē ẕẕ mōṛā hamẕẕ-kē saṅg
may-do. Now see your-honour-to what son friends-of in-company
apnō dhan khā-gō. tab āp-nē bā-khẕẕ ānna-yī pāṛī
his-own fortune ate-up. even-then your-honour-by him-for just-as-he-came afeast
kartī. Tab bāp-nē bā-sẕẕ kaṛī. 'ē bēṭā, maĩ mērē ẕẕigā
was-made. Then the-father-by him-to it-was-said, 'O son, thou me near
āṭhẕẕ-pahar rahī ōr jō-kachhū mō-nō hai sō sab tērō hai.
the-eight-watches lived and what-ever mine is that all thine is.
Tab badhāī karnō chāhō hatō kāyē ki tērō lirō bhaiyā
Therefore rejoicing to-make proper was, because that thy younger brother
marō hatō. ab ẕẕyō; ōr jāt-rahā-tō phir milō.'
dead was, having-arisen lived; and had-been-lost, again was-found.'

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELI — (DISTRICT, JHANSI)

SPECIMEN II

एक गाँव-के माते-की छीर-के ढिगाँ एक गरीव किसान-की खेती ठाढ़ी-ती। ता-खों लख-कें माते वोलो कि काये-रे तैं-ने हमारी खेती अपने ढोरन-सें चरा लयी। तो-खों देख नयी परत कि हम रखवारी करे-हैं। किसान वोलो कि माते कक्का ढोर तो मेरे भुन्सारे-से हारे वरेदी लद्-गओ। माते-ने सुन-के कयी कि काल तेरो वाप हमारी फिराद्-के लानें चलतरे जात-तो। किसान-ने जुआव दओ कि वाप मेरो तीन मइना-से परदेस-में है। तव माते-ने कयी के तो तेरी मतायी हुए। किसान वोलो मतायी मेरी वेजारी-से मर-गयी। तव मैं नन्नो हतो। वा-की मो-खों खवर नइय्या। माते-ने दौर-के वा-खों तीन चार लातें ओर गतकिन-से भौत मारो। फरेव-से सवरी खेती वा-की काट-के अपने ढोरन-सों चरा-लयी ओर कयी के जो तैं फिराद्-के-लानें राज-में जैहे तो हमारे मारे गाउँ-में वसन ना पेहे। किसान हार-सों अपने घरे आओ ओर अपने मानसन-सें माते-की सवरी हकीगत कयी। तव सव-की सम्मत भयी के चलो राज-में फिराद करें। हुना हाकिम-के आँगें सवरो ठीक हो-जैहे। ओर जो मोंगे वैठ रैहें तो गाओं-में निव्वो वड़ी दारें हुहे। तव किसान सव-की मुँह की कुदाई हेर-के वोलो कि सुनो भइय्या तला-में रेइ-के मगरा-सों वैर करवो भलो नइयाँ ओर अव तो हम-ने जा ठान-लयी कि खेती पाती जा गाँव-में ना करें। वन्जी-भोरी कर-कें अपनो पेट भरहें ओर अपनी मड़य्या-में डरे तो रेहें॥

वा वेरा हुना मुतके मान्स जुरे ते। किसान-की वातें सुन-के मोंगे हो-गये। उन-में-सें एक जने-ने कयी के सुनो भैय्या जवर फरेवी-के आँगें निवल वे-अपराधी-की वात काम नई आउत। ता-सें भइय्या गम खाओ ओर अपने घरें वैठ-रओ॥

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (DISTRICT, JHANSI)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ēk gãw-kē mātē-kī chhīr-kē dhıgã ēk garīb kısān-kī
One village-of headman-of sīr-land-of near one poor cultivator-of

khētī thārhī-tī Tā-khõ lakh-kẽ mātē bōlō kı, 'kāyē
fields standing-were Them having-seen the-headman spoke that, 'why

rē, taĩ-nē hamāıī khētī apⁿnē dhōran-sē charā-layī Tō-khõ
O, thee-by my crops thy-own cattle-by were-caused-to-be-grazed Thee-to

dēkh-nayī-parat kı ham rakhⁿwārī kaıē-haĩ?' Kısān bōlō kı,
the-seeing-not-does-fall that I watch doing-am?' The-peasant spoke that,

'mātē kakkā, dhōr, tō, mērē bhunsārē-sē hārē barēdī
'headman uncle, cattle, verily, my morning-from fields(-to) the-herdsman

laï-gaō' Mātē-nē sun-kē kayī kı, 'kāl tērō
took-away' The-headman-by having-heard it-was-said that, 'yesterday thy

bāp hamārī phıād-kē-lānē chaūtᵃrē jāt-tō' Kısān-nē juāb
father my complaint-of-for court-to going-was' The-cultivator-by answer

daō kı, 'bāp mērō tīn maīnā-sē par-dēs-mẽ haı.' Tab
was-given that, 'father my three months-from foreign-land-in is' Then

mātē-nē kayī kē, 'tō tērī matāyī huē' Kısān
the-headman-by it-was-said that, 'then thy mother it-may-be' The-cultivator

bōlō, 'matāyī mērī bējārī-sē mar-gayī Tab maĩ nannō hatō
spoke, 'mother my illness-from died Then I small was

Bā-kī mō-khõ khabar naīyyā.' Mātē-nē daur-kē bā-khõ
Her to-me remembrance is-not' The-headman-by having-run him-to

tīn chār lātẽ ōr gatᵃkın-sē bhaut māıō Pharēb-sē sabᵃrī
three four kicks and thumps-with much it-was-beaten Deceit-by all

khētī bā-kī kāt-kē apᵃnē dhōran-sõ charā-layī, ōr
crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and

kayī kē, 'jō taĩ phırād-kē-lānē rāj-mẽ jaıhē, tō hamārē-mārē
it-was-said that, 'if thou complaint-of-for the-state-to will-go, then me-of-by

gāū-mẽ basan nā pēhē' Kısān hār-sõ apᵃnē
village-in to-live not thou-wilt-be-allowed' The-peasant fields-from his-own

gharē āō, ōr ap'nē mān'san-sẽ mātē-kī sab'rī hakīgat
house-to came, and his-own men-to the-headman-of all true-account
kayī Tab sab-kī sammat bhayī kē, 'chalō, rāj-mẽ phrād karẽ
said Then all-of opinion became that, 'go, state-in complaint let-us-make
Hunā hākim-kē ãgẽ sab'rō thīk hō-jēhē Aur jō mõgē baith-rahẽ,
There ruler-of before all right will-become And if mute we-will-sit,
tō gāõ-mẽ nibbō barī dārẽ huhē' Tab kisān sab-kī
then village-in to-live-safely great time will-be' Then the-peasant all-of
mũh-kī kudāī hēr-kē bōlō ki, 'sunō, bhaīyyā, "talā-mẽ rū-kē
face-of leaping having-seen spoke that, 'hear, brother, "tank-in living
magrā-sõ bair kar'bō bhalō naīyã" Ōr ab, tō, ham-nē jā
crocodile-with enmity to-do good not-is" And now, verily, me-by this
thān layī ki khētī-pātī jā gãw-mẽ nā karẽ,
determination has-been-taken that cultivation this village-in not I-may-do,
banjī-bhōrī kar-kẽ ap'nō pēt bhar'hẽ, ōr ap'nī mrayyā-mẽ
trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in
darē tō rēhẽ'
I-being verily will-remain'

Bā bērā hunā mut'kē māns jurē tē Kisān-kī bātẽ
That time there many persons collected were The-peasant-of words
sun-kē mõgē hō-gayē. Un-mẽ-sẽ ēk janē-nē kayī kī
having-heard silent they-became Them-in-from one person-by it-was-said that,
'suno, bhaiyyā, jabar pharēbī-ke ãgẽ nibal bē-ap'rādhī-kī bāt
'hear, brother, strong deceiver-of before weak innocent-of words
kām-naī-āut Tā-sẽ, bhaīyyā, gam-khāō ōr ap'nē gharẽ baith-raō'
do-not-avail Therefore, brother, endure and thy-own house-at sit'

FREE TRANSLATION OF THE FOREGOING

The headman of a village, having seen a poor farmer's harvest standing by his *air* land, said to him, 'how, fellow, is that you let loose your cattle in my field? Do you not happen to see that I keep watch on it?' The farmer replied, 'uncle headman, why, at daybreak the herdsman took away my cattle to the pasture' On hearing this the headman said, 'yesterday your father went to court[1] to complain against me' Replied the farmer, 'my father has been away from home for the last three months' Then said the headman, 'it may have been your mother' Answered the other, 'my mother died of sickness long ago, when I was a boy I do not even remember her' Then the headman fell upon him, kicked him three or four times and gave him a pounding with his fists After that, he artfully got the farmer's crop cut and grazed down by

[1] The council of village elders. It is not recognised by law but meets in the evening on a [illegible] somewhere in the centre of the village and settles petty disputes

his cattle, and said to him, 'if you go to court[1] about this, I'll take care that you won't be able to stay in the village any longer' So the farmer went home, and told his people all that had come to pass between him and the headman Said they all with one voice, 'let us go to the court, and the magistrate will make everything all right Otherwise it will be long before we shall be able to live at ease in the village'

But the farmer, seeing that all this was only lip-courage, said, 'look here, brothers, it is not wise to live in water and to make an enemy of the crocodile. I have made up my mind not to till lands in this village any longer I had rather earn my livelihood by some trade or other which will at least allow me to live at peace in my own hut'

There were many people present there at the time, and when they heard what he said they became silent, until one of them replied, 'listen, brothers, there is no good in the weak and harmless facing those who are strong and wily Forbear, therefore, and let us sit quietly at home'

[1] This time it is the regular court, not the council of village elders

BUNDĒLĪ OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun The dialects spoken on the eastern border are Nibhattā (see p 529) and Lodhāntī (see p 165), but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanaujī spoken in Cawnpore It is spoken by 360,129 people It may be taken as practically pure Standard Bundēlī, although in the north of the district it is more affected by Kanaujī than in the south. To the west of the district it varies slightly

The following specimen comes from Central Jalaun, and illustrates the form of Bundēlī spoken by the great mass of the Bundēlī-speaking population The influence of Kanaujī is most evident in the pronunciation This is not so broad as in Bundelkhand proper The vowel *ē* is preferred to *ai* and *ō* to *au* Thus we have *ēsō* instead of *aisō*, of this kind, *pē* for *pai*, on, *jēhai* for *jaihai*, he will go, *ōi* for *aur*, and, *lōtan* for *lautan*, to return, *ōrat* for *aurat*, a woman

Vowels seem to be interchanged under the influence of a neighbouring *h* We have *sahi* for *sahar* or *shahr*, a city, *pih°rān* for *pahirān*, to clothe, *kih°hai* for *kah°hai*, he will say, *buhut* for *bahut*, much

In nouns the oblique form in *an* is often used for the singular, as in *dēran-pē*, at the house This is more common in Hamirpur immediately to the south-east In the specimen, the Kanaujī form *tumhē̃*, to you, once occurs

Note how commonly the past tense of the verb meaning 'to say' is put in the feminine (to agree with *bāt* understood) when used impersonally Thus we have *kahī*, it was said Very good instances of this idiom are *jā kahī*, he said this, *lit* this was said Here *jā*, the feminine of *jō*, this, agrees with *bāt* understood So *tīs°rē din-kī kahī* for *tīs°rē din-kī bāt kahī*, the (word) of the third day was said, *i e* the third day was fixed

The following are revised figures for the dialects spoken in Jalaun —

Bundēlī (Standard)	360,129
„ (Nibhattā)	10,200
„ (Lodhāntī)	8,000
Hindōstānī	10,244
Other languages	7,788
TOTAL (1891)	396,361

The following specimen is a folktale from Jalaun —

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

Bundeli. (DISTRICT, JALAUN)

धार्मी-राम बाबा-नें पूत-बुलाकी नाऊ-सें कही के हमारे संग तीरथन-कौं चलो। तब नाऊ-नें अपनी नाइन-में मलाह कर-कें जा कही के हमारे थिमानन-कें बुहत आमदनी हुइहै सो मारी जेहै। बाबा-नें कही जो आम-दनी हुइहै सो हम देहैं। तब नाऊ-नें फिर बात बनाई के हम दुनियाँ-दारी-में जो चरित्र देख आयहैं सो तुम्हें बतावने परहै। जब-ईं नहीं बताइहौ तब-ईं लौट आयहैं। तब दोऊ एसी कह-कें चल-दये।

एक मुकाम-पे नाऊ बाजार-सें सब सामान ले-कें बाहर कढ़ो। तब बा-नें काही के कौन-ऊँ चरित्र हम-नें नहीं देखो-है। तो का देखत-है के एक ऊँटा चली-जात-है ओर डॉक-कौं सिपाई चला-चल कहत चलो-जात-है। एसो देख-कें बो डरन-पे आओ ओर जब दो-ऊ जनें रोटी बनाय खाय-कें तय्यार भये तब नाऊ-नें कही के बाबा एक बात हम देख आये हैं सो बताओ। उन-नें काही कही। तब बा-नें कही के एक डॉक चली जात-है ओर सिपाई चला-चल कहत चलो-जात-है। ता-को मायनो बताओ। उन-नें काही तुम पाँय दाबो हम कहत-हैं। सुनो। जा सहिर-सें एक साहूकार-की बड़ी बड़ी बाबूल सूरत है ओर बा-को खामिंद पद्देस-में है। बा एक दिन अपनी बिरादरी-में बुलौआँ गई-हती। जब उतें-सें लोटी तो आँधी पानी आओ। बा एक मुसल्मान-के घर-में अपने घर-के धोखे-सें घुस गई। जब बा-नें जानी के जो हमारो घर नहियाँ तब बिलबिलाय-कें अपने घर-कौं भजी। रस्ते-में मुसल्मान निकरो। बा-नें कही जा कौन-की ओरत हमारे मकान-में घुस आई। देखें चहियें। तब बो बाही-के पीछूँ-पीछूँ चल-कें बा-के घर-पे जाय-कें पता सुराक लगाओ। देखी के जा ओरत-के घर-में कोऊ आदमी नहियाँ। कोऊ एसो उपाय करें चहियें जा-सें जा-कौं अपने घर-में डार-लें। बो सहिर-में जाय-कें एक भटियारी-के मोड़ा-कौं एक पचीस रुपय्या दे-कें बाय सिखओ ओर जनाने उटना परिराय-कें बाद-

साह-के दरवार-में पीनस-में वैठाय-कें लिवाय-गओ। साहूकार-की वहू-के नॉव-सें अर्जी दई कि में साहूकार-सों राजी नहीं हों। में मुसल्मान-सों राजी हों। वादसाह-नें कही कि हिंदू-कों एसें मुसल्मान न भयें चहियें। जव न मानी तव कही के काल फिर अर्जी दियो। तव फिर दूसरे दिन वा-नें अर्जी दई। वादसाह-नें फिर तीसरे दिन-की कही। अव साहूकार-की वहू-कों खवर भई कि मेरे नाम-सें मेरे लेवे-की अर्जी दई गई-है। वा-नें अपने खामिंद-कें लिवायवे-कों डाँक रमाने करी-है।

सो घासी-राम वावा कहत-हैं के इत्ती वात तो हुइ-गई जो हम-नें कही। अव जो नई हुइहै सो हम कहत-हैं कि सवेरें वो साहूकार आय-जैहै ओर वादसाह-के दरवार-में वा ओरत-के नाम-सें अर्जी लगहै सोई साहूकार पुहुँच-जैहै ओर वादसाह-सों हाँत जोर-कें किहहै के हजूर जा ओरत हमारो माल जो जहाँ धरो-है वताय-दे फिर चली-जाय। जव वा ओरत निकरहै तव साहूकार किहहै के हजूर जा हमारी ओरत नहियाँ। देखें चहियें के कोन है। जव वादसाह देखहैं तो भटियारे-को मोड़ा निकरहै। तव वादसाह वा मुसल्मान ओर मोड़ा-कों धरती-में गड़ाय देहैं ओर साहूकार अपने घर-कों चलो-जैहै॥

[No 3]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (DISTRICT, JALAUN)

TRANSLITERATION AND TRANSLATION.

Ghāsī-rām bābā-nẽ Pūt-bulākī nāū-sẽ kahī kē, 'hamārē sang
Ghāsī-rām saint-by Pūt-bulākī barber-to it-was-said that, 'me-of with
tīrᵗthan-kõ chalō' Tab nāū-nẽ apᵗnī nāin-sẽ salāh
holy-places-to go' Then the-barber-by his-own barber's-wife-from counsel
kar-kẽ jā kahī kē 'hamārē kisānan-kẽ buhut āmᵗdanī huihai,
made-having this was-said that, 'my clients-to great income will-be,
sō mārī jēhai' Bābā-nẽ kahī, 'jō āmᵗdanī huihai sō
that destroyed will-go' The-saint-by it-was-said, 'what income will-be that
ham dēhaĩ' Tab nāū-nẽ phir bāt banāī kē,
we (I) will-give' Then the-barber-by again word (excuse) was-made that,
'ham duniyādārī-mẽ jō charitra dēkh-āyᵗhaĩ, sō tumhẽ
'we (I) worldly-affairs-in what actions having-seen-shall-come, that to-you
batāwᵗnē parᵗhai. Jabha-ī nahī batāyᵗhō, tabha-ī lōṭ-āyᵗhaĩ.'
to-explain will-fall. When-even not you-will-explain, then-even I-shall-return'
Tab dō-ū ēsī kah-kẽ chal-dayē
Then both such said-having went-off

Ēk mukām-pē nāū bajār-sẽ sab sāmān lē-kẽ
One place-at the-barber the-market-from all materials taken-having
bāhar karhō. Tab bā-nẽ kahī kē, 'kōna-ū charitra ham-nẽ nahī
out came Then him-by it-was-said that, 'any action me-by not
dēkhō-hai.' Tō kā dēkhat-hai kē ēk dāk chalī-jāt-hai, ōr
been-seen-has' Then what seeing-he-is that a post going-along-is, and
dāk-kõ sipāī 'chalā-chal' kahat chalō-jāt-hai Ēsō dēkh-kẽ
the-post-to a-peon 'get-on-get-on saying going-along-is Such seen-having
bō dēran-pē āō ōr. jab dō-ū janẽ rōtī banāy-khāy-kẽ tayyār
he lodging-to came, and when both persons bread made-eaten-having ready
bhayē. tab nāū-nẽ kahī kē, 'bābā, ēk bāt ham
became, then the-barber-by it-was-said that, 'Holy-Sir, one thing I
dēkh āyē-haĩ sō batāō.' Un-nẽ kahī, 'kahō' Tab bā-nẽ
having-seen come-am that explain. Him-by it-was-said 'say' Then him-by
kahī kē, 'ēk dāk chalī-jā-hai ōr sipāī 'chalā-chal''
it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"

kahat chalō-jāt-hai Tā-kō māy-nō bataō' Un-nē kahī
saying going-along-is That-of the-meaning explain' Him-by it-was-said,
'tum pāy dābō, ham kahat-haī Sunō Jā sahir-mē ek
'you (my-)feet shampoo, I telling-am Hear This city-in a
sāhūkār-kī bahū barī kabūl-sūrat hai, ōr bā-kō khāmind paddē-mē
merchant-of wife very beautiful is, and her-of the-husband far-country in
hai Bā ēk din ap'nī birādarī-mē bulauā gaī-hatī Jab utē-sē
is She one day her-own relations-in on-invitation gone-had When there-from
lōtī, tō ādhī pānī āō Bā ēk Musalmān-kē ghar-mē ap'nē
she-returned, then storm rain came She a Musalmān-of house-in her-own
ghar-kē dhōkhē-sē ghus-gaī Jab bā-nē jānī kē jō hamārō
house-of mistake-from entered When her-by it-was-known that this my
ghar nahīyā, tab bil'bilāy-kē ap'nē ghar-kō bhajī Ittē-mē
house is-not, then horrified-being her-own house-to she-fled Meanwhile
Musalmān nik'rō Bā-nē kahī, "jā kaun-kī ōrat hamārē
the-Musalmān came-out Him-by it-was-said, "this whom-of wife my
makān-mē ghus-āī Dēkhē chahīyē" Tab bō bāhī-kē pīchhū-pīchhū
house-in entered To-see is-proper" Then he (by-him) her-of after-after
chal-kē bā-kē ghar-pē jāy-kē patā surāk lagāō Dēkhī
gone-having her-of house-on gone-having clue trace was-applied It-was-seen (-by him)
kē, "jā ōrat-kē ghar-mē kōū ād'mī nahīyā Kōū ēsō upāy hamē
that, "this woman-of house-in any man is-not Some such device to-make
chahīyē jā-sē jā-kō ap'nē ghar-mē dār-lē" Bō
is-proper which-from this-one my-own house-in I-may-put" He (by-him)
sahir-mē jāy-kē ēk bhatīyārī-kē mōrā-kō das pachīs rupayā
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
dē-kē bāv sikhaō, ōr janānē urh'nā pih'rāy-kē bād'sāh-kē
given-having him it-was-taught, and woman's clothing put-on-having the-king-of
dar'bār-mē pīnas-mē bāithāv-kē hbāy-gaō Sāhūkār-kī
court-in palānquin-in caused-to-sit-having got-him-taken-away The-merchant-of
bahū-kē nāw-sē arjī daī kē, "mē sāhūkār-sō rājī
wife-of name-by a-petition was-given that, "I the-merchant-with content
nahī hō Mē Musalmān-sō rājī hō" Bād'sāh-nē kahī kē,
not am I the-Musalmān-with content am" The-king-by it-was-said that,
"Hindū-kō ēsē Musalmān na bhavē chahīyē" Jab na mānī
"a-Hindū-to this a-Musalmān not to-become is-proper" When not agreed,
tab kahī kē, "kāl phir arjī dīyō Tab phir
then it-was-said that "to-morrow again petition give" Then again
dūs'rē din bā-nē arjī daī Bād'sāh-nē phir tis'rē
(on-)the-second day him-by petition was-given The-king-by again the-third
din-kī kahī Ab sāhūkār-kī bahū-kō khabar bhaī kē "
day-of it-was-said Now the-merchant-of wife-to news became that "

nām-sẽ̃ mērē lēbā-kī arzī daī-gaī-hai." Bā-nẽ̃ ap'nē khāmind-kẽ̃
name-by my taking-of petition given-been-has." Her-by her-own husband
likhāy'bā-kō ḍāk ramānē karī-hai."
causing-to-take-for c-post dispatched been-made-has."

Sō Ghāsī-rām bābā kahat-haĩ kē. 'itnī bāt tō hui-gaī,
So Ghāsī-rām the-saint saying-is that, 'so-much affair indeed been-has,
jō ham-nẽ̃ kahī. Ab jō naī huīhai sō ham kahat-haĩ kē,
what me-by was-said Now what new will-be that I telling-am that,
sabārẽ̃ bō sāhūkār āy-jēhai. ōr bād'sāh-kē dar'bār-mẽ̃ bā
in-the-morning that merchant will-arrive. and the-king-of court-in that
ōrat-kē nām-sẽ̃ arzī lag'hai. Sōī sāhūkār pahũch-jēhai. ōr
woman-of name-by petition will-be-brought-up. That merchant will-arrive. and
bād'sāh-sō̃ hāt jōr-kẽ̃ kih'hai kē. "hajūr. jā ōrat
the-king-to hands folded-having will-say that, "Your-Majesty, this woman(-by)
hamārō māl jō jahā̃ dharō-hai. batāy-dē; phir chalī-jāy.'
my property which where been-placed-has let-her-show; again let-her-go-away."
Jab bā ōrat nikar'hai tab sahūkār kih'hai kē. "hajūr,
When that woman will-come-out then the-merchant will-say that. 'Your-Majesty,
jā hamārī ōrat nahiyā̃. Dēkhẽ̃ chahiyẽ̃ kē kōn hai." Jab bād'sāh
this my wife is-not. To-see is-proper that who she-is." When the-king
dēkh'haĩ. tō bhaṭiyārē-kō mōṛā nikar'hai. Tab bād'sāh bā
will-see. then the-innkeeper-of lad will-come-out. Then the-king that
Musalmān ōr mōṛā-kō̃ dhar'tī-mẽ̃ gaḍāy-dēhaĩ, ōr sāhūkār ap'nē
Musalmān and lad the-ground-in will-bury, and the-merchant his-own
ghar-kō̃ chalō-jēhai.'
house-to will-go.'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghāsī-rām once asked his barber, Pūr-bulākī to accompany him on a pilgrimage. The barber took counsel with his wife, and refused on the ground that he would lose the large income which he got from his other clients. The Saint replied that he would make good any loss on that account. Then the barber tried to get off by saying he would go on condition that the Saint promised to explain every circumstance which he might see on the way, and that if he ever failed to do so he would immediately let him return. To this the Saint agreed.

At one place at which they stopped, the barber went to market to buy provisions, and saw nothing about which he could ask the holy man, till on the way home he noticed a postman going along, urged by a peon, who kept saying 'hasten, hasten.' So when he had come to their lodging and both had finished their meal, he said to the Saint, 'Holy Sir, I have seen something which I wish you to explain.' 'What is it,' was the answer. Said the barber, 'I saw a postman going along, and a peon urging him.

saying "hasten, hasten" What is the meaning of that?' The Saint said, 'I will tell you while you shampoo my feet Now, listen In this city there is a very beautiful merchant's wife, whose husband is away on a journey One day she went on invitation to her own people, and on the way home was overtaken by a heavy storm of wind and rain The consequence was that she mistook her road, and went into a Musalmān's house instead of her own As soon as she discovered her mistake she was horrified and ran off to her own house The Musalmān saw her, and wondered who she could be So he made up his mind to find out, and followed her to her home There he made enquiries, and found out that there was no man there So he determined to make up some device by which he could get her into his own house He went into the city and got hold of an innkeeper's lad, to whom he gave ten or twenty rupees, and instructed him as to how he should act Then he dressed him in women's clothes and brought him to the court of the king in a palanquin There the pretended woman put in a petition under the name of the merchant's wife to this effect, "I am tired of the merchant, and want to live with the Musalmān" The king said that it was not right that a Hindū should become a Musalmān, but when the pretended woman would not listen to his remonstrances, he told her to come to-morrow The next day the lad put in a petition again, and the king told him to come again the next day In the meantime the news came to the merchant's wife that a false petition had been put in in her name, so she has dispatched a postman to call her husband'

The Saint continued, 'So much for what has occurred I have told you what has happened Now I shall tell you what is going to happen To-morrow morning the merchant will come, and the petition in his wife's name will again be presented At the same moment the merchant will arrive, and with folded hands will say, "Your Majesty, if this woman will tell me where she has stowed away my property, she may go her way" Then the false woman will have to get out of the palanquin, and the merchant will say, "Your Majesty, this is not my wife Justice demands that you should enquire who she is" Then the king will enquire, and she will turn out to be the innkeeper's lad Then the king will bury alive the Musalmān and the lad, and the merchant will go in peace to his own house'

BUNDĒLĪ OF WEST JALAUN.

The following folktale comes from western Jalaun, and illustrates the patois of that portion of the district. Out of the 360,129 speakers of Standard Bundēlī in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadaurī in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundēlī and Braj.

The principal distinction between the dialect of the west of Jalaun and that of the rest of the district is that the pronunciation is much broader. *Ai* and *au* are preferred to *ē* and *ō* respectively. Thus, we have *pai* not *pē* on; *lau* as well as *lō* of, *laũ* as well as *lõ*, the sign of the accusative-dative; *kau* you are; *chalau* and *gaau* he went; *baithau*, he sat; *larau*, he was made; *barau* great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, *sab* all; *buhut*, many; *pahūchan*, to arrive. In the pronouns, 'he, that,' is *ba*, not *bō* and 'this' is *ja*, not *jō*. The oblique forms are *bā* and *jā* as in the Standard Dialect. The plural of *ja*, who, is *jāy*.

The specimen is a folktale relating one of the wit-contests between the Emperor Akbar and his famous minister Bīrbal.

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELI (WEST OF DISTRICT JALAUN)

एक वेर वास्साय और वीरन वैटे-हते। वास्साय-ने वीरन-में पूछो कैं पट कौन-को वड़ो है। तव वीरन-ने कही कै महराज जा-कौ जैसौ डौल ता-कौ तैसौ पेट। तव वास्साय-ने फिर कही कै नइँ वताओ मव-तें वड़ो पेट कौन-कौ है। तव वीरन-ने कही कै सिव-तें वड़ो पेट तौ जिमीदारन-को है। अव वास्साय-ने कही कै वताओ जिमीदार-को पेट कैसें वड़ो है। अच्छो वतायहैं। ज कह-कें वीरन एक दिना काऊ गाँव-के जिमीदारन-के हिंयाँ जाय टुके। जव वीरन दरवार-में न गये तव वास्साय-ने वुलाइवे-कों आदमी पठओ। जव न मिले तव अपने राज-भर-में और और-ऊ देसन-में ढुंडौआ पुहुँचाये। जव ढूँड़ ढूँड़-कें हार-गये और न मिले तव वास्साय-ने वुहुत-से वुकरा मँगाये और उन-कौं तौल-कें गाँवन गाँवन-के जिमीदारन-के हिंयाँ पठये और कही कै इन-कों छै महिना-लों खूव चरावें। अकेलों तौल-में न वढन पावें। तौल वढ़है तो वड़ो डंड देहैं। सिव जिमीदार अपनौ अपनौ उपाव सोचन लगे। जा गाँव-में वीरन हते हुँआँ-के जिमीदार उन-के ढिगाँ गये और उन-सों कही कै जा-कौ जतन वताओ। वीरन-ने कही वेहड़ा-में-तें एक भिडा मँगाय-कें वुकरा-के आगे वँधाय देव। फिर वाय खूव चराओ। व डर-कें मारें कभ-ऊँ न चेतहै न तौल-तें जादाँ वढ़है। उन लोगन-ने ऐसो-ई करौ। जव छै महिना-में सिव वुकरा मँगाये और तौले-गये तो सिव तौ तौल-तें वढ़े और जा-में वीरन हते वा गाँव-के जिमीदारन-कौ वुकरा तौलउतें पौआ-भर कम कढौ। तव वास्साय-ने उन जिमीदारन-सों कही कै तुमारे हिंयाँ वीरन हैं। उन-को लिआओ। उन-ने कही हमारे हिंयाँ नइँया। वास्साय-ने वड़ी दुरकी दिखाई तौ-ऊ उन-ने न वताये। तव वास्साय-ने कही कै वुकरा काये कम भओ। उन-ने कही कै हमारे हिंयाँ रोगी वुकरा पठओ-हतो। वा-ने चारौ-मारौ कछू नइँ खाओ। अभै नेक चेतौ-है। ता-सें कम भओ-है। फिर वास्साय-ने ऐसे-ई कइयक उपाव करे अकेलों वीरन-कौ पतौ न लगौ। तव कही कै जो कोऊ वीरन लिआवे ता-कों एक हजार रुपैया इनाम देहैं। तव वे जिमीदार

बीरन-कों लिवाय-लाये । बाम्हाय बीरन-कों उठ-के मिले और पूछो के तुम कहाँ दूके ते । हम-ने तो सब मुलक ढूँढ़-डारो । तब बीरन-ने कहो के हम तो हेंई कोस-भर-पे इन जिमींदारन-के घर-में दुके-ते । देखो जिमींदार-को कितनो बड़ो पेट है के हम-कों दुकायें रहे और तुम-ने मुलक-भर ढूँढ़-डारो तो-ज हमें न पाओ । तब बाम्हाय-ने कहो के बीरन तुम साँचो कहत-हो जिमींदार-को पेट सब-तें बड़ो है । और उन जिमींदारन-कों बहुत इनाम दयो ।

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (WEST OF DISTRICT JALAUN)

TRANSLITERATION AND TRANSLATION.

Ēk bēr bāssāy aur Bīran baithē-hatē Bāssāy-nē
One time the-Emperor and Bīrbal seated-were The-Emperor-by

Bīran-sē pūchhī kai, 'pēt kaun-kō barau hai?' Tab Bīran-nē
Bīrbal-to it-was-asked that, 'belly whom-of large is?' Then Bīrbal-by

kahī kai, 'Mahārāj, jā-kau jaisau dīl tā-kau taisau pēt'
it-was-said that, 'O-great-king, whom-of as-large form him-of so-large belly'

Tab bāssāy-nē phir kahī kai, 'naī, batāō sab-tē̃ barau
Then the-Emperor-by again it-was-said that, 'no, tell all-than large

pēt kaun-kau hai?' Tab Bīran-nē kahī kai, 'sab-tē̃ barau
belly whom-of is?' Then Bīrbal-by it-was-said that, 'all-than large

pēt tau jimīdār-kō hai' Ab bāssāy-nē kahī kai
belly then the-landholder-of is' Now the-Emperor-by it-was-said that

'batāō, jimīdār-kō pēt kaisē̃ barau hai' 'Achchhī, batāyhaī,'
'tell-me, the-landholder-of belly how large is' 'Very-good, I-shall-tell,'

yē kah-kē̃ Bīran ēk dinā kāū gā̃w-kē jimīdāran-kē hiyā̃
this said-having Bīrbal one day a-certain village-of landholders-of near

jāy dukē Jab Bīran darbār-mē̃ na gayē tab bāssāy-nē
going hid-himself When Bīrbal court-in not went then the-Emperor-by

bulāibē-kō̃ ādmī pathaō Jab na milē, tab apnē
calling-for men were-sent When not he-was-found, then his-own

rāj-bhar-mē̃, aur aura-ū dēsan-mē̃ dhūrauā puhūchāvē. Jab
kingdom-entire-in, and other-too countries-in searchers were-despatched When

dhūr-dhūr-kē̃ hār-gayē aur na milē tab bāssāy-nē
searched-searched-having they-were-tired and not he-was-found then the-Emperor-by

buhut-sē bukrā māgāyē, aur, un-kaū taul-kē̃, gā̃wan-gā̃wan-kē
many-very goats were-sent-for, and, them weighed-having, villages-villages-of

jimīdāran-kē hiyā̃ pathayē, aur kahī kai, 'in-kō̃ chh
landholders-of near they-were-sent, and it-was-said that, 'these six

mahinā-lō̃ khūb charābē. Akēlō̃ taul-mē̃ na barhan pāwē
months-for well feed But weight-in not to-increase they-were-got

Taul barhhai, tō barau dand daihaī' Sab jimīd
(If-)weight increase, then great punishment I-will-give All landholders

apʰnau apʰnau upāw sōchan lagē Jā gãw-mẽ Bīran hatē,
their-own their-own device to-think began What village-in Bīrbal was,

hũã-kē jimīdār un-kē dhigã gayē, aur un-sõ kahī kai, 'jā-kau
there-of landholders him-of near went, and him-to it-was-said that, 'this-of

jatan batāō' Bīran-nē kahī, 'behʰrā-mẽ-tẽ ēk bhirā mãgāy-kẽ
means tell' Bīrbal-by it-was-said, 'forest-in-from one wolf sent-for-having

bukʰiā-kē āgē bãdhāy-dēw Phir bāy khūb charāō Ba dar-kē
goat-of before tie-up Then him well feed He fear-of

mārẽ kabha-ũ na chetʰhai, na taul-tẽ jādã barhʰhai'
on-account ever-even not will-be-healthy, nor weight-by much will-increase'

Un lōgan-nē aisō-ī kaiau Jab chhē mahinā-mẽ sib bukʰrā
Those people-by so-even it-was-done When six months-in all goats

mãgāyē aur tạulē-gayē, tō sib tau taul-tẽ barhē, aur
were-sent-for and weighed-were, then all verily weight-by increased, and

jā-mẽ Bīran hatē, bā gãw-kē jimīdāran-kau bukʰiā taulaũtẽ
which-in Bīrbal was, that village-of landholders-of goat by-weighing

pauā-bhai kam kaihau Tab bāssāy-nē un
one-quarter-of-a-seer-full less came-out Then the-Emperor by those

jimīdāran-sõ kahī kai, 'tumārē hĩyã Bīran haĩ, un-kõ hāō'
landholders-to it-was-said that, 'you-of near Bīrbal is, him bring'

Un-nē kahī, 'hamārē hĩyã naĩyā' Bāssāy-nē barī
Them-by it-was-said, 'us-of near he-not-is' The-Emperor-by much

ghurʰkī dikhāī, tau-ū un-nē na batāyē Tab bāssāy-nē
browbeating was-shown, then-he them-by not was-told Then the-Emperor-by

kahī kai, 'bukʰrā kāyē kam bhaau?' Un-nē kahī kai,
it-was-said that, 'the-goat why less became?' Them-by it-was-said that,

'hamārē hĩyã rōgī bukʰrā pathaō-hatō Bā-nē chāiau-sāiau kachhū
'us-of near diseased goat sent-was Him-by grass, etc anything

naĩ khāau Abhai nēk chētau-hai, tā-saĩ kam bhaau-hai' Phir
not was-eaten Now well well-it-is, that-from less become-has' Then

bāssāy-nē aisē-ī kaĩyak upāw kaiē Akēlõ
the-Emperor-by of-this-nature-even several devices were-employed But

Bīran-kau patau na lagau Tab kahī kai, 'jō kōū
Bīrbal-of clue not was-found Then it-was-said that, 'if anybody

Bīran hābē tā-kõ ēk hajār rupaiyā inām daihaĩ' Tab
Bīrbal will-bring him-to one thousand rupees reward I-will-give' Then

bē jimīdār Bīran-kõ hbāy-gayē Bāssāy Bīran-sõ uth-kẽ
those landholders Bīrbal produced The-Emperor Bīrbal-with arisen-having

milē, aur puchhī kai, 'tum kahã dukē-tē Ham-nē tau
met, and it-was-asked that, 'you where concealed-were Me-by verily

sīb mulak dhũr-dārau' Tab Bīran-nē kahī kai, 'ham
all countries have-been-searched-out' Then Bīrbal-by it-was-said that, 'I
tau hẽĩ kōs-bhar-pai in jimīdāran-kē ghar-mẽ dukē-tē Dikhō,
verily here a-kōs-full-at these landholders-of house-in hid-was See,
jimīdār-kau kitnō barau pēt hai kai ham-kõ dukāyẽ-rahē,
a-landholder-of how large belly is that me they-concealing-remained;
aur tum-nē mulak bhar dhũr-dārau, tau-ū hamaĩ na pāō'
and you-by country whole was-searched-out, then-even for-me not it-was-found'
Tab bāssāy-nē kahī kai, 'Bīran, tum sẽchī kahat-hau
Then the-Emperor-by it-was-said that, 'Bīrbal, you truth speaking are.
Jimīdār-kau pēt sīb-tẽ barau hai' Aur un jimīdāran-kõ buhut
The-landholder-of belly all-than large is' And those landholders-to great
nām dāō
reward was-given

FREE TRANSLATION OF THE FOREGOING

Once upon a time the Emperor Akbar and Bīrbal were seated together, and the Emperor asked Bīrbal what people had big bellies Bīrbal replied that it depended on the size of the man. 'But,' said the Emperor, 'who has the biggest belly of all?' 'A landlord,' said Bīrbal 'Tell me,' said the Emperor, 'why you say that a landlord has the biggest belly' 'Very well, I shall tell,' and with these words Bīrbal went and hid himself in a village close by owned by some landlords When he did not appear in court next day, the Emperor sent for him, but he could not be found Then he had search made throughout his own kingdom, and other countries also, but without avail

Then the Emperor got a lot of goats, and after having them weighed, had one sent to each village, owned by landlords, in his kingdom with this order, 'Feed this goat well for six months, but take care that it does not increase in weight If its weight increases, I shall punish you severely' All the landlords began to think of some device or other for carrying out His Majesty's behest, and those who owned the village in which Bīrbal was hidden came to him, and asked him what they were to do 'Send,' said he, 'to the jungle and fetch a wolf Tie it in front of the goat, to whom you must offer plenty of food His fear of the wolf will prevent his eating, and he will pine away and won't increase in weight' They followed his advice, and at the end of the six months all the goats were sent for by the Emperor and weighed in his presence All the other goats had increased in weight, but the one brought by the landlords of the village in which Bīrbal was hidden was a quarter of a seer less than it was before Then the Emperor felt sure that Bīrbal was hiding with them and told them to produce him. They denied that he was with them, and, no matter how much the Emperor browbeat them, they stuck to their denial Then he asked them how it was that their goat had become less in weight 'Because,' said they, 'it was sick when it was sent to us'

In the same way the Emperor tried several other tricks but failed to get a clue as to where Bīrbal was Finally he offered a reward of one thousand rupees to whoever

brought Bīrbal to him, and those very landlords did so As Bīrbal approached the Emperor rose and embraced him, and asked him where he had been hidden 'I searched in every land for you, but without result' 'Sire,' replied Bīrbal, 'I have been the whole time in the house of one of these landlords, a couple of miles from this palace See, now, how big is the belly of a landlord These men kept me safely concealed, while Your Majesty searched out the whole country, and could not find me' Then the Emperor replied, 'Bīrbal, you speak the truth A landlord's belly is the biggest of all' He then gave rich rewards to these landlords

BUNDĒLĪ OF HAMIRPUR

The language of the central portion of Hamirpur is the same as the standard Bundēlī of Jhansi This will be evident from a perusal of the first few lines of a local version of the Parable which are given below We may note the form *mau-kã*, to me, which in Jhansi would be *mō-khõ* The change of *mō* to *mau* is merely a matter of spelling as explained in the introduction to the dialect The *kã* instead of *khõ* is due to the influence of the corrupt Awadhī spoken immediately to the East So is *mōrō* instead of *mērō*

The dialects spoken in Hamirpur are as follows —

Standard Bundēlī spoken by	384,000
Lodhāntī	98,000
Kundri	11,000
Banāpharī	5,000
Tirhāri	3,000
Hindōstānī	12,000
Other languages	720
	513,720

Of these Banāpharī and Tirhārī are (in this district) not forms of Bundēlī, but are based on Eastern Hindī mixed with Bundēlī forms They have been already dealt with under the head of Eastern Hindī (see Vol VI, pp 140, 142, and 146) Kundrī is spoken both in Hamirpur and Banda, on the banks of the Ken, which forms the boundary between the two districts On the Banda side it is Eastern Hindī mixed with Bundēlī, and has been described under the former language (Vol VI, pp 152 ff) The Kundrī of Hamirpur is described below on pp 527 ff as it has a Bundēlī basis, though mixed with Eastern Hindī.

[No 5]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BUNDELÎ. (DISTRICT, HAMIRPUR)

एक जने-कै दो कुवँर ते । लौरे-ने मालकान-तें कई कि ऐं जू मौ-काँ धन-में-से जो मोरो हीसा होय सो मिलवै आवै । तब उन-ने अपनो धन बाँट दओ । कछू दिनन भये-ते कि लौरे कुवँर वोत धन जोर-कै परदेस जात रये । माँ लुचपन-में दिन खोये और अपनो धन वड़ा डारो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō kuwãr tē Laurē-nē mālᵃkān-tẽ kaĩ
One man-of two sons were The-younger-by father-to it-was-said
ki, 'aĩ jū, mau-kã dhan-mẽ-sē jō mōrō hīsā hōy, sō
that, 'O sir, me-to wealth-in-from what my share may-be, that
milᵃbai-āwai Tab un-nē apᵃnō dhan bãt daō
let-it-be-obtained Then him-by his-own wealth having-divided was-given
Kachhū dinan bhayē-tē ki laurē kuwãr bōt dhan jōi-kē
Some days been-had that the-younger son much wealth having-collected
parᵃdēs jāt rayē Mã luchᵃpan-mẽ din khōyē aur apᵃnō
far-country going was There debauchery-in days were-lost and his-own
dhan warã-dārō
wealth was-squandered.

BUNDĒLĪ OF EAST GWALIOR

To the west of the District of Jhansi lies the Gwalior Agency of Central India Along the northern half of the border it is separated from that Agency by the State of Datia which belongs to the Bundelkhand Agency, but towards the south, in what formed the old District of Lalitpur, it marches directly with the Gwalior State

The Gwalior Agency now includes the old Guna Agency, which lies to its south We may say, as a broad statement that the main language of the original Gwalior Agency (excluding the old Guna Agency) is the mixed form of Bundēlī known as Bhadaurī, to be described later on, and that of the old Guna Agency is the Mālwī dialect of Rājasthānī The old Gwalior Agency principally consists of what may be called the home districts of the Gwalior State. The main language of these districts is therefore Bhadaurī

Where, however, the Gwalior State marches with the District of Jhansi, *i e* along the western border of the old District of Lalitpur, and, again, going south along the western border of the Saugor District, the language is the standard Bundēlī of Jhansi It is spoken in the Gwalior Districts of Chanderi, Mungaoli, and in the eastern half of Bhilsa District, by an estimated number of 200,000 people

The following folktale comes from the Bhilsa District, and may be taken as a specimen

[No 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BUNDELÎ (STATE, GWALIOR)

एक साहूकार तो। वा-के चार बेटा ते और धन सुतकेरो तो। वा-ने अपने जीयत-में अपनो धन चारो बेटन-को बराबर बाँट दओ। और चार लाल अपनी मौत जिन्दगी-को निआरे रख छोड़े। पनमेसर-की मरजी-से साहूकार मर-गओ। और वे चारों लाल बेटन-ने एक टिपारी-में धर दए।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो। वा-में एक लाल कम हतो। तब आपस-में चारों-ने बिचार करो कि सिवाय हम चारन-के और काहू-को खबर न ती। लाल कौन ले-गयो। ता-पै राजा-के पास निआव-को गए और कही हे राजा हमारो निसाफ कर और लाल ऐसे हेर कि लाल मिले और चोर-की लाज रहे। राजा-ने अपने दीवान-से कही कि जा-को निसाफ कर नहीं-तो अन पानी न खाऊँगो।

राजा जा-ही सोंच-में तो कि वा-की मोड़ी-ने कही कि अरे बाप जा निआव मोए सौंप-दे। और मोड़ी-ने उन चारन-के पाछे मुखबर छोड़ दए कि वे बिन-की बात-चीत सुन-के खबर देत-रहें। मुखबरन-ने बिन चारन-के मन-में भर-दई कि राजा-की बेटी अन्तर-गियानी है कोई बात वा-से डोकी नहीं रह-सकत-है। जब मोड़ी-ने अपनो भय उन चारन-के मन-पर खूब जमाए लओ तो चारन-को टिपारी और लालन सुहाँ अपने सामने बुलाय-के कही कि हम आज रात-को लाल हेरेंगे। और रात-के वखत अँधेरे-में लाल निआरे कर-के और कुछ अपने-पास-से मिलाए-के बिन-को दए कि वे टिपारी-में डालत-जाएँ। तब सबन-ने लालन-को टिपारी-में डालो और जब गेने तो एक लाल बढ़ो। जा सुरत-से लाल मिल गओ और चोर-की लाज रही॥

[No. 6]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (SIATI, GWALIOR)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār tō Bā-kē chār bētā tē, aur dhan mut'hārō
One banker was Him-to four sons were, and fortune plenty

tō Bā-nē ap'nē jīyat-mẽ ap'nō dhan chārau bētan-kō barābar
was Him-by his-own living-in his-own wealth the-four sons-to equally

bãt daō; aur chār lāl ap'nī maut jind'gī-kō
having-been-divided was-given, and four rubies his-own death life-for

nārē rakh-chhōrē Pan'mēsar-kī mar'jī-sē sāhūkār mar-gao
separately were-kept-apart God-of will-from the-banker died

Aur bē chārõ lāl bētan-nē ēk tipārī-mai dhar-daō
And those four rubies sons-by one basket in were-kept

Jab kuchh din bīt-gaē tō barē bētā-nē tipārī-kō
When some days had-passed then the-elder son-by the-basket

dēkhō Bā-mẽ ēk lāl kam hatō Tab āpas-mẽ
was-seen That-in one ruby less was Then themselves among

chārõ-nē bichār karō ki, 'sibāy ham chārain-kē aur
the-four-by consideration was-made that, 'except us four other

kāhū-kō khabar na tī. Lāl kaun lē-gayō?' Tā-par
anyone-to information not was The-ruby who took-away?' There-upon

Rājā-kē pās nāw-kō gaē, aur kahī 'hē Rājā hamārō
the-king-of near justice-for they-went, and it-was-said 'O King, our

nisāph kar. aur lāl aisē hēr ki lāl milē aur
justice do and ruby so search that the-ruby may-be-found and

chōr-kī lāj rahē.' Rājā-nē ap'nē diwān-sē kahī
the-thief-of honor may-endure' The-king-by his-own minister-to was-said

ki 'jā-kō nisāph kar nahī-tō an pānī na lēnā'
that 'this-of decision do otherwise food water not Ill-take'

Rājā jā-hī sōch-mẽ tō ki bā-kī [illegible] kar
The-king this-very anxiety-in was that his [illegible]

ki 'arē bāp. jā nāw mēē [illegible] Aur [illegible]
that. 'O father, this decision [illegible] [illegible]

un chārain-kī pēchhē mukh'bar chhō-dā [illegible]
those four-of after spies [illegible]

sun-kē khabar dēt-rahẽ Mukh'baran-nē bin chāran-kē man-mẽ
hearing information might-be-giving The-spies-by those four-of mind-in
bhar-daī ki, 'Rājā-kī bētī antar-giyānī hai, kōī bāt
it-was-filled that, 'the-king-of daughter internal-knower is, any thing
bā-sē dōkī nahī̃ rah-sakat-hai' Jab mōrī-nē ap'nō
her-from concealed not remain-can' When the-daughter-by her-own
bhay un chāran-kē man-par khūb jamāe-laō, tau chāran-kō
fear those four-of mind-on well had-been-impressed, then the-four-to
tipārī aur lālan suddhã̃ ap'nē sām'nē bulāy-kē kahī ki, 'ham
basket and rubies along-with herself before calling it-was-said that, 'I
āj rāt-kō lāl hērẽgē' Aur rāt-kē bakhat ãdhērē-mẽ
to-day night-at rubies will-search' And night-of-time darkness-in
lāl nārē kar-kē, aur kuchh ap'nē-pās-sē milāy-kē
rubies separate made-having, and some her-own-near-from mixed-having
bin-kō daē ki bē tipārī-mẽ dālat-jāẽ Tab
them-to they-were-given that they basket-in dropping-may-continue Then
saban-nē lālan-kō tipārī-mẽ dālō aur jab
all-by rubies-with-reference-to basket-into it-was-dropped and when
genē tō ēk lāl barhō Jā sūrat-sē lāl
they-counted then one ruby increased. This manner-from rubies
mil-gaō, aur chōr-kī lāj rahī
were-found, and the-thief-of honor remained

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a banker, with four sons and great wealth. While he was yet alive he divided his property equally amongst his four children, except four rubies which he kept for himself as long as he lived. At God's appointed time the banker died, and his sons put the four rubies by in a basket After some time had elapsed, the eldest son looked into the basket and found one ruby missing So he and his brothers discussed who could be the thief, and came to the conclusion that he must have been one of the four, as no one else had been aware where the jewels had been put So they agreed to go to the king, and they made the following petition to him 'Your Majesty, do justice among us and have the ruby found, but in such a manner that the face of the thief may be saved.' The king told his minister to comply with the request, and added that he would neither eat nor drink till the matter was settled

Seeing His Majesty troubled over the affair his daughter addressed him, and said, 'O father, make over the settlement of this to me' She then set spies to watch the brothers, and to report to her what they might be saying amongst themselves The spies were moreover instructed to fill the minds of the four with the idea that the princess could read a man's inmost thoughts When the princess had thoroughly filled their hearts with the fear of her supernatural power, she sent for them and directed

them to bring along the basket and the three remaining gems When they came she told them that she intended to look for the missing stone that night Accordingly when night fell and it was quite dark, she took the three rubies out of the basket and mixed them up with some of her own She then gave them all to the four brothers and told them to drop the whole lot into the basket They did so, and after they had finished, the rubies were counted, and one more was found than the princess had given In this way the stolen ruby was recovered, and at the same time the face of the thief was saved

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (STATE, ORCHHA)

TRANSLITERATION AND TRANSLATION.

Ēk bēraı ēk hā̃thī mar-gawō-tō Jab ū-kau jī Jam-rāj-kaı
One time one elephant died-had When his soul Jamrāj-to

gawō, tau un-naī pū̃chhī kaı, 'taī ıt^a^nau baıau haı aur ād^a^mī
went, then him-by it-was-asked that, 'thou so large art and man

jō ıt^a^nau hal^a^kau haı, ū-kē bas-maī kāyē ıāt' Hā̃thī-kau
who so small is, his subjection-in why livest' The-elephant-of

jī bōlō kı, 'tumāī mur^a^dan-saī kām parat-haı, abaı
soul spoke that, 'to-thee dead-bodies-with business falls, now-even

jından-saī kām nahī̃ paıō' Jam-ıāj sōchē kı, 'jındā kaısē
living-beings-with business not fell' Jamrāj thought that, 'living how

hōt hūhaī?' Ap^a^nē Jam-dūtan-khā̃ hukam dawō kı, 'jāw,
being will-be?' His-own death-angels-to order was-given that, 'go,

sınsāı-saī ēk jındā laı-āwō' Bē gayē aur ēk musaddī-kaū̃
world-from one living-being bring' They went and one writer

laı-āyē jō ap^a^nī khāt-mē̃ sab ap^a^nē̃ kāgad āgad dhaıē̃ sōwat-tō
brought who his-own cot-on all his-own papers etc putting sleeping-was.

Jab Jam-purī-mē̃ pahū̃chaı tau musaddī-khā̃ ēk jāgā̃
When Jampurī-in he-reaches then the-writer-as-for one place(-in)

utāı-dawō, aur apun Jam-rāj-kaī gayē It^a^naī-bīch-maī
it-was-put-down, and themselves Jamrāj-to went In-the-meantime

musaddī-naī uth-kaī ap^a^nē̃ sab kap^a^ıā pahınē aur ēk
the-writer-by arisen-having his-own all dress was-put-on and one

par^a^wānau Bıs^a^nu-kī kachah^a^rī-kō lıkhō kı 'Jam-rāj khāraj wa
letter Vishnu-of court-of was-written that 'Jamrāj dismissed and

Sıv-ıāj bahāl,' aur tyāı hō-kaī baıth-rahē Jab Jam-rāj-kē
Sivrāj appointed,' and ready become-having sat-down When Jamrāj-of

sām^a^naı gayē tab jhat par^a^wanau unaī dawō Jam-rāj-naı
before he-went then suddenly the-letter to-him was-given Jamrāj-by

par^a^wānau dēkh^a^tana-ī sab ap^a^nī jāgā̃-kau kām Sıv-rāj-khā̃
the-letter seeing-on-even all his-own office-of work Sivrāj-to

saū̃pō aur apun Bıs^a^nu-kaī gayē Aur bınt^a^wārī kaıī
was-made-over and himself Vishnu-to he-went And petition was-made

ki,	'mō-saī	kā	kām	bigṛō	ki	maī	barᵊkhās-kar-dawo-gawo'
that,	*'me-by*	*what*	*work*	*was-spoiled*	*that*	*I*	*dismissed-made-was'*
Itᵃnaī-bīch-maī	Sivrāj-naī	apᵃnaī	hētī	byawᵊhārī			mirᵊt-lōk-saī
In-the-meantime	*Sivrāj-by*	*his-own*	*friends*	*companions*			*the-mortal-world-from*
bulā-kaī	khūb	sukh	karō	aur	phir	utaī	pathuwa-dawō
called-having	*well*	*merriment*	*was-done*	*and*	*again*	*thither*	*were-sent-away*
Bisᵃnu	Jam-rāj-khā̃	sangai	lai-kaī	Siv-raj-kē	pās	āyē	aur
Vishnu	*Jamrāj*	*with(-him)*	*taken-having*	*Sivrāj-of*	*near*	*came*	*and*
bōlē	Siv-rāj-saī	ki,	'tum-naī	ab	khūb	kām	kar-lawō-hai'
spoke	*Sivrāj-to*	*that,*	*'you-by*	*now*	*well*	*work*	*been-done-has'*
phir	Siv-rāj-khā̃	mirᵊt-lōk-mē̃	pathuwā-dawō				Aur
again	*Sivrāj-to*	*mortal-world-in*	*was-sent-away*				*And*
Jam-rāj-saī	kahī	ki,	'dēkhau,	jindā	kaisē	hōt-haī,'	aur
Jamrāj-to	*it-was-said*	*that,*	*'see,*	*living-beings*	*how*	*are,'*	*and*
phir	Jam-rāj-khī	un-kau	kām	saūp-kaī	apᵃnaī	lōk-khā̃	chalē-gayē
again	*Jamrāj-to*	*his*	*office*	*entrusted-having*	*his-own*	*world-to*	*went-away*

FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH

Once upon a time an elephant died When he appeared before Jamrāj, the God of Death,[1] the latter asked him how it came to pass that a huge creature like him lived in subjection to a puny creature like man The elephant replied, 'All you have to do is with dead bodies You have nothing yet to do with living beings (and what can you know about them)' Jamrāj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels to bring one down for his inspection from the World Above They went off and brought down a writer as he was sleeping on his bed surrounded by his papers and his writing materials When they reached Jampuri, they set him down and went off to report their arrival to His Majesty In the meantime the Writer (whose name was Seorāj) got up and put on his clothes He then wrote a forged order from Vishnu to this effect, 'Jamrāj is dismissed and Seorāj is appointed in his place,' and when he had made it ready sat down to await his summons As soon as he was brought before Jamrāj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seorāj, and hurried off to Vishnu's Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seorāj sent for his friends and companions from the World Above, gave them a great feast, and sent them home rejoicing On the other hand,

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1 Jamrāj or Yama, is the king of the Land of Shades His realm is called Jampuri [illegible] His messengers or Angels are called Jamdut According to the story Jamrāj is a [illegible] by a man of the writer caste This caste plays in stories such as this much the same part that [illegible] folklore

Vishnu took Jamrāj with him, and came down to Seorāj, whom he congratulated on his cleverness and sent back to the Land of Mortals Then said he to Jamrāj, 'now you have seen what sort of thing a living being is,' and after reappointing him to his former duties, went off to his own heaven

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BUNDELĪ OF SAUGOR.

South of Jhansi and Orchha lies the Central Provinces District of Saugor Here also the language is standard Bundēlī This will be evident from the following specimen, which consists of the first few lines of the Parable of the Prodigal Son

[No 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (DISTRICT, SAUGOR)

एक जने-के दो लरका हते। और उन-में-सें लुहरे-नें अपनें बाप-सें कही, दद्दा, जाजात-की हेंसा जो कछू मोरो कढे मो-खों दे देउ। और ऊ-ने अपनी गिरस्ती उन-खों बाँट दई। और भौत दिना ने बीते नंने लरका-ने सबरो इखट्ठो समेटो और अपनी गैल आन मुलक-खों धरी। और उते अपनो धन गुडोई-में गमा दओ। और जब ऊ सब उड़ा चुको, तबई-कें ऊ देस-में एक बड़ो भारी काल परो और ऊ तंग होन लगो॥

TRANSLITERATION AND TRANSLATION.

Ēk	janē-kē	dō	lar'hā	hatē	Aur	un-mẽ-sẽ	luh'rē-nẽ		
One	*man-of*	*two*	*sons*	*were*	*And*	*them-in-from*	*the-younger by*		
ap'nẽ	bāp-sẽ	kahī,	'daddā,	jājāt-kō	hẽsā	jō	kachhū		
his-own	*father-to*	*it-was-said,*	*'father,*	*property-of*	*share*	*what*	*anything*		
mōrō	karē,	mō-khõ	dē-dēū'	Aur	ū-nē	ap'nī	girstī		
mine	*may-come-out,*	*me-to*	*give away'*	*And*	*him-by*	*his-own*	*property*		
un-khõ	bãt	daī.	Aur	bhaut	dinā	nē	bītē	nannē	
them-to	*having-divided*	*was-given*	*And*	*many*	*days*	*not*	*passed*	*the-younger*	
lar'hā-nē	sab'rō	ikhattō	samētō	aur	ap'nī	gail	ān	mulk-khõ	
son-by	*all*	*together*	*was-gathered*	*and*	*his-own*	*way*	*another*	*country-to*	
dharī,	aur	utē	ap'nō	dhan	gundōī-mẽ	gamā-daō	Aur		
was-taken,	*and*	*there*	*his-own*	*fortune*	*debauchery-in*	*was-wasted*	*And*		
jab	ū	sab	urā-chukō	tabaī-kẽ	ū	dēs-mẽ	ēk	barō	bhārī
when	*he*	*all*	*had-wasted*	*then*	*that*	*country-in*	*one*	*very*	*heavy*
parō,	aur	ū	tang	hōn	lagō				
fell,	*and*	*he*	*poor*	*to-be*	*began*				

BUNDĒLĪ OF NARSINGHPUR

To the East of Saugor lies the District of Damoh in which Bundēlī is also spoken There it is an Eastern variety of the dialect similar to the Khatōlā spoken in Panna (see pp 457 and 464) South-East of Damoh, and separated from it by the Bhānrēr range of Hills, lies the District of Jabalpur The Dialect of Jabalpur is a mixed one, and has been described under the head of Baghēlī (see Vol. VI, pp 172 ff) In the South-Western part of this last-named District, the dialect may be classed as Bundēlī with equal propriety, and shades off into pure Baghēlī in the North-East

To the West of the Saugor District lie the States of Gwalior and Bhopal The main language of Bhopal is the Mālwī dialect of Rājasthānī but along the Saugor border standard Bundēlī is spoken by about 67,000 people It gradually fades off into Mālwī. In Gwalior the main language is the Bhadaurī form of Bundēlī, but along the Eastern frontier, we have, to the north, where it marches with the state of Datiā, Pāwārī Bundēlī, and further south, on the borders of Jhansi and Saugor, standard Bundēlī spoken by about 200,000 people

South of Saugor lies the district of Narsinghpur, which is separated from it by the Vindhya range, and consists of the upper half of the Narbada valley proper Here also, as in Saugor, the language is ordinary Bundēlī As in the case of that district, I give a few lines of the Parable as a specimen

[No 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (DISTRICT, NARSINGHPUR)

कोई आदमी-कें दो मोड़ा हते। तिन-में-से नन्हे-ने अपने बाप-से कही के ए दादा घर-कें धन-में-से जो मेरो हींसा हो सो मो-खों दे-दो। तब बाप-ने उन-खों अपनो धन बाँट दओ। कछू दिनों-कें पीछें नन्हो मोडा अपनो धन-दौलत ले-कें दूर देस-खों चलो गओ और भाँ गवाँरी चाल-से सब खो दओ। जब सब धन बढ़ा-गओ तब वा देस-में बड़ो काल परो और वो भूखों मरन लगो॥

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-kē dō mōrā hatē Tin-mē-sē nanhē-nē
A-certain man-of two sons were Them-in-from the-younger-by

ap'nē bāp-sē kahī ke, 'ē dāda, ghar-kē dhan-mē-sē jō
his-own father-to it-was-said that, 'O father, house-of property in from which

mērō hīsā hō sō mo-khō dē-dō' Tab bāp-nē un-khō
my share may-be that me-to give' Then the-father-by them to

ap'nō dhan bāt dao Kachhū dinō-kē pichhē
his-own fortune having-divided was-given-away Some days-of after

nanhō mōrā ap'nī dhan-daulat lē-kē dūr dēs-khō chalo-gao,
the-younger son his-own property taking distant country-to went-away,

aur bhā gawārī chāl-sē sab khō-daō Jab sab dhan
and there bad conduct-by all was-wasted-away. When all fortune

barhī-gaō tab bī dēs-mē barō kāl parō aur bō bhukhō
was-spent then that country-in great famine fell and he from-hunger

maran lagō
to-die began

BUNDĒLĪ OF HOSHANGABAD.

Immediately to the west of Narsinghpur lies the district of Hoshangabad, which lies between the Narbada valley and the Mahadeo Hills In the Rough List of Languages of the District, its main dialect was shown as Mālwī. This was an error The language of the Western, or Harda Tahsīl is, it is true, Mālwī, but that of the rest of the district is good Bundēlī. This will be evident from the following extract from a version of the Parable of the Prodigal Son, for which I am indebted to Mr L N. Chowdhri. A few traces of foreign influence appear, such as the occasional use of the Hindōstānī *wah* for 'that' and of the Mālwī *thō* (as well as the Bundēlī *hatō*) for 'was' The sign of the accusative-dative is *khõ* or *khã* It is worth noting that here, as in the broken Bundēlī of Chhindwārā, there is a tendency to use the past tense of an intransitive verb impersonally, with the subject in the agent case, as in *mõrā-nē chalō-gaō*, by-the-son it-was-gone-away, for the son went away So, in Sanskrit we should have *putrēna gatam* We may estimate the number of Bundēlī speakers in Hoshangabad as 300,000

[No 10]

INDO-ARYAN FAMILY — CENTRAL GROUP.

WESTERN HINDÎ

BUNDELÎ (DISTRICT, HOSHANGABAD)

(Assistant Surgeon L N Chowdhri, 1899.)

कोई आदमी-के दो मोंड़ा हते । उन-में-से नेंनें-ने बाप-से कई दादा धन-में-से मेरो बाँटो होय सो मोय दे-दो । तब वा-ने अपनो धन बाँट दओ । मुतके दिन नईं भए कि नेंनें मोंड़ा-ने अपनो बाँटो सबरो समेट कर-के दूर देस चलो-गओ और व्हाँ गँमारी-में दिन काटते अपनो धन उड़ा-दओ । जब सबरो धन उड़ा दओ तब वा देस-में बड़ो काल पड़ो और वह गरीब हो-गओ । और वो जा-के व्हाँ-के रैनवारों-में-से एक-खाँ रैन लगो जे-ने वा-के खेत-में सूअर चरान-खों भेजो । और वो उन छीमियों-में-से जिनें वे सुंगर खात-थे अपनो पेट भरन चाहत-थो । और वाय कोई कछू नहीं देत-थो ॥

TRANSLITERATION AND TRANSLATION.

Kōī ādᵃmī-kē dō mõrā hatē Ūn-mẽ-sē nẽnẽ-nẽ
A-certain man-of two sons were Them-in-from the-younger by

bāp-sẽ kaī, 'dādā, dhan-mẽ-sē mērō bĩtō hōy sō
the-father-to it-was-said, 'father, property-in-from my share may be that

mōy dē-dō' Tab bā-nē apᵃnō dhan bĩt dīō
to-me give' Then him-by his-own fortune having-divided was-given

Mutᵃkē din naĩ bhaē ki nẽnẽ mõrā-nẽ apᵃnō bĩtō sabᵃro
Many days not became that the-younger son-by his-own share all

samēt-kar-kē dūr dēs chalō-gaō, aur whĩ gāmārī-mẽ
having-been-collected foreign land-to it-was-gone-away, and there profligacy-in

din kāṭᵃtē apᵃnō dhan urā-dīō Jab sabᵃro dhan
days passing his-own property was-wasted-away When all property

urā-dīō tab bā dēs-mẽ barō kāl parō aur wah garīb
was-spent then that country-in great famine fell and he indigent

hō-gaō Aur bō jā-kē whĩ-kē rain-wārō-mẽ-sē ēk-khĩ rain lagō,
became And he going there-of inhabitants-in-from one-with to-live began,

jē-nē bā-kē khēt-mẽ sūar charīn-khõ bhējō Aur bō un
whom-by he fields-in swine to-feed was-sent And he their

chhīmiyō-mē-sē jinē bē sūgar khāt-thē apnō pēt bharan-
husks-in-from which those swine eating-were his-own stomach to-fill
chāhat-thō, aur kōī kachhū nahī dēt-thō.
wished, and to-him anybody anything not giving-was.

BUNDĒLĪ OF SEONI.

South-east of Narsinghpur lies the district of Seoni Bundēlī is spoken in the northern two-thirds of this district South of this the language is Marāthī At the same time it must be noted that in the part of the district immediately round the town of Seoni there are some 8,000 people, mainly Musalmāns, whose vernacular is Urdū

The number of Bundēlī-speakers in Seoni district is estimated at 195,000 Immediately to the East lie the districts of Mandla and Balaghat in which the vernacular is a form of Baghēlī, so that Seoni District is the extreme south-eastern limit of Bundēlī As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundēlī The only sign of Baghēlī influence is the use of *kõ* instead of *khõ* as the sign of the accusative-dative

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Baghēlī, not Bundēlī

[No II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (DISTRICT, SEONI).

कोई आदमी-के दो लरका हते । ऊ-में-से नन्हें-ने अपने दद्दा-से कही, अरे दद्दा धन-में-से जो मोरे हींसा बाँटा-को हो सो मोरो मों-कों दे-दे । तव ऊ-ने ऊ-कों अपनो धन बाँट दओ । बहुत दिना नहीं भये-हते के नन्हों लरका सब हींसा बाँटा-को धन लै-के दूर मुलक-कों चलो गओ और हुँआँ खोटे कामों-में सबरो हींसा-बाँटा-को धन खो दओ ।

TRANSLITERATION AND TRANSLATION.

Kōī	adᵃmī-kē	dō	larⁿkā	hatē	Ū-mẽ-sē	nanhẽ-nē	
A-certain	*man-of*	*two*	*sons*	*were*	*Them-in-from*	*the-younger-by*	
apᵃnē	daddā-sē	kahī,	'aiē	daddā,	dhan-mẽ-sē	jō	mōrē
his-own	*father-to*	*it-was-said,*	*'O*	*father,*	*property-in-from*	*which*	*my*
hĩsā-bãtā-kō	hō	sō	mōrō	mõ-kõ	dē-dē'	Tab	ū-nē	ū-kõ
share-divided-of	*may-be*	*that*	*mine*	*me-to*	*give-away'*	*Then*	*him-by*	*him-to*
apᵃnō	dhan	bãt	daō	Bahut	dinā	nahĩ	bhayē-hatē
his-own	*fortune*	*having-divided*	*was-given*	*Many*	*days*	*not*	*had-become*
kē	nanhõ	larⁿkā	sab	hĩsā-bãtā-kō	dhan	lai-kē	dūr
that	*the-younger*	*son*	*all*	*share-lot-of*	*property*	*taking*	*distant*
mulak-kõ	chalō-gaō	aur	hũã	khōtē	kamõ-mẽ	sabᵃrō	hĩsā-bãtā-kō
country-to	*went-away*	*and*	*there*	*evil*	*deeds-in*	*all*	*share-lot-of*
dhan	khō-daō.						
property	*wasted-away*						

KHAṬŌLĀ BUNDĒLĪ OF BUNDELKHAND

Leaving the Central Provinces, we now return to Bundelkhand proper The Bundēlī spoken in the South-centre and West-centre of the Bundelkhand Agency, *i e* in the Bijawar and Panna States, and in the Parganas of Rampur and Maharajnagar belonging to the State of Charkhari, in the Chhattarpur, Man, Deora, and Rajnagar Parganas of the Chhattarpur State, and in the Jagirs of Lugasi, Garauli, Alipura, Bilat, and Bilahri, is locally called Khatōlā It is practically the same as that spoken round Orchha in the western part of the Agency, as will be evident from the following folk tale, for which I am indebted to Rai Sahib Kashi Pershad of Charkhari The number of speakers of Khaṭōlā is said to be 569,200

We may note the following local peculiarities,—*nahiyā̃*, are not, *daihau*, you will give, and *jaihai*, he will go *Jō*, this, has a nominative feminine *jā*

[No 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (KHATŌLĀ) (STATE, PANNA)

(Rai Sahib Kashi Pershad.)

एक राजा-कैँ एक बेटी हती । राजा पूजा-के लानै एक बाबा राखे-हते । और बाबा-को कही बहुत मानत-हते । राजा-की बेटी बहुत सुन्दर हती । जब हुस्यार भई तब राजा-नैँ ऊ-के ब्याह-को विचार करो । बेटी-की नुनाई-पै बाबा जो राजा पूजा-के लानै राखे-हते मोहत-हतो । बाबा-नैँ राजा-सैँ कही कै ई बेटी-के लछिन अच्छे नहियाँ और जो ई-कौँ अपनै इतै रहन देहौ तो राज छूट जैहै । सो आप-कौँ चाहिये कै ई-कौँ अपनै राज-सैँ निकार देव । राजा-नैँ कही अच्छी और पूँछी कै कैसैँ निकारैँ । बाबा बोलो एक कठारा बनवा-कैँ ऊ-मैँ खैवे-खाँ धर देव और बेटी-कौँ ऊ-मैँ बैठार देव और नदी-मैँ बहा देव । बाबा-नैँ इतै तौ राजा-सैँ जा कही और माँइ नदी-के नीचैँ दो चार कोस-के फासले-पर जो चेला रहत-हते उनैँ इसारौ लगा-राखो कै नदी-मैँ जो कौनउँ कठारा कड़े तौ रोक-राखिऔ और बिना हमारे आए ना खोलिऔ । राजा-नैँ बेटी-कौँ कठारा-मैँ बंद कर-कैँ और खैवे-खाँ धर-कैँ नदी-मैँ बहा दओ । कठारा बहत बहत एक दूसरे राजा-के गाँउ हो-कर जो नदी-के किनारैँ थोड़ी दूर-पै हतो निकरो । राजा-नैँ जो कठारा बहत देखो मँगवा लओ और जो खोलो तौ ऊ-मैँ-सैँ बेटी निकर आई । राजा-नैँ पूँछी तुम को हौ । बेटी-नैँ बतायो कै हम फलानै राजा-की बेटी आँय । राजा-नैँ कही कै जैसी उन-की बेटी तैसी हमारी । जाव रनवास-मैँ रही और राजा-नैँ एक घुर-सूँआ बाँदर सँगा-कैँ ऊ कठारा-मैँ बंद कर-कैँ छुड़ा दओ । कठारा बहत बहत जब चेलन-के ऐंगर हो-कर कड़ो तौ उन-नैँ पकर लओ और बाबा-खाँ खबर दई कै कठारा रोक राखो-है । बाबा राजा-सैँ कौनउँ मिस-सैँ छुटी लै-कर चेलन-कैँ गओ और कठारा धरो देख-कैँ बहुत खुसी भओ । बाबा चेलन-सैँ बोलो कै आज रात भर खूब भजन गाव और जो कोई टेरै वा चिल्लाइ तौ काऊ-की ना सुनिऔ । चेला खूब भजन गाउन लगे और बाबा कठारा उठा-कैँ एक घर-मैँ ले गओ और घर-के

किवारे खूव बंद कर-कैं जो कठारा खोलो तौ ऊ-मैं-सैं बाँदर निकर आओ। बावा जानत-तो कै बेटी हूहै और बावा-खाँ चींयन लगो। रात भर चींयो और बावा खूव चिल्लात रहो अकेलैं काऊ-नैं ना सुनी। जब अँधयारी भई और बावा बडी देर-लौं ना निकरो तब चेलन-नैं जो किवारे टारे तौ एक बडा बाँदर निकर-कैं भग्ग गओ और बावा एक कौनै-मैं मरो डरो मिलो॥

कहावत

जो जा-कौं जैसी करै सो तैसो फल पाइ।
सुंदर बैठी राज-घर बावै बन्दर खाइ॥

[No 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (KHATŌLĀ) (STATE, PANNA.)

(Rai Sahib Kashi Pershad)

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kaī ēk bētī hatī Rājā pūjā-kē lānai ēk
One king-to one daughter was The-king worship-of for one

bābā rākhē-hatē Aur bābā-kī kahī bahut
mendicant-priest keeping-was And the-mendicant-of saying much

mānat-hatē Rājā-kī bētī bahut sundar hatī. Jab husyār
heeding-was The-king-of daughter much beautiful was When of-age

bhaī, tab Rājā-naī ū-kē byāh-kau bichār karō
she-became, then the-king-by her marriage-of consideration was-made

Bētī-kī nunāī-pai bābā, jō rājā pūjā-kē lānai
The-daughter-of beauty-on the-mendicant, whom the-king worship-of for

rākhē-hatē mōhat-hatō Bābā-naī rājā-saī kahī kai,
keeping-was, enamoured-was The-mendicant-by the-king-to it-was-said that,

'ī bētī-kē lachhin achchhē nahiyā̃ aur jō ī-kaū apnai itai
'this daughter-of signs good not-are and if this-one yourself near

rahan daihau, tau rāj chhūt-jaihai Sō āp-kaū
to-remain you-will-allow, then the-kingdom will-be-lost Therefore you-to

chāhiyē kai ī-kaū apnai rāj-saī nikār-dēo' Rājā-naī
it-is-proper that this-one your-own kingdom-from you-turn-out' The-king-by

kahī, 'achchhī,' aur pūchhī kai, 'kaisaī
it-was-said, 'good (word),' and it-was-inquired that, 'how

nikāraī?' Bābā bōlō, 'ēk kathārā banwā-kaī
may-we-turn(-her)-out?' The-mendicant spoke, 'one wooden-chest got-made-having,

ū-maī khaibē-khā̃ dhar-dēo, aur bētī-kaū ū-maī baithār-dēo, aur
that-in eating-for put, and daughter it-in to-set-cause, and

nadī-maī bahā-dēo' Bābā-naī itai tau rājā-saī
river-in to-float-away-allow' The-mendicant-by here on-the-one-hand king-to

jā kahī, aur mā̃i nadī-kē nīchaī dō chār kōs-kē
this was-said, and on-the-other-hand river-of downwards two four kōs-of

phāslē-pai jō chēlā rahat-hatē unaī isārau lagā-rākhō kai,
distance-on what disciples living-were to-them hint was-arranged that,

'nadī-maĩ jō kaunaũ kathārā karē tau rōk-rākhiau, aur bina
'river-in if any wooden-chest pass then stop(-it), and without
hamārē āē nā khōliau'
my coming not open(-it)'

Rājā-naĩ bētī-kaũ kathārā-maĩ band kar-kaĩ, aur
The-king-by daughter wooden-chest-in shut-up made-having and
khaibē-khã dhar-kaĩ, nadī-maĩ bahā-daō Kathārī
eating-for put-having, river-in to-flow-away-it-was-given The-wooden-chest
bahat-bahat ēk-dūs'rē rājā-kē gãu hō-kar jō
floating-floating another king of village been-having (i.e. through) which
nadī-kē kināraĩ thōrī dūr-pai hatō nik'rō Rājā-naĩ jō
river-of side little distance-at was came-out The-king-by when
kathārā bahat dēkhō mãg'wā-laō aur jō khōlō tau
wooden-chest floating was-seen it-was-sent-for and when it-was-opened then
ū-maĩ-sai bētī nikar-āī Rājā-naĩ pũchhī, 'tum ko
that-in-from the-daughter came-out The-king-by it-was-asked, 'you who
hau?' Bētī-naĩ batāyō kai, 'ham phalānai rājā-kī
are?' The-daughter-by it-was-explained that, 'I such-and-such king-of
bētī ãy' Rājā-naĩ kahī kai, 'jaisī un-kī bētī taisī
daughter am' The-king-by it-was-said that, 'as his daughter so
hamārī Jāo ran'wās-maĩ rahō,' aur rājā-naĩ ēk ghur-mũhā
mine Go seraglio-in live,' and the-king-by one horse-faced
bãdar mãgā-kaĩ ū kathārā-maĩ band kar-kaĩ
monkey having-sent-for that wooden-chest-in shut-up made-having
chhurā-daō Kathārā bahat-bahat jab chēlan-kī
was-let-loose(-into-the-river) The-wooden-chest floating-floating when disciples-of
aĩgar hō-kar karō, tau un-naĩ pakar-laō, aur bābī-khã
near become-having passed, then them-by it-was-caught, and the-mendicant-to
khabar daī kai, 'kathārā rōk-rākhō-hai' Bābī
information was-given that, 'the-wooden-chest stopped-been-has' The-mendicant
Rājā-saĩ kaunaũ mis-saĩ chhutī lai-kar chēlan-kaĩ gō
the-king-from some pretence from leave taken-having disciples-to went
aur kathārā dharō dēkh-kaĩ bahut khusī bhai
and the-wooden-box put seen-having much pleased became
Bābī chēlan-saĩ bōlō kai, 'āj rāt-bhar bhal
The-mendicant the-disciples-to spoke that, 'to-day the-whole-night well
bhajan gāō aur jō kōī tūrai wā chillāi tau khu-kī
hymns sing and if anybody call or cry-out then anybody-of(-words)
nā sunau' Chēlā khūb bhajan gāun lagē aur bābā
not listen' The-disciples well hymns to sing began and the-mendicant

kathārā uthā-kaĩ ēk ghar-maĩ lai-gaō aur ghar-kē
the-wooden-chest lifted up-having one room-into took-away and room-of
kibārē khūb band kar-kaĩ jō kathārā khōlō tau
shutters well shut made-having when the-wooden-chest was-opened then
ū-maĩ-saĩ bãdar nikar-āō, (bābā jānat-tō kai,
that-in-from a-monkey came-out, (the-mendicant thinking-was that,
'bētī hūhai,') aur bābā-khã chĩthan lagō Rāt-bhar
'the-daughter will-be,') and the-mendicant to-rend began The-whole-night
chĩthō aur bābā khūb chillāt rahō, akēlaĩ kāū-naĩ
he-was-rent and the-mendicant much screaming remained, but anybody-by
nā sunī Jab ãdhᵃyārī bhaī aur bābā barī
not he-was-listened-to When morning became and the-mendicant a-long
dēr-laũ nā nikᵃrō, tab chēlan-naĩ jō kibārē tārē
time-for not came-out, then the-disciples-by as the-shutters were-opened
tau ēk barā bãdar nikar-kaĩ bhagg-gaō, aur bābā
then one large monkey come out-having ran-away, and the-mendicant
ēk kaunai-maĩ marō darō milō
a corner-in dead thrown-down was-found

KAHĀWAT
SAYING

Jō jā-kaũ jaisī karai sō taisō phala pāi,
Who whom-to as he-does he such fruit obtains,
Sundara baithī rāja-ghara bābai bãdara khāĩ
The-beautiful-one sat (in-)a-king's-house the-mendicant indeed a-monkey eats.

FREE TRANSLATION OF THE FOREGOING

THE PRINCESS AND THE CHEST

Once upon a time there was a king who had one daughter His family chaplain was a mendicant devotee who had great influence over him The princess was very beautiful, and when she came to years of discretion her father began to think about getting her married But the wicked chaplain himself became enamoured of her loveliness, and so, in order to keep her for himself, he persuaded the king that her birth marks were unlucky, and that the only way to save his kingdom from ruin, was to turn her out of it The king was quite taken in by his evil counsel, and asked how he was to get rid of her 'Shut her up,' said the devotee, 'in a wooden chest with some food, and set her floating off down the river' Now he had some disciples living some five or six miles down the stream, and he sent word to them to look out for any wooden chest they might see floating on the river, and to bring it ashore, but not to open it till he came

So the king shut the princess up in a wooden chest with some food, and sent her floating away It chanced to float by the capital of another king which was also on the river bank This king saw the chest and had it brought ashore and opened What was his surprise to see a beautiful young princess come out of it He asked her who she was, and she explained to him her sad fate, and that she was the daughter of such-and-such a king 'Never mind, my dear,' said the other king 'As you were his daughter, now you have become mine You must live in my palace with the other women of my family' He then got hold of a horse-faced monkey, shut it up in the chest, and sent it floating away down the river By and bye it passed the place where the mendicant's disciples were watching, and they saw it and brought it ashore, and sent word to him that it had been successfully stopped So he took leave from the king on some pretext or other, and hastened to his disciples He was filled with joy when he saw the chest, and said to his disciples, 'now, you must sing hymns throughout the whole night, and if you hear any screams or calls for help, you must not pay any attention' So they began to sing hymns at the tops of their voices, and the mendicant took up the chest and carried it into a room, where he shut the doors and windows tight, and hastened to open his box He, of course, expected to find the princess inside, but instead there came out a monkey who at once savagely attacked him and began to tear him to pieces The mendicant screamed out loudly for help, but the disciples remembered his instructions, and no one paid any heed to him In the morning,[1] as there was no sign of their preceptor, the disciples at length broke open the door of the room As they did so, a huge monkey rushed out, and, thrown in a corner, they found the mangled corpse of the mendicant

So the Saying runs—

As a man deals with others, so will he reap himself,
The fair one sat in a king's house, but the monkey ate the chaplain

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1 *Andhyārī* is so translated, and this meaning is required, but the word really means 'darkness'

KHAṬŌLĀ BUNDĒLĪ OF DAMOH.

In the Central Provinces District of Damoh, the vernacular is a form of Bundēlī closely agreeing with the Khatōlā spoken immediately to its north in the State of Panna. This will be evident from the following short extract from the Parable of the Prodigal Son

[No 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (KHATŌLĀ) (DISTRICT, DAMOH.)

कोई मनखे-कै दो लरका हते । ऊ-में-से लुहरे-ने अपने दद्दा-से कई कै ए दद्दा धन-में-से जो मोरो हींसा होय सो मो-खाँ बाँट दवै । तव ऊ-नें ऊ-खाँ अपनो धन बाँट दवो । भौत दिन नईं भये कै लुहरो लरका सवरो धन समेट-के दूर मुलक-में कड़ गयौ और उतै वदमासी-में अपनो धन वढ़ा-डारो । जव ऊ-नें सवरो धन वढ़ा-डारो तव उतै काल परो और ऊ गरीव हो-गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōī	manᵃkhē-kē	dō	larᵃkā	hatē.	Ū-mẽ-sē	luhᵃrē-nē		
A-certain	*man-of*	*two*	*sons*	*were*	*Them-in-from*	*the-younger-by*		
apᵃnē	daddā-sē	kaī	kai,	'ē	daddā,	dhan-mẽ-sē	jō	mōrō
his-own	*father-to*	*it-was-said*	*that,*	*'O*	*father,*	*property-in-from*	*which*	*my*
hĩsā	hōṵ	sō	mō-khã̄	bãt	dawai'	Tab	ū-nẽ	ū-khã̄	apᵃnō
share	*may-be*	*that*	*me-to*	*dividing*	*give'*	*Then*	*him-by*	*him-to*	*his-own*
dhan	bãt-dawō		Bhaut	dīn	naĩ	bhayē	kai	luhᵃrō
fortune	*having-divided-was-given*		*Many*	*days*	*not*	*became*	*that*	*the-younger*
larᵃkā	sabᵃrō	dhan	samēt-kē	dūr	mulak-mẽ	kar-gayau	aur
son	*all*	*property*	*having-collected*	*distant*	*country-into*	*went-out*	*and*
utai	badmāsī-mẽ	apᵃnō	dhan	barhā-dārō.	Jab	ū-nẽ	sabᵃrō
there	*bad-conduct-in*	*his-own*	*fortune*	*wasted-away.*	*When*	*him-by*	*all*
dhan	barhā-dārō,	tab	utai	kāl	parō,	aur	ū	garīb	hō-gaō
property	*had-been-spent,*	*then*	*there*	*famine*	*fell,*	*and*	*he*	*poor*	*became*

LODHĀNTĪ OR RĀTHŌRĀ BUNDĒLĪ OF HAMIRPUR AND JALAUN

The north-western portion of the district of Hamirpur and the neighbouring country of Pargana Urai in Jalaun, across the river Betwa have a population consisting largely of the Lōdhā caste The tract is accordingly known as Lodhānt The most important fiscal division in it is Pargana Rāth of Hamirpur, and the form of Bundēlī here spoken is known as Lodhāntī or Rāthōrā In the heart of the Hamirpur district there are portions of the native states of the Bundelkhand Agency, *viz* Pargana Bawan Chaurasi of the Charkhari State, the Sarila State, and the Jigni Jagir Here also the language is Rāthōrā

We thus get the following figures for the number of people speaking Lodhāntī or Rāthōrā They are not the same as those originally published in the Rough Lists of languages of these districts

Jalaun	8,000
Hamirpur	98,000
Bundelkhand Agency	39,500
TOTAL	145,500

The Lodhāntī dialect is nearly pure Bundēlī It has all the peculiarities of the Bundēlī of Orchha described above, such as *kaũ* or *khã*, the sign of the accusative-dative, *saĩ*, the sign of the instrumental-ablative, and *kaĩ*, the sign of the conjunctive participle The vocabulary is peculiar The following words occurring in the specimen (a folktale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples —

anuā, a false accusation, a calumny In ordinary Hindōstānī this is considered a woman's word
upadrai, a quarrel Cf. Hindōstānī *upadrav*, a calamity
baiyar, a woman, a wife
chunātū, a box for holding lime, Hindōstānī *chunautī*
khālaĩ, below
baĩran, to imprison, *bĩran*, to be imprisoned. Cf Hindōstānī *bẽrā*, a bolt
nibēran, to decide, discriminate Cf Hindōstānī *nibēr'nā*, to divide
khuicāhand (= *khāicand*), a husband
suānau, gold.
luāhau, iron
akēlaĩ, but

Generally speaking the pronunciation of Lodhāntī is more broad than elsewhere in Hamirpur The sound of *au* is often preferred to that of *ō* Thus, we have *kau* instead of *kō* to mean 'of', and *mautī* instead of *mōtī*, a pearl 'My' is sometimes *mu*, *muārau*, cf *suānau*, *luāhau* above Strong adjectives, also, such as *barau*, great, end in *au* instead of *ō* Similarly, we have *ap'nai* for *ap'nē*, and *byātā*, a son, for *bētā* Most strong nouns end in *ō* or *au*, but some, especially nouns of relationship like *byātā* end in *ā*. The oblique form of such nouns in *ā* also ends in *ā* Thus, accusative *lar'kā-kō*, a boy So *supēt ghurā-kau palaĩchā*, the saddle of the white horse

ouns are declined as usual. As in many other dialects there are instances of
es or instrumentals ending in *ē* Thus *gharē*, in a house; *bhūlhē*, in or by hunger
persons, is a nominative plural.

nong the pronouns we may note *bau*, he; *bā*, she; oblique *bā* for both genders
'this' *Ūē* is 'him,' and *una-ī*, 'them also' 'Anyone' is *kōū*, obl. *kāū* *Āp* or
: 'Your Honour'

. the case of verbs, again note the use of the feminine agreeing with *bāt* under-
n forms like *bichārī*, it was considered; *kahī* it was said; *pūchhī*, it was asked.
'orms worth noting are *ān*, having come: *khabā*, having caused to eat; *khāaī*, the
eating, a feminine verbal noun as in Banāpharī; and *pahinai* for *pahinī*, worn, a
ne in *ai*, again as in Banāpharī

[No 14]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (LODHĀNTĪ OR RĀTHŌRĀ) (DISTRICT, HAMIRPUR)

(Rai Sahib Kashi Pershad)

एक कोऊ साहूकार रहै । वा चार जनैं घर-मैं हते । साहूकार वा साहूकारिन वा साहूकार-का वहू वा व्याटा । जौन गाँव-मैं साहूकार रहत-तो वा गाँव-के राजा-नैं विचारी कै साहूकार-सैं हजार दो हजार रुपैया कौनउ अनुआ उपद्रै-सैं लै लओ चाहिये । रात-कैं राजा ऊ-के घर-की पछीत आन लगो कि साहूकार-की वहू वा व्याटा रात-कैं जो निकरहैं तौ एही-मैं ऊखौं डाँड़ लैहौं । अकेलैं साहूकार-के घर-मैं-सैं कोऊ ना गओ आओ । और जहाँ तहाँ पर रहे ॥

साहूकार-की वहू वा व्याटा जो भीतर परे-ते वहू-नैं अपनै स्वामिया-सैं कही कि सोओ बहुत रात जात-रही-है । ऊ-नैं कही कि पान लगा-देव । खा-कैं सो रहैं । बिगर पान खाएँ मोरी आँखी ना लगहै । बइयर-नैं कही कि चुनाटू-मैं चूना नही आय । वौ बोलो खालैं डुकर-की थैलिया-मैं-सैं चूना लै-आओ । वा खालैं आई । उतईं चूना ना मिलो । सो जा-कैं ऊ-नैं स्वामिया-सैं कही कि ओई थैलिया-मैं चूना नहियाय । वौ बोलो कि बिगर पान मोरी आँखी ना लगहै सो अपनी नथुनिया-मैं जो नौ लाख-की मोती पहिनै-है सो ई-खाँ दिया-की जोत-सैं जरा-देव कि चूना हो-जाय । ऊ-नैं मोती-को चूना बना-कैं पान लगाओ और ऊए खवा-दओ और फिर वे सो-रहे ॥

राजा-नैं जो पछीतै लगो हते सब सुनो और मन-मैं बोलो कि जब एक बिरी पान-के लानै नौ लाख-की मोती जरा-दओ-है तौ जा-के धन-को कौन मित है ॥

राजा अपनै महलन-कौं आवत-रहे और जब सकारौ भओ तब साहूकार-कौं पकर बुलाओ वा पूँछी कि तुम बड़े कि हम बड़े । साहूकार-नैं कही कि मैं नहीं जानत कै को बड़ो आय । आप-ई जानै । राजा-नैं साहूकार-कौं

हवालात-मैं वैंड़ दओ और फिर राजा-नैं साहूकारिन वा ऊ-के लरका-कौं बुलाओ वा पूँछी कै हम बड़े हैं कै तुम। उन-ई-नैं निवेरौ ना करो। तब उन-ई-कौं हवालात-मैं विंड़ा-दओ। फिर साहूकार-कौ वहू-कौं बुला-कैं पूँछौ कि हम बड़े कि साहूकार बड़ौ है। ऊ-नैं कही कि गरौ-परवर जो मैं जान माफ़-कर पाऊँ तौ कहौं। राजा-नैं कही कि तोरी जान माफ़ है कहू। ऊ-नैं कही कै ना-तौ अपुन बड़े आँय ना मोरौ ससुर बड़ौ आय। दिन बड़ौ है। राजा-नैं पूँछी कि कैसैं दिन बड़ौ है। ऊ-नैं कही देखौ काल मोरे ससुर-कौ दिन बड़ौ हतो कि मोरे खुवाहंद-नैं नौ लाख-कौ चूना एक विरी पान-मैं खा-लओ। और आज अपुन-कौ दिन बड़ौ है कि अपुन-के हुकम-सैं मोरे सास ससुर वा खुवाहंद भूखे हवालात-मैं विंड़े-हैं। सो दिन बड़ौ है। कोऊ काऊ-सैं बड़ौ नहीं आय। राजा जा सुन-कैं खुसी भए और ऊ-के सास ससुर वा खुवाहंद-कौं हवालात-मैं छोड़-दओ वा ऊ-खाँ इनाम दई और ऊ-कौं ऊ-के घरे पठवा-दओ॥

[No 14]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELI (LODHANTI OR RATHORI) (DISTRICT, HAMIRPUR)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek kōū sāhūkār rahai Wā chār janaī ghar-maī hatī
A certain merchant was And four persons house-in were

Sāhūkār, wā sāhūkārin, wā sāhūkār-kī bahū
The-merchant, and the-merchant's-wife, and the-merchant's daughter-in-law

wā byātā Jaun gāw-maī sāhūkār rahat-tō, hā gāw-kē
and son What village-in the-merchant living-was, that village-of

rājā-naī bichārī kai, 'sāhūkār-saī hajār dō hajār
the-king-by it-was-thought that, 'the-merchant-from thousand two thousand

rupaiyā kaunaū anuā upadrai-saī lai laō chāhiye'
rupees some pretended quarrel-by having-taken to-take is-proper'

Rāt-kaī rājā ū-kē ghar-kī pachhīt ān lagō ki,
Night-at the-king his house-of rear having-come stayed that,

'sāhūkār-kī bahū wā byātā rāt-kaī jō nikar'haī,
'the-merchant-of daughter-in-law and son night-by if they-will-come-out,

tau ēhī-maī ū-khā dā̃ laihaū' Akēlaī sāhūkār-kē ghar-maī-saī
then this-in him-to fine I-will-take' But the-merchant's house-in-from

kōū nā gaō āō, aur jahā̃-tahā̃ par-rahē
anyone not went came, and where-there they-lay-down

Sāhūkār-kī bahū wā byātā jō bhītar parē-tō,
The-merchant-of daughter-in-law and son who inside lying-down-were,

bahū-naī ap'nai swāmivā-saī kahī ki, 'sōō, bahut rāt
the-daughter-in-law-by her-own husband-to it-was-said that, 'sleep, much night

jāt-rahī-hai' Ū-naī kahī ki, 'pān lagā-dēo, khā-kaī
going-been-has' Him-by it-was-said that, ''betel prepare, eaten-having

sō-rahaī Bigar pān khāaī mōrī ā̃khī nā lag'hai'
let-us-go-to-sleep Without betel eating my eye not will-close'

Baiyar-naī kahī ki, 'chunātū-maī chūnā nahī ay' Ū
The-woman-by it-was-said that, 'the-limebox-in lime not is' He

bōlō, 'khālaī dukar-kī thālhyā-maī-saī chūnā lai-āō' Bi khālaī ai
spoke, 'below old-man-of bag-in-from lime bring' She below came

Ūṭa-ī chūnā nā milō Sō jā-kaī ū-naī swāmiyā-saī
There-even lime not was-got. Therefore gone-having her-by the-husband-to
kahī ki, 'ō-ī thāliyā-maī chūnā nahiyāy. Bau bōlō ki.
it-was-said that, 'that-even bag-in lime is-not' He spoke that,
'bigar pān mōrī ā̃khī nā lag'hai, sō ap'nī nathuniyā-maī
'without betel my eye not will-close, therefore your-own nosering-in
jō nau lākh-kau mautī pahinai-hai, sō ī-khā̃ diyā-kī jōt-saī
what nine lakhs-of pearl worn-is, that this-for lamp-of flame-in
jarā-dēo, ki chūnā hō-jāy' Ū-naī mautī-kau chūnā banā-kaī
burn that lime may-become' Her-by pearl-of lime made-having
pān lagāō aur ūē khabā-daō aur phir bē sō-rahē.
betel was-prepared, and to-him to-eat-was-given and again they went-to-sleep.

Rājā-naī jō pachhītai lagō-hatē. sab sunau. aur man-maī
The-king-by, who in-the-rear stayed-had all was-heard, and mind-in
bōlō ki, 'jab ēk birī pān-kē lānai nau lākh-kau mautī
he-spoke that 'when one roll (of) betel-of for-the-sake nine lakhs-of pearl
jarā-daō-hai tau jā-kē dhan-kau kaun mit hai?'
burnt-been-has, then this(-person)-of wealth-of what limit is?'

Rājā ap'nai mah'lan-kaū āwat-rahē, aur jab sakārau bhaō,
The-king his-own palace-to coming-was and when morning became,
tab sāhūkār-kaū pakar bulāō wā pū̃chhī ki tum
then the-merchant having-seized was-summoned and it-was-asked that, 'you
barē ki ham barē?' Sāhūkār-naī kahī ki 'maī nahī
great or we (I) great?' The-merchant-by it-was-said that 'I not
jānat kai kō barau āy Āp-ī jānai' Rājā-naī
knowing that who great is Your-Honour-alone knows The-king-by
sāhūkār-kaū hawālāt-maī baīr daō aur phir rājā-naī
the-merchant-to jail-in imprisoning was-given, and again the-king-by
sāhūkārin wā ū-kē lar-kā-kaū bulāō wā pū̃chhī
the-merchant's-wife and his son-to it-was-summoned and it-was-asked
kai 'ham barē haī kai tum?' Una-ī-naī nibērau nā
that, 'we (I) great are or you?' Them-also-by distinguishing not
karō Tab una-ī-kaū hawālāt-maī bīrā-daō Phir
was-made Then them-also-to jail-in it-was-imprisoned Again
sāhūkār-kī bahū-kaū bulā-kaī pū̃chhī ki. 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
barē ki sāhūkār barau hai?' Ū-naī kahī ki, 'garī-parwar,
great or the-merchant great is?' Her-by it-was-said that 'poor-cherisher,
jō maī jān mā'p-kar pāū, tau kahaū' Rājā-naī kahī
if I life pardon-making get, then I-may-say' The-king-by it-was-said

ki, 'tōrī jān māph hai, kahū' Ū-naī kahī kai, 'nā-tau
that, 'thy life pardon is, say' Her-by it-was-said that, 'neither
apun barē ãy, nā mōrau sasur barau ãy Din
Your-Honour great is, nor my father-in-law great is The-day
barau hai.' Rājā-naī pũchhī ki, 'kaisaī din barau hai?'
great is' The-king-by it-was-asked that, 'how the-day great is?'
Ū-naī kahī, 'dēkhau, kāl mōrē sasur-kau din barau
Her-by it-was-said, 'behold, yesterday my father-in-law-of the-day great
hatō, ki mōrē khuwāhand-naī nau lākh-kau chūnā ēk birī pān-maī
was, that my husband-by nine lakhs-of lime one roll (of) betel-in
khā-laō Aur āj apun-kau din barau hai, ki
was-eaten And today Your-Honour-of the-day great is, that
apun-kē hukam-saī mōrē sās, sasur, wā khuwāhand
Your-Honour-of the-order-by my mother-in-law, father-in-law, and husband
bhūkhē hawālāt-maī bīrē-haī Sō din barau hai Kōū
in-hunger jail-in imprisoned-are Therefore the-day great is Anyone
kāū-saī barau nahī ãy' Rājā jā sun-kaī khusī bhaē,
anyone-than great not is' The-king this heard-having pleased became,
aur ū-kē sās, sasur, wā khuwāhand-kaū hawālāt-saī
and her mother-in-law, father-in-law, and husband-to jail-from
chhōr-daō, wā ū-khã ū-kē gharē pathawā-daō
it-was-released, and her-to her in-house—it-was-sent

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a merchant, whose family consisted of four persons, himself, his wife, his son's wife, and his son Now the king of the town in which the merchant dwelt thought to himself, 'I must get up some fictitious quarrel with this merchant, and get one or two thousand rupees out of him' So one night he went and hid himself in the rear of the merchant's house, expecting to catch his son and daughter-in-law going out, and to be able to get a fine out of him on that account But no one came in or went out The good folks went quietly to bed

After a time, the daughter-in-law said to her husband, the merchant's son, 'it's getting very late, why don't you go to sleep?' Said he, 'first prepare a roll of betel for me,[1] and after I have had a chew we can go to sleep I'll never close my eyes unless I first have a chew of betel' She answered, 'there is no lime in the lime-box' Then said he, 'go downstairs, and get some lime from the Old Man's (his father's) bag' She did so, but neither was there any lime there So she came back and told her husband Said he, 'if I don't get some betel, I won't close my eyes There's a pearl worth nine lakhs of rupees in your nose-ring Make some lime by burning it in the lamp-flame'

[1] A roll of betel is prepared with betel leaf, arecanut, and spices, of which the most important is lime

So she made some lime out of the pearl, and prepared some betel, which he chewed, and the two went off to sleep

Now the king, who had been hiding in the rear of the house, heard all this, and he said to himself, 'they've burnt a nine-lakh pearl for the sake of one roll of betel This man's wealth must be limitless'

So he went home to his palace, and as soon as morning came he had the merchant arrested and brought before him As soon as he appeared, the king asked him, 'who is the greater, you or I?' The merchant replied, 'I do not know Your Majesty alone knows' Then the king put him in jail, and sent for the merchant's wife and son 'Who,' asked he, 'is greater, I or you?' They also were unable to reply, so he put them, too, in jail, and sent for the merchant's daughter-in-law, and asked her, 'who is the greater, I or the merchant?' She replied, 'Cherisher of the Poor, if you will promise me my life I will tell' Said the king, 'you have the promise of your life, tell' Said she, 'neither is Your Majesty great, nor is my father-in-law It is the day which is great' The king asked her what she meant Said she, 'behold, yesterday my father-in-law's day was great, so that my husband was able to eat nine lakhs worth of lime in a single betel roll, but to-day Your Majesty's day is great, for by Your Majesty's order my father-in-law, my mother-in-law, and my husband have been cast into jail, and are now lying there in hunger Therefore, it is the day which is great No one person is greater than anyone else' When the king heard this reply he was much pleased, and released her father-in-law, her mother-in-law, and her husband from jail, and sent her home to her house

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PÃWĀRĪ BUNDĒLĪ OF DATIA AND THE NEIGHBOURHOOD

Pãwārī is the name for the variety of Bundēlī which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pãwār Rājpūts are one of the principal clans In the Bundelkhand Agency it is spoken in the tract lying to the west of the Jhansi District, which includes the State of Datia, and the Alampur Pargana of the State of Indore In Gwalior it is spoken in the tract adjoining Datia, *i e* in the east of the Gird Gwalior, and in the Bhander Districts of that State

The number of its speakers is reported as follows —

Bundelkhand Agency .	203,500
Gwalior . .	150,000
TOTAL	353,500

Pãwārī hardly differs at all from ordinary Bundēlī It has a few local peculiarities, most of which it shares with the Lodhāntī just described. This will be evident from the following folktale, which, like so many of these Bundēlī specimens, has been prepared by Rai Sahib Kashi Pershad of Charkhari We may note the following words which do not occur in ordinary dictionaries —

hāi-pĩg°lā, lamentation
lĩraiyā, a fox
kōl-kadaiyã, carrying on the shoulders
sẽkā, a swing-shelf

We see very strongly in force the Bundēlī tendency to omit a medial *h* and to contract Thus, we have *kai* for *kahi*, having said; *raũgau*, I shall remain, *raõ*, remained, similarly *rahat-tō*, he was remaining, becomes *ratō* Other verbal forms worth noting are *lag°hai*, he will reach, and *lakhaĩ-ratō*, he was remaining gazing The following causal verbs occur in the specimen, *kuān*, to cause to say, *dikhāban* (neuter in sense, really a potential passive), to be visible; *dibān*, to cause to give

[No 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELI (PAWARI). (STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

एक साहूकार एक तलाव-के किनारे रतो। एक दिन एक कंगाल साहूकार-के इतै माँगवे-कौं आओ। साहूकार बोलो कि जो तलाव-में सब रात ठाड़ो-रहै वाए मैं बीस रुपैया देंव। कंगाल बोलो मैं ठाड़ो रओंगो और साहूकार-सें तीन बेर कुवा-कें रुपैयन-की पक्की कर लई। और कंगाल तलाव-में रात-के समैयाँ जाय-कें ठाड़ो भओ। और हुन-बीचाँ वाए कोऊ ना दिखावे अकेलें एक दिया दूर गाँव-के दिवाले-में उजरत दिखावे। सो वाए अपनी नजर-में लखें रतो। सकारें तलाव-में-में काढ़-कें साहूकार-के ढिगाँ गओ और साहूकार-सें बोलो कि रुपैया देव। साहूकार बोलो जा तो बता रात भर तो-कौं काज-को आसरो तो नाई रओ। कंगाल बोलो मोए काज-को आसरो नाई रओ। अकेलें दिवाले-में एक दिया उजरत दिखात-रओ। साहूकार-नें कही कि तैं-नें सब रात दिया-में तापो और वाए कछू ना दओ।

वो हाइ-पिंगला करत चलो गओ। गैल-में वाए एक लिंरैया मिलो और पूछो कि हाइ-पिंगला कैसो करत-जात-है। वा-नें सब हाल कहि सुनाओ। लिंरैया बोलो कि मैं रुपैया तोए दिवा देहौं। अकेलें तैं मोए कोल-कदैयाँ घर ले-चल और इत-ई-की-इत-ई उतार जाइये। और पैलाँ गाँव-में के आ कि वन-को राजा आउत-है सो अपने अपने कुत्ता बाँध लेव। कंगाल गाँव-में के आओ और लिंरैया-कौं लिवा-गओ। लिंरैया-नें जा-कें पंचाइत जोरी और कही कि दो खम्भ गार-देव जा-में मींका बाँध-देव और जा-में चावरन-की हंडी धर-देव और तरें आग बार-देव कि चावर चुर-जावें। पंच बोले कें हंडी दूर टंगी-है। आँच ना लगहै। चावर कैसें चुरहैं। लिंरैया बोलो कि दिया-में तापत कैसें हैं। ऐसें चावर चुरहैं।

पंच कछू ना बोले । लिँरैया बोलो कि ना दिया-सैँ कंगाल-नैँ तापो-है ना चावर चुरहैँ । वाए रुपैया गिन-देव । और साहूकार-सैँ वाए रुपैया गिना-दए । कंगाल-नैँ रुपैया लै-कैँ लिँरैया-कौँ कोल-कदैयाँ धरो और वन-मैँ वाए उतार-आओ और फिर अपने घरे गओ ॥

[No 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (PĀWĀRĪ) (STATE, DATIA)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār ēk talāw-kē kinārai ratō Ēk din ēk
One merchant one tank-of on-bank living-was One day one
kaṅgāl sāhūkār-kē itai mãg'bē-kaũ āō Sāhūkār bōlō ki,
poor-man the-merchant-of near begging-for came The-merchant said that,
'jō talāw-maī sab rāt thārō-rahai bāē maī bīs rupaiyā
'who the-tank-in all night standing-may-remain to-him I twenty rupees
dẽw' Kangāl bōlō, 'maī thārō raaũgau,' aur
may-give' The-poor-man said, 'I standing-up will-remain,' and
sāhūkār-saī tīn bēr kuwā-kaī rupaiyan kī pakkī
the-merchant-from three times caused-to-say-having rupees of assurance
kar laī Aur kangāl talāw-maī rāt-kē samaiyã
having-made was-taken And the-poor-man the-tank-in night-of at-time
jāy-kaī thārō bhaō Aur hun-bīchã bāē kōū nā
gone-having standing-up became And there to-him anyone not
dikhābai, akēlaī ēk diyā dūr gãw-kē dibālē-maī ujrat dikhābai
is-visible, but one light distant village-of temple-in shining is-visible
Sō bāē apnī najar-saī lakhaī ratō Sakāraī
Therefore to-it his-own gaze-with looking-at (he-)remaining-was. At-dawn
talāw-maī-saī karh-kaī sāhūkār-kē dhikã gaō aur
tank-in-from come-out-having the-merchant-of near (he-)went and
sāhūkār-saī bōlō ki, 'rupaiyā dēw' Sāhūkār bōlō, 'jā tau
the-merchant-to said that, 'rupees give' The-merchant said, 'this indeed
batā, rāt bhar tō-kaũ kāū-kau āsrau tau nāī raō' Kangāl
tell, night whole thee-to anyone-of help verily not was' The-poor-man
bōlō, 'mōē kāū-kau āsrau nāī raō Akēlaī dibālē-maī ēk diyā
said, 'to-me anyone-of help not was But the-temple-in a light
ujrat dikhāt-raō' Sāhūkār-naī kahī ki, 'taī-naī sab
shining being-visible-was.' The-rich-man-by it-was-said that, 'thee-by all
rāt diyā-saī tāpō,' aur bāē kachhū nā daō.
night lamp-from warming-was-done,' and to-him anything not was-given

Bau hāi-pĩg'lā karat chalō-gaō. Gail-maĩ bāē ēk lĩraiyā
He lamentation making departed The-road-in to-him a fox
milō, aur pũchhī ki, 'hāi-pĩg'lā kaisau karat-jāt-hai?'
was-met, and it-was-asked that, 'lamentation why making-going-thou-art?'
Bā-naĩ sab hāl kahi sunāō. Lĩraiyā bōlō ki,
Him-by all affair having-told was-caused-to-be-heard The-fox said that,
'maĩ rupaiyā tōē dibā dēhaũ Akēlaĩ taĩ mōē
'I rupees to-thee having-caused-to-give will-give But thou me
kōl-kadaiyã dhar lai-chal, aur ita-ī-kau-ita-ī utār
on-shoulders having-placed take-away, and here-even-of-here-even having-deposited
jāiyē, aur pailã gãw-maĩ kai ā ki, "ban-kau rājā
go, and first the-village-in having-said come that, "the-forest-of the-king
āut-hai, sō ap'nai ap'nai kuttā bãdh-lēw"' Kangāl
coming-is, therefore your-own your-own dogs tie-up"' The-poor-man
gãw-maĩ kai āō aur lĩraiyā-kaũ hwā-gaō Lĩraiyā-naĩ
the-village-in having-said came and the-fox took-away The-fox-by
jā-kaĩ pāchāit jōrī aur kahī ki,
gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,
'dō khamm gār-dēw, jā-saĩ sĩkā bãdh-dēw, aur jā-maĩ
'two poles bury, these-from a-swinging-frame tie, and this-in
chāw'ran-kī handī dhai-dēw, aur taraĩ āg bār-dēw ki chāwar
rice-of cooking-pot place, and below fire alight-set that the-rice
chur-jāwaĩ' Pañch bōlē kaĩ, 'handī dūr tangī-hai,
may-be-cooked' The-arbitrators said that, 'cooking-pot distant hung-is,
ãch nā lag'hai, chāwar kaisaĩ chur'haĩ?' Lĩraiyā bōlō ki,
heat not will-reach, rice how will-be-cooked?' The-fox said that,
'diyā-saĩ tāpat kaisaĩ haĩ? Aisaĩ chāwar chur'haĩ'
'lamp-from warm-making how is? So the-rice will-be-cooked'
Pañch kachhū nā bōlē Lĩraiyā bōlō ki, 'nā diyā-saĩ
The-arbitrators anything not said. The-fox said that, 'not lamp-from
kangāl-naĩ tāpō-hai, nā chāwar chur'haĩ Bāē
the-poor-man-by warming-been-done-has, not rice will-be-cooked To-him
rupaiyā gin-dēw' Aur sāhūkār-saĩ bāē rupaiyā
the-rupees count-and-give' And the-merchant-from to-him rupees
ginā-daē Kangāl-naĩ rupaiyā lai-kaĩ
were-caused-to-be-counted-over-and-given The-poor-man-by the-rupees taken-having
lĩraiyā-kaũ kōl-kadaiyã dharō aur ban-maĩ bāē utār-iō,
the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,
aur phir ap'nai gharē gaō
and again his-own in-the-house (he-)went

FREE TRANSLATION OF THE FOREGOING.

A certain merchant used to dwell on the banks of a tank One day a poor man came to him to beg The merchant said, 'I will give twenty rupees to whoever will stand in the tank all night' The poor man said he would do so, and made the merchant promise to keep his words by a threefold promise At night the poor man went to the tank and stood up in it While he was there no one was seen by him. The only thing that was visible was a lamp shining in a temple of a village far away, and on it he kept gazing At dawn he got out of the tank and went to the merchant and asked for his money 'During the whole night,' said the merchant, 'did anyone give you any help?' 'No one,' replied the beggar, 'the only thing I saw was the lamp shining in the temple' 'O then,' said the merchant, 'you were warming yourself at that lamp, were you?' and he refused to give him anything

The beggar went away lamenting On the road he met a fox, who asked him why he did so He told the fox the whole affair, and the latter said, 'never mind, I'll get you your money, but after I have done so, you must lift me on to your shoulders and bring me back, and set me down in this very place But first go and tell the villagers that the King of the Woods is coming, and that they must tie up all their dogs' The beggar took the message, and then conducted his friend to the village The fox called a meeting of the village arbitrators, and told them to set up two high poles, and between the two to hang high up a swinging tray,[1] and to set a cooking pot in the tray, and to light a fire on the ground below, so that some rice might be cooked in the pot The arbitrators said, 'the cooking-pot is hung too high up The flames won't reach it, and how on earth will the rice be cooked?' Replied the fox, 'it will be cooked, just as a person can warm himself from a distant lamp' When they heard this the arbitrators had nothing to say, and the fox went on, 'neither could this poor man have warmed himself at that lamp, nor can the rice be cooked Pay him the rupees he has earned.' So they made the merchant count out and give his twenty rupees to the poor man, who, as soon as he had got them, took the fox on his shoulder, and carried him to the forest, where he deposited him in the place where he had found him, and went home rejoicing

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[1] A *sīkā* is a hanging frame on which pots and the like are placed for cooking or to be out of the way

THE MIXED DIALECTS OF THE NORTH

To the north, Bundēlī has on its west the closely related Braj Bhākhā dialect of Western Hindī and on its east the Baghēlī dialect of Eastern Hindī In the District of Hamirpur it extends nearly up to the Jamna, being separated from it only by a narrow strip of land, in which Tirhārī is spoken, along the south bank of that river As already shown good Bundēlī is spoken over nearly the whole of Hamirpur To the east of that district lies the district of Banda

Tirhārī and the dialects of Banda have been dealt with under the head of Eastern Hindī (Vol VI, pp 132 ff) These are all mixtures of Baghēlī and Bundēlī, and as the former language is the most prominent element in all of them they have been described under it So also has the language spoken by some 8,000 Banāphars (Banāpharī) in Hamirpur, although Banāpharī elsewhere is distinctly a form of Bundēlī

Between Hamirpur and Banda (on both sides of the river Ken, which forms the boundary between the two districts) is a dialect called Kundrī The Kundrī on the Banda side is a form of Jūrar-Baghēlī and has been described under that head (Vol VI, pp 152 ff) That on the Hamirpur side of the stream is also a mixed language, but is mostly Bundēlī and is described on p 527

South-east of Hamirpur, *i e* in the north-east of the Bundelkhand Agency of Central India and the neighbouring portions of the Baghelkhand Agency, the true Banāpharī is spoken It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindī, it is in the main Bundēlī

Finally, so far as these mixtures with Eastern Hindī are concerned, we have seen that Tirhārī (which we have classed as a form of Baghēlī) runs along the south bank of the Jamna in the Hamirpur district At the border of the district immediately to the north-west of Hamirpur, *i e* Jalaun, it stops, but here we find, in Jalaun, a small tract in which Tirhārī is fading off into the general Bundēlī of that district This form of speech is called Nibhattā (p 529) It is based on Bundēlī, but has many of the peculiarities of Eastern Hindī Elsewhere in Jalaun the language is good Bundēlī

On the north-west, Bundēlī shades off into Braj Bhākhā through what is known as Bhadaurī (p 531), which is spoken along the river Chambal in the districts of Agra, Mainpuri and Etawah, and also over nearly the whole of the home districts of the Gwalior State.

The following are the estimated numbers of people who speak these mixed dialects —

Name of Dialect	Where spoken	Number of speakers.	
Banāpharī	Bundelkhand	245,400	
	Baghelkhand	90,000	335,400
Kundrī	Hamirpur		11,000
Nibhattā	Jalaun		10,200
Bhadaurī	Gwalior	1,000,000	
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	1,313,000
	TOTAL		1,669,600

It must be remembered that, besides these, 5,000 speakers of Banāpharī in Hamirpur, and a few speakers of Kundrī in Banda have been classed under Baghēlī

Of these dialects Banāpharī is by far the most important on account of its possessing a literature. Bhadaurī, on account of the number of its speakers, comes next

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BANĀPHARĪ

Banāpharī is the form of Bundēlī spoken by members of the Banāphar tribe of Rājpūts, and in the country inhabited by them This tract consists mainly of the north-centre and east of the Bundelkhand Agency of Central India, *i e* the Chandla Pargana of the State of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, the Jāgīrs of Naigawan Rebai, Gaurihar, and Beri, and the States of Ajaigarh and Baoni It also extends into the south-east corner of the District of Hamirpur, and (to the east) into the western parts of the Nagode and Maihar States of the Baghelkhand Agency Although a mixed dialect, Banāpharī is one of the most important forms of Bundēlī, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Ūdal, which together form a large cycle of epic poetry This feature of the dialect will be illustrated at length in the following pages

The number of speakers of Banāpharī is estimated as follows —

Bundelkhand Agency	245 400
Hamirpur	5,000
Baghelkhand Agency	90,000
TOTAL	340 400

Leech in his account of the language quoted in the list of authorities of Bundēlī remarks that Banāpharī differs from Standard Bundēlī in having a larger mixture of Urdū He probably means by this that its vocabulary contains more Arabic and Persian words than are usually found in dialects of this part of India, and in this he is perfectly right A perusal of the specimens, especially of those belonging to the Ālhā-Ūdal cycle, will show that quite a large number of these foreign words have been adopted Indeed such complete citizenship have some of them obtained, that they are even treated as verbal roots, and conjugated as if they were genuine Indian words This method of dealing with foreign words is very rare in all Indian languages Such borrowed terms are generally employed without any change of form, and, if used as verbs, it must be done by means of a periphrasis Yet here we have words like *najarat* a present participle, meaning 'looking at,' which in Hindī would be *najar lar'tā*, from the Arabic *nazar*, and *tajawīzai*, he intends, from the Arabic *tajwīz* Leech further describes Banāpharī as a 'kind of slurred and slovenly Urdū' This account cannot be called accurate, for the foreign element found in its *grammar* is Baghēlī, not Urdū Banāpharī is a mixture of Bundēlī and Baghēlī in proportions varying according to locality and to the personality or caste of the speakers In the version of the Parable received from Hamirpur the Baghēlī influence predominates and I have given it in the volume dealing with Eastern Hindī (Vol VI, pp 155 and ff) Further south, in Bundelkhand proper, the Bundēlī element certainly predominates everywhere, as will be evident from the specimens received from the State of Charkhari These are (1) the first few sentences of the Parable of the Prodigal Son, and (2) a folktale (both prepared by Rai Sahib Kashi Pershad of Charkhari) After these I give, with a special introduction, two more specimens from Eastern Hamirpur These are parts of the cycle of poems about Ālhā and Ūdal. It will be seen that the version of the Parable agrees with

Standard Bundēlī in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindī

The following account of the main peculiarities of Banāpharī is based on the specimens and on Mr. Vincent Smith's notes

PRONUNCIATION.—This closely follows ordinary Bundēlī The diphthongs *ai* and *au* are commonly used for *ē* and *ō* respectively Thus *sai* instead of *sē*, from. Far more common is the change of *ō* to *wā* and of *ē* to *yā* This is quite optional, so much so that we often find the same word spelt in both ways Thus, we have *yāi* for *ēr*, a support, both *lhēt* and *lhyāt*, a field; *lēr* and *lyār*, of, *ghōi* and *ghwāi*, a horse

As regards consonants, *n* often becomes *l*; thus *jalam*, for *janam*, birth; *jalanī*, for *jananī*, a mother *L*, on the other hand, often becomes *r*, as in *tar°wār* or *tal°wār*, a sword The letter *ph* regularly becomes *p* in the word *banāpar* We often find the letter *r* where we should not expect it, thus, *sar°mān*, for *sanmān*, respect, *sai°mūch*, for *samūch*, entire, and *asarār*, ° for *bē-shumār*, countless

A long vowel is regularly shortened in the antepenultimate; thus, the root *mān*, heed, makes its first person singular future *manihaũ*, and *lhēl*, sport, makes its respectful imperative *lhilīyaī* We occasionally meet short *e* and short *o*, in words like *mohi*, me (but *mō-hī*, even I), and *jeh*, whom.

DECLENSION.—Many feminine nouns end in the termination *aī* (corresponding to Hindōstānī *ī*), which is not changed in the oblique case Thus, *ēk juhāraī*, one salute, *śikāraī*, hunting, *khabaraī*, news, used both as a singular and as a plural, *salāmaī*, respects, used as a plural in III, 58 Strong Tadbhava nouns usually end in *ō*, as in Bundēlī, but sometimes the Eastern Hindī form in *ā* is employed These nouns form their oblique bases in *ē* Thus, *ghōrō*, or *ghōiā*, a horse, oblique form, *ghōiē*. Sometimes we have, as in *bhaũrā*, a bee (IV, 1), the oblique form ending in *ā*, which is probably an instance of borrowing from Rājasthānī, similarly *chēlā-nai kahus*, the disciple said.

A very common oblique form both in the singular and in the plural ends in *an* or *en* Thus, *khētan-mā*, in the field (III, 77; cf 78, and IV, 193); *chaukan-kā*, to the palace square, *āhũ̃ saudāgar maī̃ ghōren-kā, ghōran-kā bēchaī̃ jāũ*, I am a merchant of horses, I am going to sell the horses (IV, 122)

The use of the case of the Agent is rather capricious, as the termination *nē* or *nai* is often omitted The case is used before all forms of the past tenses of transitive verbs, whether the simple past participle is used, as in Western Hindī, or whether a conjugated form of the tense is used, as in Eastern Hindī. Hence, even in the latter case, the verb agrees in gender with the object Thus we have *bāni-nai lāg taul-daī*, the shopman weighed out the ration, *yā bāt brāhman sunī*, the Brāhman heard this thing, *bābā pūchhis*, the recluse asked, *chēlā-nai kahus*, the disciple said; *nā sīkhyũ̃* (fem.) *barāraī sāg*, I have not learnt the warding off of arrows (IV, 183) In the last example, *sīkhyũ̃* is in the feminine to agree with *barāraī* The masculine would be *sīkhōy*

The following are the usual forms which the case terminations take :—

Agent, *nē, nai*

Accusative-Dative, *khā̃* (not *khō*), *kā̃, kā, kaũ, kai*.

Dative, *lānē, khitir, kājē*, for.

Instrumental-Ablative, *sai, saĩ, khaĩ, tai, saũ, sõ, san, pai*
Genitive, *kēr, kyāi* Common gender, direct and oblique
kērau, kyārau, kau, kā Masculine, direct
kērē, kyāi ē, kē Masculine, oblique
kērī, kyārī, kai, kī Feminine, direct and oblique
Locative, *mai, mãĩ, mā, māhĩ, mahanī*

The Personal **Pronouns** are *mai, maĩ*, I, *ma-hũ*, I also, *ma-hĩ*, even I, obl form. *mohi, moh, mīcah, mō, mōhĩ*, to me, *mōr, mōrau, mīcāi, mīcāi au*, my, *ham*, we, *ham-hũ*, we also, *ham-hĩ*, even we, obl form, *ham, hamaĩ*, to us, *hamāi, hamāi au, hamᵒi au*, our.

tuĩ, taĩ, tai, thou, *ta-hũ, tō-hũ*, thou also, *ta-hĩ, tō-hĩ*, even thou, obl form, *tohi, toh, tīcah, tō, tōhĩ*, to thee, *tōi, tōrau, tīcār, tīcārau*, thy, *tum*, you, *tum-hũ*, you also, *tum-hĩ*, even you, obl form, *tum, tumaĩ*, to you, *tumār, tumāi au, tumᵒrau*, your

ũ, īcā, he, that, *īca-hũ*, he also, *īca-hai*, even he, obl form, *īcah, īcā; īcahĩ*, to him, *ũy, ũy*, they, *īcō-ũ, īca-ũ*, they also, obl form, *un, unᵒhaĩ*, to them, *unᵒhun*, them also, *unᵒhin*, even them

Similarly *ī, yā*, this, obl form, *eh, yā*, Plur *ĩ*, obl *in*, etc

The Relative Pronoun is *jē* or *jyā*, obl *jeh, jē, jyā*

In all the above, the plural is frequently used instead of the singular

Kāhū or *kōū* is 'anyone,' obl *kāhū* *Kō* or *kaun* (obl *kyā*) is 'who?', *kā* (obl. *kāhē*), what?

CONJUGATION.—The important point to note is that in all the tenses formed from participles without auxiliary verbs there are two forms, one, the participle alone as in Western Hindī, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindī It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in *ō*, and not to the simple base Thus *māi ō-s*, not *māra-s*, he struck

The Verb Substantive is —

Present, I am, etc

	Sing	Plur
1	*āhũ, haũ*	*āhaĩ, āhen āl yan, lan*
2	*āhī, hī*	*āhū, āhā, hā*
3	*āhī, āhai, hai, ãi*	*āhaĩ, āhĩ, haĩ, ãi*

Haīcaũ may be substituted for *haũ*, and so throughout

Past, I was, etc

Sing		Plur	
Masc	Fem	Masc	Fem
hatō or *tō*	*hatī* or *tī*	*latē* or *tē*	*latī* or *tī*

For all persons, exactly like the Hindōstānī *thā* Or,—

Future.—I shall strike, etc. This has two forms, *viz.*—1 *Mārab*, used for all genders, numbers, and persons, as in old Eastern Hindī,—2

	Sing	Plur
1	*marihaũ* or *mar°haũ*	*mar°bā, mar°hā* or *mar°hā*
2	*marihai* or *mar°hai*	*marihā, marhai, mar°hā*, or *mar°hai*
3	*mārī*	*marihaĩ* or *mar°haĩ*

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened So we have *marihaũ*, I will heed, in IV, 133 *Kathai* (IV, 133), thou wilt say, is slightly irregular as in Bundēlī

Tenses formed from the Present Participle

The **Present Participle** is *mārat* (com gen), or *mar°tō* (masc), *mar°tī* (fem) From it are formed the usual tenses Thus,—

Present.—*Mārat-haũ* (often written *mārathaũ*), I am striking Any other form of the Auxiliary may be used.

Imperfect—*Mārat-hatõy*, I was striking Any other form of the Auxiliary may be used As an isolated form, I may quote *Marai rahai*, he was doing

Past Conditional—This may be formed in two ways Either the present participle alone is used (exactly as in Hindōstānī), or else we have a tense conjugated on the model of Eastern Hindī For the first form we have *mar°tō* (masc), *mar°tī* (fem), (if) I, thou, he, or she had struck, *mar°tē* (masc), *mar°tĩ* (fem), (if) we, you, or they had struck. For the second form we have the following —

	Sing		Plur	
	Masc.	Fem	Masc	Fem
1	*mar°°õy*	*mar°°yẽ*	*mar°°an*	*mar°°*
2	*mar°°ōy*	*mar°°ī*	*mar°°*	*mar°°*
3	*mar°°ō*	*mar°°ī*	*mar°°ē*	*mar°°ĩ*

Tenses formed from the Past Participle

The **Past Participle** is *mār* (com gen); or *mārō* (masc.), *mārī* (fem) From it are formed the usual tenses Thus—

Past.—Like the Past Conditional, this may be formed in two ways Either the Past Participle alone is used (exactly as in Hindōstānī), or else we have a tense

conjugated on the model of Eastern Hindī. In both cases, if the verb is a transitive one, the construction is passive. The subject is put into the Agent case, and the verb agrees in gender with the object. In the second conjugated form, it agrees with the subject in person. Thus, *maĩ-nai mārõy* means 'I struck something masculine,' but *maĩ-rai mārytĩ* means 'I struck something feminine.' The following is the ordinary method of conjugating the past tense of a transitive verb. The conjugation of an intransitive verb differs in the third person.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*mārẽ*.	*mārytẽ*.	*mārysn*.	*mārna*.
2	*mārõ*.	*mārĩ*.	*mārysõ*.	*mārytẽ*.
3	*mārẽ*.	*mārna*.	*mārẽ*.	Not given.

These may be taken as the standard forms, but other forms for the third person singular are met. These are *mārcs*, *mārie*, and *mārus*.

In the case of an intransitive verb, the third person singular as noted above, is not used. Only the past participle alone is employed. Thus, *baiṭh* or *baiṭhõ* he sat down: *baiṭh* or *baiṭhĩ*, she sat down: *baiṭh* or *baiṭhẽ*, they (masc.) sat down: *baiṭh* or *baiṭhĩ*, they (fem.) sat down.

Perfect.—*Mār-haũ* or *mārõ-haĩ*. I have struck. Any other form of the Auxiliary can be used.

Pluperfect.—*Mār-hatõy* or *mārõ-hatõy*. I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindōstānī.

The **Infinitive** is *māran*, *mārai*, *mārab*, or *mar'bõ*. *Mārai* is feminine in gender when used as a verbal noun. The others are masculine. The oblique form of the first three is the same as the nominative. That of *mar'bõ* is *mar'bẽ*.

Irregular Verbs.—

The following irregular past participles have been noted:—

Infinitive.	Past Participle.
ā'b, *āwab*, or *aibõ*, to come	*āwõ* fem. *āī*
jāb, to go	*gawõ*, *gā*, or *gau*; fem. *gai* or *gaī*.
dēb, to give	*dawõ*, *dau*, *dīnh*, or *dīn*; fem. of *dawõ* or *dau*, *dī*. From *dīnh*, we have *dīnhõ*, fem. *dīnhī*
lēb, to take	The same as for *dēb*, substituting *l* for *d*.
larab, to do	*lar*, *larõ* or *kīrh*, *kīrhõ*.

The verbs *āub*, and *jāib*, are quite irregular in the past tense That of *āub* is conjugated as follows —

	Sing		Plur	
	Masc	Fem.	Masc	Fem
1	*āiwaĩ*	*āyũ*	*āyan*	*āin*
2	*āiwai*	*āyī*	*āyō*	*āyū*
3	*āiwō*	*āī*	*āyē*	*āĩ*

Any other form of the past participle may be used for the third person The past tense of *jāib* is similar Thus, *gaiwaĩ*, I went, and so on

The future of *āub* is *aihaũ*, I shall come, *aibē*, etc, we shall come, *aī*, he shall come Similarly, *jaihaũ*, I shall go

[No 16]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BANĀPHARĪ) DIALECT (STATE CHARKHARI.)

SPECIMEN I.

(Rai Sahib Kashi Pershad)

काहू-कै दुइ लरका हते । लहुरे लरका अपने बाप-से कहो कै बाप मोर हींसा बाँट द्या । और वह-ने सब द्यारा बाँट दओ । और वह-ने सब थोरे दिनन-मै इकट्ठा कर लओ और बहुत दूरी देस-खाँ चलो गओ और वहाँ आपन सब द्यारा बाहीयाद-मै बहाइ दओ ॥

TRANSLITERATION AND TRANSLATION.

Kāhū-kai dui lar-kā hatai. Lahurē lar-kā ap-nai
A-certain-one-to two sons were (By-)the-younger son his-own

bāp-sai kahō kai 'bāp, mōr hĩsā bãt dyā' Aur
father-to it-was-said that, 'father. my share having-divided give' And

wah-nai sab dyārā bãt daō Aur wah-nai sab
him-by all property having-divided was-given And him-by everything

thōrē dinan-mai ikatthā kar-laō aur bahut dūrī dēs-khã chalō-
a-few days-in collected was-made, and very far country-to he-went-

gaō, aur wahã āpan sab dyārā wāhīyād-mai bahāi-daō
away and there his-own all property absurdities-in was-caused-to-flow-away

[No 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (BANĀPHARĪ) DIALECT (STATE, CHARKHARI)

SPECIMEN II

(Rai Sahib Kashi Pershad)

एक ब्राह्मन वा एक ब्राह्मनी रहै। दोऊ मिहरिया मुँसवा ऑइ। कुछ दिन वीतै धुवक परो। तव ब्राह्मन आपन मिहरिया छोड़ दखिन भाग गा। और एक साहूकार-कै चाकर रहो। पाँच सौ रुपैया कमाइस। जव दो वरसै हो चुकी तव ब्राह्मनी-की खवर आई। और साहूकार-सै विदा माँग-कर आपन घर-कौ रैंगो। जव कुछ दूर घर रह-गा तव मन-मै सोधिस कै ब्राह्मनी करजदार हुइ गई हूहै सो मै काऊ वडे आदमी-के इहाँ रुपैया धर दैंव। गाँउ-मै एक वाँनी रहै। तिया-सन कहुस कै भाई मोर रुपैया धरोहर धर राख। इतनै वीच-मै एक वैरागी-का चेला लाग लैन आयो। वाँनी-नै जल्दी-मै चेला-कौ लाग तौल दई और चेला लाग ले-गा। वावा पूछिस आज लाग सिवाइ काहे है। चेला-नै कहुस कै एक राहगीर वाँनी-कै इहाँ पाँच सौ रुपैया-की धरोहर-की वात-चीत करै रहै। सो मो-खाँ लाग जल्दी-मै तौल दिहस-है। वावा मन-मै सोधो कै वा राहगीर-कौ कौनउ जुगत-सै वुलाव। सो अधकारी कनक वा घी ऐचस वा चेला-सै कहिस कै या जिंस फेराव और वाँनी-सै कहव कै हमार वावा काहू-का हराम नहीं खात ऑइ। चेला गा और जिंस फेर दिहस। या वात जव वा ब्राह्मन सुनी तव कहिस कै या वावा ईमान्दार है। यह-कै इहाँ रुपैया मै धरव। ब्राह्मन वावा ढिंग गा वा कहस कै महाराज मोर रुपैया धर राखौ। वावा-नै रुपैया ले-कर एक कोठा-मै ब्राह्मन-कै साम्हनै गाड दिहस और ब्राह्मन आपन घर चलो गा। अपनी ब्राह्मनी सै पूछिस कि काहू-की करजदार तौ नाहीं हा। ब्राह्मनी कहुस कि नियाहूँ। तव कुछ दिन वीतै ब्राह्मन आपन रुपैया लैन वावा ढिंग गा। वावा कहिस हमार ढिंग कव धर गा। ब्राह्मन मन-माँ गिल्याँद मानी और एक जिमीदार-सै आपन सव हाल जा कहिस। जिमीदार

कहुस कै हमार जोर निहाँइ । तुम फलानै मौजा-की वीवी-कौ सुनाव । ब्राह्मन वीवी-कै गा और आपन हाल कहुस । वीवी कहो कै मै फलानै दिन वावा-के ढिंग जाव सो तुहौं आइ-जाइस । वीवी सव आपन जमाँ लै-कर वावा ढिंग गई और कहिस कै मोर मियाँ साहव मदारन गे ते सो नहीं आये आँइ । मै उन-के ढूँढ़-खाँ जात-हौं । मोर धरोहर धर राखौ । इतनै वीच-मै ब्राह्मन आइ-गा वा कहुस कै वावा मोर रुपैया दै राख । वावा-नै रुपैया उखार-कर-कै दै दीन । या सोच-कर-कै कै जो मै या-सै झगड़हौं तौ वीवी आपन रुपैया ना धरहै । वीवी देखिस कै ब्राह्मन आपन रुपैया पाइ-गा । तव वावा-सै कहिस कै मोर भाई कहत आवा-है कै मियाँ साहव मदारन-सै आइ-गे सो अव मै धरोहर ना धरहौं । और फिर वीवी हसन लाग वा ब्राह्मन हसन लाग और वावऊ हसै लाग ॥

॥ कहावत ॥

वीवी हसी मियाँ घर आये । हसे मुसाफर गठरी पाये ॥
तुम का हसे मियाँ भीखे । एक तमासा ये भी सीखे ॥

[No. 17]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BUNDELÎ (BANĀPHARÎ) DIALECT (STATE, CHARKHARI)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk brāhman wā ēk brāhmanī rahai Dōũ mihariyā mũs'wā
One brāhman and one brāhman's-wife were Both wife husband

ãi Kuchh din bītai dhubak parō Tab brāhman
are (i e were) Some days passed famine fell Then the-brāhman

āpan mihariyā chhōr dakhin bhāg-gā Aur ēk sāhūkār-kai chākar
his-own wife leaving south ran-away And one banker-to servant

rahō Pãch sau rupaiyā kamāis Jab dō bar'sai
remained Five hundred rupees he-earned When two years

hō-chukī tab brāhmanī-kī khabai āī Aur sāhūkār-
had-passed then the-brāhman's-wife-of remembrance came And the-banker-

sai bidā mãg-kai āpan ghar-kau raĩgō Jab kuchh
from leave begged-having his-own house-to he-started When some

dūi ghai rah-gā tab man-mai sōdhis kai, brāhmanī
distance house remained then mind-in he-thought that, brāhman's-wife

karaj-dār hui-gaī hūhai sō mai kāũ barē ād'mī-kē nhã rupaiyā
indebted become will-be therefore I some great man-of near rupees

dhar-daĩw Gãu-mai ēk bãnī rahai Tiyā-san kahus kai,
deposit-may The-village-in one shopman was Him-to he-said that,

'bhāī, mōr rupaiyā dharōhar dhar-rākh' It'nai-bīch-mai ēk
'brother, my rupees deposit keep' The-meantime-in one

bairāgī-kā chēlā lāg lain āyō Bãnī-nai jaldī-mai
religious-mendicant's disciple rations to-take came The-shopman haste-in

chēlā-kau lag taul-daī, aur chēlā lāg lai-gā
disciple-to rations weighed-out, and the-disciple rations tool-away

Bābā pūchhis, 'āj lāg siwāi kāhē-hai?' Chēla-nai
The-recluse asked, 'today rations much why-is?' The-disciple-by

kahus kai, 'ēk rāh-gīr bãnī-kē nhã pãch sau
it-was-said-by-him that, 'one way-farer the-shopman-of near five hundred

rupaiya-kī dharōhar-kī bāt-chīt karai-rahai, sō mō-khã lāg
rupees-of deposit-of conversation doing-was, therefore me-to rations

jaldī-mai tul-dihas-hai. Bābā man-mai sōchō hai wā rāh-gīr-hau
haste-in weighed-has The-recluse mind-in thought that that wayfarer-to

haunā ṭugat-sai bulāw. Sō adhikānī hanak wā ghī
some means-by call So superfluous wheat-flour and clarified-butter

archas. wā chēlā-sai kahis hai, 'yā jins phērā, aur
he-dress-for-it. and disciple-to he said that, 'this stuff return, and

lānī-sai kahab hai, 'hamār bābā bāhū-bā harām
the-shopman-to you-will-say that, 'my recluse any body-of ill-gotten (things)

nahī khāt-ā.' Chēlā gā aur jins phēr-dihas. Yā bāt
not eats.' The-disciple went and the-stuff returned. This thing

jab wā brāhman sunī tab kahis hai, 'yā bābā imāndār
when by-that brāhman was-heard then he-said that, 'this recluse honest

hai. Yah-kē ibā rupaiyā mai charab' Brāhman bābā
is This-one-of near money I shall-deposit.' The-brāhman the-recluse

ṭhing gā wā kahas hai. 'Mahārāj mōr rupaiyā dhar-rākhau.'
near went, and said that. 'Sir, my rupees keep-in-deposit.'

Bābā-nai rupaiyā lai-kar ēk kōṭhā-mai brāhman-kē sāmhnai
The-recluse-by money taken-having one room-in brāhman-of before

gōy-dihas aur brāhman āpan ghar chalō-gā. Apnī
was-buried-by-him and the-brāhman his-own house went-away. His-own

brāhmanī-sai pūchhus hai. 'bābū-bī karaj-dār tau nāhī
brāhman's-wife-from he-asked that. 'any-body-of debtor indeed not

hā?' Brāhmanī kahus. 'niyāhū.' Tab kuchh din bīt-ai
is-not?' The-brāhman's-wife said 'I-am-not.' Then some days passed

brāhman āpan rupaiyā lain bābā ṭhing gā. Bābā
the-brāhman his-own money to-take the-recluse near went. The-recluse

kahis. 'hamār dhing kab dhar-gā?' Brāhman man-mā gilānī
said me-of near when did-you-keep?' (By) the-brāhman mind-in shame

mānī aur ēk jimīdār-sai āpan sab hāl jā kahis.
manifest and one landholder-to his-own all account going said.

Jimīdār kahus hai. 'hamār ṭhir nilā. Tum phalānī
The-landholder said that, 'my power is-not You such-and-such

mauja-kī bībī-kau sunāw.' Brāhman bībī-kai gā aur
village-of daughter-of-to relate.' The-brāhman the-daughter-of-to went and

āpan hāl kahus. bībī kahī hai. 'mai
his-own account said. (By) the-daughter-of it-was-said that, 'I

[illegible] din bābā-kē dhing āb sō nahī āi-jāis.'
[illegible] days the-recluse-of near will-go therefore you-also come.'

[illegible] sab āpan hanē lai-kar bābā ṭhing gai
The-daughter-of all his-own [illegible] taking the-recluse near went

aur kahis kai, 'mōr miyā̃-sāhab Madāran gē-tē, sō nahī̃ āvē-ī̃
and said that, 'my master Madāran gone-was, but not returned-is
Mai un-kē dhūnai-khā̃ jāt-haũ Mōr dharōhar dhar-rākhō' Itnai-bīch-mai
I him to-look-for ām-going My deposit keep' The-mean-time-in
brāhman āi-gā, wā kahus kai, 'bābā, mōi rupaiyā dai-rākh'
the-brāhman arrived, and said that, 'father, my money give-up'
Bābā-nai rupaiyā ukhār-kar-kai dē-dīn Yā sōch-kar-kai kai,
The-recluse-by money taking-out was-given-up This thinking that,
'jō mai yā-sai jhagarahaũ tau bībī āpan rupaiyā nī
'if I this-one-with shall-quarrel then the-dancing-girl her-own money not
dharahai' Bībī dēkhis kai brāhman āpan rupaiyā
will-deposit' The-dancing-girl saw that the-brāhman his-own money
pāi-gā, tab bābā-sai kahis kai, 'mōr bhāī kahat āwā-hai
got, then the-recluse-to she-said that, 'my brother saying come-is
kai, "miyā̃-sāhab Madāran-sai āi-gē" Sō ab mai dharōhar
that, "the-master Madāran-from arrived" Therefore now I deposit
nā dharahaũ' Aur phir bībī hasan lāg, wā brāhman
not will-place' And again the-dancing-girl to-laugh began, and brāhman
hasan lāg aur bāba-ū hasai lāg
to-laugh began and the-recluse-also to-laugh began

Kahāwat,—
(Hence-the-)saying,—

Bībī hasī miyā̃ ghara āyē, hasē musāphara gatharī
The-dancer laughed her-master home came, laughed the-traveller purse
pāyē
he-got

Tuma kā hasē, miyā̃ bhīkhē? Ēka tamāsā vē bhī sīkhī
You why laughed, master mendicant? A trick this-one also learnt

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FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Brahman and his wife A famine occurred, so the Brahman deserted his wife, and ran away to the Deccan, where he took service with a banker, and earned five hundred rupees When two years had passed, he remembered his wife, and, taking leave of the banker, set out for his home While he was on the way, it struck him that his wife would probably be in debt, so he decided to deposit his savings with some well-to-do person to protect them from her creditors He accordingly went to a shopkeeper in his village, and asked him to take the money on deposit

While he was speaking to him the disciple of a certain mendicant devotee came up to beg from the shopman, and the latter, being busy with the Brahman, weighed out the alms in a hurry The disciple brought what he had got to his master the recluse, who

asked him why he had brought more than usual that day. Replied the disciple, 'there was a traveller talking to the shopkeeper about depositing five hundred rupees, and owing to his being busy with him, he weighed out my alms in a hurry.' The recluse thought to himself that he must get hold of that traveller some way or other, so he gave the [illegible] and clarified butter which was over and above the regular amount to the disciple, and told him to take it to the shopkeeper with this message, 'my master will not eat anything [illegible] from anybody.' The disciple did what he was told, and when the Brahman heard what he said, he thought to himself, 'this recluse must be a very honest man. I will deposit my money with him.' So he went off to the recluse and addressed him as follows—'Holy Sir, will you deign to keep my money in deposit?' The recluse took the money into an inner room, and there buried it in the presence of its owner, who then went on in happiness to his home. When he got there he asked his wife if she owed any debts, and she replied that she did not. After a few days the Brahman returned to the recluse and asked for his money, but the latter said, 'when did you ever leave any money with me?' Filled with shame at the recluse's duplicity, the Brahman went off to his landlord and complained of how he had been treated. Said the landlord, 'it is beyond my power to help you; but go and tell your story to the dancing girl of such and such a village.' He did so, and she told him to meet her on such and such a day at the recluse's. On the day fixed the dancing girl brought her savings to the recluse, and said 'Sir, my master went some time ago to the [illegible] of [illegible] and has not come back. I am going to look for him and want you to keep my money in deposit for me while I am away.' Just then the Brahman entered and again asked for his deposit. The recluse at once gave it to him, for he thought that if this fellow quarrelled with him the dancing girl would not trust him with her money. As soon, however, as she saw that the Brahman had safely got his rupees, she said to the recluse, 'my brother has just come, and he says that my master has returned from the [illegible], so now I won't have to trouble you with the deposit.' Then the dancing girl began to laugh, and so did the Brahman and so did the recluse. As the saying goes:—

The dancer laughed for her master had come;
The traveller laughed for he got his purse.
[illegible] [illegible], why did you laugh?
'Because I have learnt this new trick.'

[illegible]

THE SONGS OF ĀLHĀ AND ŪDAL.

I do not suppose that any epic poem is at the present day so popular as that of Ālhā and Ūdal, which is sung by itinerant bards all over northern India The entire cycle has never been collected, but portions of it and even translations of portions have often been published The earliest version of the epic with which we are acquainted is contained in the *Mahōbā Khand* of the Prithīrāj Rāsau, attributed to Chand Bardāi (Tl 1190 A D) Chand Baidāi was the court bard of Prithīrāj Chauhān, King of Delhi The *Mahōbā Khand deals mainly with the war between that Monarch and Parmāl, the* Chandēl of Mahōbā, and according to another, and more probable, tradition was the work of Jagnāik, the bard of Parmāl A translation of a part of it will be found in Tod's *Rajasthan*, i 614 and ff There are two or three native editions of the modern cycle, none of which is complete Portions of one of them were translated by Mr Waterfield into vigorous English ballad metre, and appeared in vols lxi, lxii, and lxiii of the *Calcutta Review*, under the title of the 'Nine-Lākh Chain, or the Mārō feud' A full account of the contents of these editions, from the pen of the present writer, will be found in vol xiv of the *Indian Antiquary*, pp 255 and ff An edition of the text and a translation of the chapter relating to *Ālhā's* marriage, as current in *Bihār*, also by the present writer, will be found on pp 209 and ff of the same volume

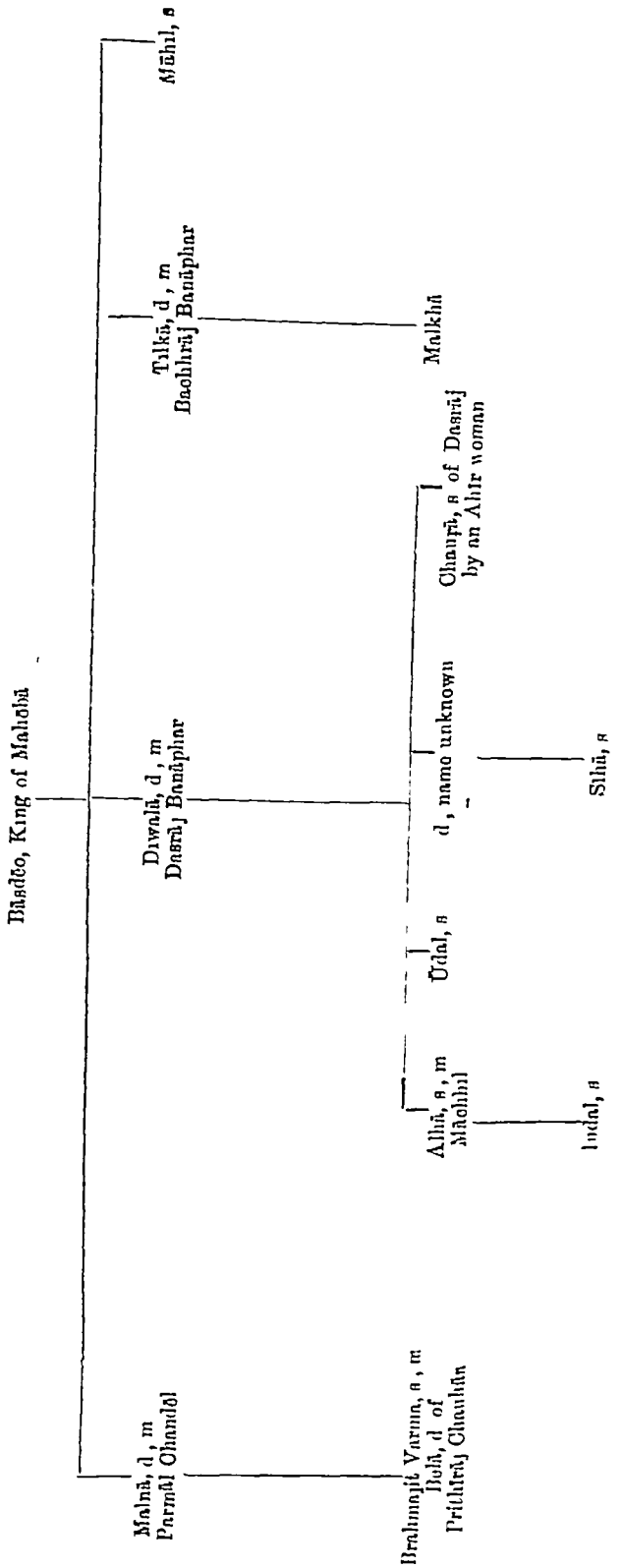
Some years ago Mr Vincent Smith was kind enough to present me with a collection of notes on the Bundēlī dialect of Hamirpur, which he had made when he was employed in the settlement of that district These contained the following two extracts from the cycle, which are given just as they were taken down under his supervision from the lips of rustic singers Both are fragments, but they are valuable not only as specimens of the Banāphaiī sub-dialect of Bundēlī, but also as being genuine specimens of a class of poetry which is very popular over a large part of our Indian possessions In Hamirpur the whole series of songs dealing with Ālhā and Ūdal is known as the '*Sairā*' or '*Ālhā*' Separate fragments which are recited at one time are called '*Pāwārā*,' '*Samay*' or '*Mār*'

The text given below is that of Mr Vincent Smith, unaltered The translation is also based on a rough version prepared by him to accompany the texts I am responsible for the notes

It is unnecessary to give here a full account of the contents of the Ālhā cycle Those interested in the subject will find what they require (so far as is known) in the article in the Indian Antiquary quoted above I propose to give here so much of the legend as is necessary for understanding *the specimens now printed It is to be understood* that what is narrated is legend (and not the only legend,—they are often contradictory) and not history The main characters are historical, but their adventures, as here recorded, are not

The three royal personages dealt with are—(1) Prithīrāj or Pithaurā the Chauhān King of Delhi, (2) Jaichand, the Rāthōr King of Kanauj, and (3) Parmāl or Parmaidī, the Chandēl King of Mahōbā in Bundelkhand[1] The two first were cousins

[1] Once for all, I warn the reader that I do not transcribe these and other names in the cycle with strictly accurate spelling I only give the popular spelling For instance 'Parmāl should properly be 'Par'māl.'


Bāsdēo, King of Mahobā
Mālhā, d, m
Parmāl Chandēl
Brahmajit Varma, s, m
Ibdā, d of
Prithirāj Chauhān
Dāwalā, d, m
Dasrāj Banāphar
Ālhā, s, m
Mādhāl
Ūdal, s
d, name unknown
Lākhā, s
Tilkā, d, m
Baghhrāj Banāphar
Chandrā, s of Dasrāj
by an Ahir woman
Sīhā, s
Makhā

The other prominent figures in the poem (besides Prithīrāj and Jaichand) are :—

Jagnāik, bard of Parmāl.
Lākhan, nephew of Jaichand.
Rāypāl, elder son of Jaichand
Gulālan, younger son of Jaichand.
Rāybhān, Rājā of Kurhat, a fief of Kanauj, under Jaichand
Miyān Tālhan of Benares (see below)
Alī Alāwar } Sons of Tālhan.
Kālē Khān
Jarī Bēg
Sultān
Bahubalī
Hīrsing Dēo } Chiefs of Gānjar allies — Conquered by Ālhā, but subsequently his
Bīrsing Dēo
Pūran Dēo
Matauwā Ahīr, in the service of Brahmajit
Diriyā, Ūdal's henchman — He was groom of the horse Bendulā
Rāmāpati of Gwalior, one of Prithīrāj's commanders
Ranjit, another son of Parmāl.
Alkhā, another son of Bachhrāj
Kanhiyā, the name of Ālhā's horse } These were magic horses and could fly.
Bendulā or Bendulīyā, Ūdal's horse
Singhin, Miyān Tālhan's horse
Manōrath, Jaichand's horse

Of the above Miyān (or Mīrā) Tālhan is the most important figure He was a Musalmān of Benares, who took service under Parmāl He and Dasrāj (Ālhā and Ūdal's father) were intimate friends, and had exchanged turbans After the latter's death he attached himself to Ālhā and Ūdal, and followed their fortunes to Kanauj Ālhā looked upon him as his father, and he appears throughout as the Nestor of the story He was killed in the final struggle at Ūraī and was buried at Mahōbā, where his tomb near the Kīrat Sāgar is still shown He rode a horse called 'the lioness' (Singhin) and had nine sons and eighteen grandsons

Parmāl gave Ālhā the district of Kālinjar, to the south-east of Mahōbā (in the present district of Banda) as his fief To Malkhā he gave the fief of Sirsā.[1] We pass over the many and glorious exploits of Ālhā, Ūdal, and Malkhā in their early years and hasten to the final catastrophe Māhil, Parmāl's brother-in-law and evil counsellor, saw that there was no hope of compassing the latter's ruin so long as he was protected by these valiant champions He persuaded Parmāl to demand from Ālhā his famous mare, Kanhiyā, and, on the request being refused, so far to forget their services as to expel the brothers ignominiously from his territory With their mother and families, and accompanied by Tālhan of Benares, they repaired to Kanauj, where Jaichand received them,

[1] Sirsā is the present Gwalior State, on the river Pahuj, not far from Amlāsā. See Gwalior Gazetteer (1908), Vol. I, p. 194.

but, being himself in dread of Ālhā, despatched him on an expedition against the rebellious chiefs of Gānjar (traditionally identified with Gujerat), who had hitherto successfully defied all the forces sent against them Accompanied by Lākhan, the nephew of Jaichand, Ālhā and Ūdal successfully accomplished their task, and were received into great favour, Ālhā having the fief of Rāykōt (near Kanauj) assigned to him

In the meantime a quarrel had arisen between Prithīrāj Chauhān of Delhi and Parmāl regarding some troops of the former who had been cut up while passing through the latter's territory Māhil diligently fanned the flame, and persuaded Prithīrāj to bide his time for vengeance After the lapse of eight years Māhil contrived in his capacity as minister to send Parmāl's army to the south, and then sent word to Prithīrāj that the way was now open to Mahōbā Prithīrāj at once advanced and attacked Sirsī, where Malkhā was governor The latter sent pressing appeals for help to Parmāl, who, under the traitorous persuasion of Māhil, replied that it was Malkhā's business to drive out Prithīrāj Deeply hurt at this supercilious reply, Malkhā nevertheless made a brave resistance, but was in the end overwhelmed by superior numbers, and himself met a glorious death in the midst of his foes

Parmāl, now seriously alarmed for the safety of his kingdom, called a council, and on the advice of Malnā, his queen, demanded a truce from his adversary on the plea of the absence of his champions Ālhā and Ūdal Prithīrāj, with Rājpūt chivalry, granted the request, on condition that, at the end of a year, during which each party was to prepare for the final battle, it should be fought on open ground, which should give no advantage to either party, and the vast plain round Urai (in the present district of Jalaun) was fixed upon as the deciding scene of the contest

Parmāl then despatched his bard Jagnāik to Kanauj to recall Ālhā and Ūdal On the way Jagnāik halted at Kurhat on the bank of the Jamna, where the local Rājā, Rāybhān, hospitably entertained him, but in the morning refused to return to his guest the splendid armour with which his horse was decked Jagnāik accordingly went on to Kanauj vowing vengeance against Rāybhān

He was cordially received by Ālhā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājpūt 'Let us fly to Mahōbā,' exclaimed Diwalā[1] But Ālhā was silent, while Ūdal said aloud, 'May evil spirits seize Mahōbā! Can we forget the day when, in distress, he drove us forth Return to Mahōbā—let it stand or fall, it is the same to me, Kanauj is henceforth my home'

'Would that the Gods had made me barren,' said Diwalā, 'that I had never borne sons, who thus abandon the paths of the Rājpūts, and refuse to succour their prince in danger!' Her heart bursting with grief, and her eyes raised to heaven, she continued, 'Was it for this, O Universal Lord, thou mad'st me feel a mother's pangs for these destroyers of Banāphar's fame? Unworthy offspring! the heart of the true Rājpūt dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dasrāj—some carl must have stolen to my embrace, and from such ye must be sprung' The young chiefs arose, their faces withered in sadness 'When we perish in defence of Mahōbā, and, covered with wounds, perform deeds that will leave a deathless name, when our heads roll in the field—when we embrace the valiant in fight, and, treading in

[1] This extract from the poem is taken from Tod

the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the Chauhān, then will our mother rejoice'

At length roused to indignation Ālhā rushed impetuously to Jaichand, and demanded leave to depart This was at first refused, but ultimately granted after an angry scene, and the king of Kanauj not only gave the required permission, but sent a powerful army, headed by his own sons Rāypāl and Gulālan, and his nephew Lākhan, with Ālhā to assist the Chandēl against the Chauhān of Delhi

The army marched On the way they passed Kurhat where Jagnāik demanded vengeance for his stolen horse-armour A battle ensued in which Rāybhān was defeated and compelled to restore his booty In admiration of the Banāphars' valour, he, too, joined the advancing host As the troops went on, the worst omens appeared on all sides The countenance of Lākhan fell, these portents filled his soul with dismay, but Ālhā said, 'though these omens bode death yet death to the valiant, to the pure in faith, is an object of desire, not of sorrow The path of the Rājpūt is beset with difficulties, rugged and filled with thorns, but he regards it not, so it but conducts to battle' To carry joy to Parmāl alone occupied their thoughts, the steeds bounded over the plain like the swift-footed deer

On the way, in spite of the truce, they were suddenly and unexpectedly attacked at a river crossing by the Chauhān army, led by Chaurā All but Lākhan fled He made a gallant stand with his handful of troops, but was nearly overpowered. Diwalā, after vainly trying to stop Ālhā and Ūdal in their flight, ordered her dooly to be set down, and getting out desired Ūdal to enter it and give her his sword and shield, for though *he* fled *she* disdained to fly Her reproaches, as contained in Chānd's verses, form one of the most famous passages in the whole cycle They will be found in verses 98 and following of the first of the following extracts Stung by her reproaches Ālhā and Ūdal returned and repulsed Chaurā

The brothers, ere they reached Mahōbā, halted to put on the saffron robe, the sign of 'no quarter' to the Rājpūt warrior The intelligence of their approach filled the Chandēl prince with joy, who advanced to embrace his defenders, and conduct them into the city, while the queen Malnā came to greet Diwalā, who with the herald bard paid homage and returned with the queen into the palace

On the arrival of the brothers in the citadel, a council of war was held Parmāl, always a coward,[1] at first resolved to abandon Mahōbā, but urged by the Banāphars and their mother, he at length consented to march his host towards Uraī In the preliminary fights, which lasted several days, the boy Brahmajit Varmā, his son, died gallantly fighting against superior numbers, and Chaurā hastened to convey the news to Delhi, where the youthful hero's wedded, but yet unmated, bride Bēlā was still dwelling in the citadel of her father Prithirāj. Overjoyed at the terrible blow with which his foe was smitten the Chauhān ordered his commander to complete the victory by carrying off from Mahōbā Parmāl's queen, the lovely Padminī or Malnā, and conveying her to the royal seraglio at Delhi, but Chaurā himself had a fair young wife, and stayed totally with her, while he despatched his lieutenant, Rāmāpati of Gwalior, to carry out his lord's behest The widowed Bēlā, true to the fortunes of the house into which she had been

[1] This is his legendary character, but it is not borne out by history

married, sent private word of this design to Ūdal, who intercepted Rāmāpati at Kālpi and there, after a fierce conflict, slew him

At length the fatal day arrived, and the camps of the two kings stood face to face on the plain of Uraī Parmāl, on seeing the enemy's preparations, feared like the poltroon he was, for his own safety He determined to abandon his army, and, notwithstanding all Ālhā's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Ālhā himself escorting him to Kālinjar Before Ālhā could return to command his forces, the battle had been fought, and Parmāl's troops had been annihilated Ālhā's son Indal, Ūdal, and the faithful Tālhan had all been slain. Seeing this, furious with rage, Ālhā drew his magic sword to destroy Prithīrāj's army, but his arm was arrested by the goddess Dēvī Śāradā,[1] and at her entreaty he consented to sheathe his sword, if Prithīrāj would turn and fly seven paces Prithīrāj did so, and, satisfied by this concession to his invincibleness Ālhā disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kajrī-ban, which is so famed in all the legends of the east On the last day of each moon he visits Dēvī Śāradā's temple on the hill at Mahiyār and adorns her image with fresh flowers He has repeatedly been seen, but, each time at a stern command to desist from following him, no one has ever ventured to advance, and he has disappeared

After the defeat at Uraī, according to the legend,[2] Parmāl fled to Gavā, where he died

So ends this tale of Rājpūt chivalry If I have drawn sufficient attention to it to induce some resident in Bundelkhand to collect its scattered remnants from the only books in which it is preserved,—the mouths of the bardic reciters,—I shall be amply satisfied It is a noble story, replete with incident, and with characters well contrasted It appeals far more closely to English sympathies than do the comparatively artificial epics of Sanskrit literature

Of the following two extracts, the first (marked Specimen III) is a fragment It describes the summons of Ālhā and Ūdal from Kanauj to Mahōbā, the march from Kanauj and the fight with the Chauhān forces on the way It breaks off abruptly in the middle of the combat The second (marked Specimen IV) commences in Delhi, where Chauṛā brings the news of the death of Brahmajit at Uraī It then describes Rāmāpati's mission to abduct Malnā, and how he was defeated on the way by Ūdal, who had been forewarned by Bēlā

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[1] Now worshipped at Mahiyār on the Tons

[2] But not according to history Most of the foregoing narrative is based on Tod, with add[illegible] from the [illegible] of the reports of the Archæological Survey of India.

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ.

BUNDELÎ (BANÂPHARÎ) DIALECT (DISTRICT, HAMIRPUR.)

SPECIMEN III.

प्रश्न जयचद का।

की कुछ गिर गा जमुना मा की दह मा कगार।
मैं तो से पूछौं लाखन राने काहे मा उठै झनकार॥

उत्तर लाखन का।

ना कुछ गिर गा जमुना मा ना दह मा गिरी कगार।
सूर महोवे का आवत है जेह के लोहे उठै झनकार॥

जयचद ने कहा।

जँघिया ड्वालैं औ धर काँपै हिलैं बत्तीसौ दाँत। ५।
गरभै आय जाय जो महुवे का कनउज देइ मोर उजार॥

लाखन ने कहा।

ऐसी न कहिये महराजा झूँठी ना मोहीं सुहाय।
जैसे थापे है चन्देलै पहिले तोही थापे समान॥

जयचंद के दरबार की तारीफ़।

गज-कोस लौ जाजम पर गईं तकिया कोई डेढ़ हजार।
पलथी से पलथी जहाँ अरझी ती भालन भुँइँ हरियाय। १०।
किररा माचो तो लोहे का अरझो तो खेरो सार।
कुरी निवारा जहाँ बैठे ते रजपूत टिकौना लाग॥
खाये अफीमन के सनका ते बिन मारे न बदलैं बात।
देवी भगवती धरी पलथी पै जैसे ल्वाटै कालिया नाग॥

आल्हा का हरकारा जयचद के पास गया।

गिरो साँडिया जाय दरबार मा राजा सुन बात हमार। १५।
सूर महोवे का आवत है राजा खबरदार हुइ जाँव॥

जयचंद के दरबार में आल्हा का पहुंचना।

आवत देखो आल्हा का सभा उठी भहराय।
भई सलामैं गन डीलन औ बड़े भये सरमान।
दहिनो बाजू आल्हा का खाली कर दी तंबू माँझ॥

जयचंद ने आल्हा से कहा।

एक जुहारैं तोरी सकरहियाँ एक तौ साँझी बार। २०।
कौन साँकरो तोही पर गौ जो तैं आवै दुपहरी माँझ॥

आल्हा ने जयचंद को जवाब दिया।

एक जुहारैं मोरी सकरैयाँ एक तौ साँझी बार।
आये मनौवा हैं महुवे से सो राजा तोह को करौं सलाम॥

जयचद ने कहा।

टूटी घुड़ा-घर से तैं आवै घोड़ा तैं चलोय मताय।
जब मैं चाहौं तोही जूझैं का सौंरोय नगर महोव। २५।
हँस कै राजा बोलन लागो आल्हा सुन बात हमार।
एक एक गोहूँ के दुइ दुइ लैहौं घी के काटौं चौगुने दाम।
दूध के मोलन पानी कटिहौं आल्हा सुन बात हमार।
खाय मतानोय तैं गाँजर मा मोहरा मा दैहौं झुकाय।
मार निकारो तोही चंदेले ने घर डोम के छोलन डार। ३०।
याद बिसर गै तोही वा दिन के जब आवै दुपहरी माँझ॥

ऊदल ने जयचद को जवाब दिया।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार।
को है निकरैया मोही दुनिया मा केह के मुँह मा दाँत।
जेह के कारन मैं भागो तोंय सो गाँजर मा दीन्ह गँवाँय।
बाप न पाई तोरे गढ गाँजर बंगाला दीन्होंय दिवाय। ३५।
बेरी मारिंव तोरी छेरी अस कान धरे मिमियाय।
मारोंय बिजहटा दिन दुपहर बगाले आगी लगाय।
नौ दा भगाय दी जे ने लाखन का बाप मारो कनौजी क्यार।
तौन दिवाय दी तोही राजा मैं सुख सोवो कनौजा माँझ।
बारा बजारैं तोरी लुटवाय लईं सब हाथी डाग्यौं बढ़वाय। ४०।
ऐसा दु-बहियाँ तैं राजा तोय मोहीं तुरतैं देतोय लौंटाय॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

आल्हा की चिट्ठी जो कुरहट के राजा को लिखी।

लिखे परवाना तब आल्हा ने कलम-दान ले हाथ।
राम रमौवल सबही का राजा का बड़ी सलाम।
जैसे नतइत तुम लाखन के वैसे आह्न हमार।
पाखर भेज देव घोड़े की तौ काहे का माचै रार ॥ ६५ ॥

जवाब कुरहट के राजा का।

तोही चुनौटी तोरे दादे का चंदेल का बड़ी तलाक।
पाखर न दैहौं घोड़े की चाहै दिन रात चलै तलवार ॥

ऊदल ने फिर राजा को चिट्ठी लिखी।

राम रमौवल सबही का राजा का बड़ी परनाम।
पाखर दै देव घोड़े की या पाखर चंदेले केर।
ऐसी पाखर ना काह्न के साढ़े तीन लाख का मोल। ७०।
जलदी पाखर जो भेजौ ना तौ कढ़ि आओ मलै मैदान ॥

राजा लड़ने को तय्यार हुआ

बजे नगाड़ा राजा के डंकन में परी धुकार।
तोपैं जुताईं आगे का पीछे सिदुरिया बान।
जितनी फौजैं राजा की कढ़ि गौ मलै मैदान।
परी लड़ाई ऊदल से खूब चलो हथियार। ७५।
ज्वान हजारों गिर गे घोड़ा गिरे असवार।
हाथी गिर गये खेतन मा बही खून की धार।

राजा भागा और ऊदल ने बाँध कर आल्हा के आगे खड़ा किया।

राजा भागो खेतन से ऊदल मुसुक लीन्ह बँधवाय।
जब लै पहुँचे राजा का आल्हा केरे पास।
जोरी हथुलियाँ आल्हा से बेटा चलौं तुम्हारे साथ ॥ ८० ॥

कूच होना लश्कर का बेतवती नदी को।

कूच कराय दओ कुरहट से नदी को परे सौंहाय।
कुछ दिन रेंगे गैलन में नदी बेतवै में पहुँचे जाय ॥

पृथीराज और आल्हा की लड़ाई नदी में।

खबरैं पाईं पृथीराज ने बाँधे बयालिस घाट।
परी लड़ाई पृथीराज से अला-धुंध चली तरवार॥
ज्वान हजारों गिर गे घोड़ा गिरे असरार। ८५।
हाथी गिर गये खेतन मा बही खून की धार।
बेटा जूझो सियाँ ताल्हन का जहाँ खूब चली तरवार॥

ऊदल ने पृथीराज के लड़के को मार कर ताल्हन के लड़के का इन्तिकाम लिया।

खबरैं पाईं ऊदल ने औ घोड़ा दओ उड़ाय।
जाय कै पहुँचो वा मुर्चा मा बदला लै लो सय्यद क्यार।
बेटा मारो पृथीराज का सब सूरन का सरदार। ९०।
कीन्हीं दावैं पृथीराज ने तब खूब चलो हथियार।

आल्हा की फौजों का भागना और लाखन की लड़ाई।

फौजैं बिचल गईं आल्हा की भगे सब सरदार।
फौजैं रोक लईं लाखन ने खूब चलो हथियार।
राना जूझो सात सौ करी दाव चौहान।
चौड़े पकरत कट गये चौदा सौ चौहान॥ ९५॥

आल्हा की जोरू ने ऊदल को ललकारा।

भागो फौजैं आल्हा की तब रानी माछिल ने देखो आन।
तब फिर नोका आय ऊदल को देवर भगे कहाँ तुम जाव॥

चन्द्र कवि का बनाया हुआ कवित्त खास पुरानी हिन्दी भाषा में जो मछला ने ऊदल से कहा था।

मोहीं दे कमर-कटार ढाल तरवार कि बच्छी।
कच्छी के असवार जात लाखन में अच्छी॥
मरबे को डर करी बेख तिरियन को धरी। १००।
नैनन काजल देव माँग मोतिन से भरी॥
फिर फिर लड़ो देवर उदयराज नहीं अगजैं संभर कटक॥
कटक गाँजर का बीर पायक ललकारैं।
कुरहट का रायभान घाव हाथिन से मारैं॥
बच्छराज गुजरात गिद्ध गिद्धनी चराईं। १०५।
दमहर बागैं तोर रुधिर की नदी बहाईं॥
जगनिक आल्ह से यों कहै कि तेरे कुल भरिगव कौन॥

जगनायक के कहने से आल्हा लडने को फिर लौटा।

सुन जगनिक के बोल गोल से कढ़ो बनापर ।
ज्यों काली कढ़त सेत से उठत फना फन ।
चली भीर सौंहाय जहाँ तो लाखन रानो । ११० ।
आवत देखो उद्दल को चौड़ा उलझारी मलखे की ढाल ॥

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (BANĀPHARĪ) DIALECT (DISTRICT, HAMIRPUR)

SPECIMEN III.

TRANSLATION

Jaichand —What, has aught fallen into the Jamnā or has the high bank fallen into the pool? I ask of you, Prince Lākhan,[1] whence comes this clashing sound?

Lākhan —Nought has fallen into the Jamnā, nor has the high bank fallen into the pool The champion of Mahōbā is coming, whose weapons clash together

Jaichand —(5) My limbs tremble,[2] my body quakes, my thirty-two teeth shake, if he of Mahōbā come in his pride, he will bring my Kanauj to ruin

Lākhan —Say not so, Sire, for the false pleases me not, as once he served[3] the Chandēl, even so he serves you

For the space of a mile[4] floor-clothes are spread, of pillows there were some fifteen hundred, (10) where the people sat cross-legged and touching each other, the javelins covered the earth as blades of grass[5]

There was the clanging of iron, there weapons of the finest steel[6] clashed together, where the Rājpūts sat clan by clan, reclining on cushions[7] They were bemused from the opium they had eaten, men who without blows would not change their purpose[8] Each man with his sacred sword upon his thigh, like a black snake coiled[9]

(15) The camel-courier alighted in the court and said, 'Rājā, hear my words,[10] the Hero of Mahōbā is coming, Rājā beware!' On seeing Ālhā approach, the assembly rose trembling[11] Every man made obeisance, great respect was shown,[12] and on the right side in the middle of the tent a place was cleared for Ālhā[13]

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[1] Lākhan was nephew of Jaichand

[2] *Dwālai* is for *dōlai* Here, as elsewhere, *wā* is substituted for *ō*

[3] The root *thāp*=serve

[4] A *gaū-kōs* is an indefinite measure of distance, literally, the distance from which the low of a cow can be heard

[5] *Pal*ᵉ*thī* is a method of sitting on the ground The feet are crossed, with the knees wide apart *Ai ajhī tī=ul*ᵉ*jhī thī* The earth was green (*hariyāy*) with darts

[6] *Khērī* is a kind of steel manufactured in the town in Oudh of that name *Sār*, essence, is commonly used to signify excellence of quality

[7] *Kurī* (=*kulī*)=a clan or subcaste *Nībārā*=separate A *ṭikaunā* or 'prop' is a pillow for leaning against when sitting cross-legged (*pal*ᵉ*thī*)

[8] Rājpūts are great opium-eaters These ballads are full of allusions to the practice and dwell upon it with pride The root *ranak*=to be tipsy

[9] A Rājpūt's sword is looked upon as an incarnation of the Goddess Dēvī, and is frequently called by her name Here *pal*ᵉ*thī* means 'thigh or 'lap'

[10] *Sār*ᵉ*nī* or *sārinī* is a female camel

[11] The root *bhaharā*=to tremble

[12] *Gan ḍīlan*, literally 'counting bodies,' hence 'everyone' *Sar*ᵉ*mān* is a corruption of *sanmān*

[13] *Bājū*=arm, hence 'side'

Jaichand —(20) It is your wont to make obeisance once in the morning, and once again at evening;[1] what calamity has befallen you that you come at midday?[2]

Ālhā —It is my wont to make obeisance once in the morning, and once again at evening, now a summons has come from Mahōbā, and therefore, Rājā, I pay you my respects[3]

Jaichand —You have come out as an overfed horse breaks from his stable[4] (25) When I will, I can slay you, why think you of Mahōbā's town?[5] Laughing the Rājā spoke,—Ālhā, hear my words For each grain of wheat I shall take two, and the price of clarified butter I shall exact fourfold Water shall I appraise at the price of milk[6] Ālhā, hear my words You have eaten and waxed furious in Gānjar, in the forefront of the battle shall I strike you down[7] (30) The Chandēlā drove you out, while the house sweepers pelted you with sugarcane refuse[8] Have you lost remembrance of *that* day, that you come to me at noon?

Laughing then Ūdal[9] spake,—Rājā, hear my words Who is he that can drive me out? Who in the world has teeth in his mouth?[10] Those for whose sake I had fled were lost in Gānjar, (35) Your father never gained even Gānjar fort, but I won and gave you Bengal Bērī too I smote, so that it cried like a goat when held by the ear[11] I smote Bijahtā, and at midday I fired Bengal He who had nine times routed Lākhan, and slain the father of the Kanauj prince,[12] him, O Rājā, I delivered to you, then you slept at peace in the midst of Kanauj (40) Twelve bazaars of yours I sacked, and drove from before me all the elephants Had you been so strong[13] as you say, Rājā, quickly would you have turned me back

Jaichand —I but jested with you, my son, and you became vexed

With a laugh Ūdal replied,—Rājā, hear my words Jest and smile with your mistresses,[14] that eat from your hand (45) Why jest and smile with me who can break iron with my teeth?

Jaichand —At the full moon of Kārtik I went to bathe at Kālinjar, whilst returning I smote Mahōbā Just then, my hero Ūdal, where were you, while it was I that was plundering twelve bazaars?[15]

Ālhā —Quite true You had gone to bathe at the full moon of Kārtik, and whilst returning you smote Mahōbā[16] I was hunting on the preserves when a courier brought

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[1] *Sakarayā̃=sakālī*

[2] *Sā̃k'rō=sankat*

[3] *Manauwā*, = invitation, summons

[4] *Matāy*=intoxicated, hence, fed up, overfed, *ghurā ghar*=stable, *tūtī*=having broken

[5] *Lit* When I wish to slay you, you are remembering

[6] These are figurative ways of threatening revenge Each insult shall be avenged fourfold

[7] Ālhā conquered Gānjar (said to be the same as Gujarat) for Jaichand The latter now reproaches him with pride on his deeds.

[8] Ālhā originally served Parmāl, the Chandēl of Mahōbā The latter expelled him at the instigation of Mahila and he took refuge with Jaichand

[9] Ālhā s younger brother

[10] Ūdal, owing to his fiery nature, was known as *Bagh-ūdal*, Tiger Ūdal He challenges the world to a tiger fight of tooth and nail

[11] Bērī lies in the Doab of the Betwā and the Jamnā, close to their confluence between the Districts of Jalaun and Hamirpur Bijahtā is in Hamirpur on the banks of the Betwā

Dā=time So *lauṭat dā* (l. 46) at the time of returning

[12] Literally, two-armed

[13] *Bituwā*=*rōkyā*

[14] *Mansawā*=a hero Ālhā and Ūdal were at this time in the service of Parmāl of Mahōbā

[15] *Ādhā̃y*=*anhāy*=*nahāy*

me word (50) When I returned to Mahōbā then busily was plied the naked steel. When you fled from the field then I captured the horse Manōrath, if you believe me not, Rājā, I can send now for the horse

Jaichand —You may go to Mahōbā Ask what you will to-day, and I will grant it

Ālhā —Your goods, O Rājā, I desire not, nor do I desire store of wealth (55) Let Prince Lākhan be given to me, that he may aid me at the river

(*The King gives help worthy of Alexander the Great to Ālhā*)

With 100,000 horse he gave Lākhan, with 125,000 Rāy-pāl, and when he gave his son Gulālan, with him he gave 52,000 horse[1] Ālhā paid his respects, when the army was ready, he ordered the march from Kanauj, and a numberless[2] host went forth

(60) The camp was pitched in Kurhat, Jagnāik with clasped hands prayed,[3] 'they have robbed my horse's armour, Ālhā Banāphar, have it brought back' Then Ālhā took in his hand his pen-box and wrote an order 'All and every I salute, to the Rājā my best respects. As you are Lākhan's relative, even so be mine (65) Send back the horse's armour, why stir up a quarrel?'

The Answer —To thee and to thy grandfather defiance, I challenge the Chandēl to do his worst[4] The horse's armour I will not return, though the fight should last day and night

Ūdal sends a second letter —All and each I salute, to the Rājā my best respects Send back the horse armour, for this armour belongs to the Chandēl (70) Such armour has no man, three lākhs and a half it is worth If you do not send the armour quickly, come out and fight in the open[5]

Then sounded the Rājā's battle drums and the rattle of his drums was heard In front were yoked the guns, in the rear the rockets All the forces of the Rājā advanced in the open field (75) The attack was made on Ūdal right well they plied the sword. Young men[6] fell in thousands, horses fell without number Elephants fell in the field, and fine was the stream of gore that flowed The Rājā fled from the field, Ūdal took him and pinioned him[7] When they brought the Rājā before Ālhā, (80) he clasped the palms of his hands and begged of Ālhā, 'Son, let me go with you?'

Then they marched from Kurhat, and came opposite the river (Jamnā) For some days they travelled along the roads, and then reached the river Betwā[8] Prithīrāj heard the news and occupied forty-two landing places The fight with Prithīrāj began, in blind fury they plied their arms[9] (85) Young men fell in thousands, horses fell without number Elephants fell in the field, and fine was the stream of gore that flowed[10]

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[1] Rāy-pāl and Gulālan were the elder and younger sons of Jaichand Lākhan, we have seen, was his nephew

[2] *Gāy qūwār* is said to be an old word meaning 'without number' *Gāy-gowāl*, the cowherd, is, however, one of the titles of Ālhā.

[3] Kurhaṭ was on the Kanauj, or northern, side of the Jamnā When Jagnāik was on his way to Kanauj to summon Alhā he halted here Its king, Rāy-bhān, entreated him hospitably, but kept the rich armour which adorned his horse

[4] *Chunauṭi* and *talāl*, both mean 'defiance

[5] *Malē maidān*, literally, the plain of heroes (*mall*), is one of the stock phrases of the cycle for a battlefield

[6] Here we have one of the stock descriptions of a battle, repeated over and over again in the cycle in identical words It occurs again ten lines lower down *As'rār* means countless = *bēshumār*

[7] *Musul bāndh'nā*, to tie the elbows behind the back.

[8] The river Be'wa, for the greater part of its lower course, forms the boundary between the districts of Hamirpur and Jalaun Urai, where the final struggle between the Chandēls, aided by Ālhā's forces, and Prithīrāj took place, is the Head-Quarters station of the latter district and is some eight or ten miles from the left bank of the Betwa

[9] *Alā* = blind, unconscious, *dhundh* = mist before the eyes

[10] See above verse 76

Slain was the son of Miyān Tālhan, where the sword was busily plied Ūdal heard the news, he flew upwards with his horse[1] and so reached the thick of the fight,[2] and exacted vengeance for the Sayyid (90) He slew the son of Prithīrāj, the leader of all the champions Prithīrāj pressed hard, then busily were weapons plied Ālhā's forces turned back, and all the champions fled, then Lākhan stayed their flight, and busily were weapons plied The Prince slew seven hundred, the Chauhāns pressed hard (95), when Chaurā sought to seize the prince, fourteen hundred Chauhāns were cut down[3] Ālhā's force fled Then the Princess Māchhil saw and came,[4] she mocked at Ūdal and said, 'Brother, whither are you fleeing?'

Māchhil—Give *me* the dagger from your belt, your shield and sword or spear, a Cutch horse, pure in breed among a hundred thousand (100) You fear to die,—then don the garb of women, paint your eyes with black powder and part your hair with pearls Turn, Brother Uday-rāj,[5] turn and fight, or I must lead and rally the host

The foremost warrior of Ganjār was cheering on his infantry,[6] Rāy-bhān of Kurhat was dealing blows to the elephants, (105) Bachhrāj was giving Gujarāt to feed the vultures,[7] Dasahar on the banks of the Bāgain set flowing a river of blood,[8] and Jagnāik said to Ālhā, 'Of your house who ever fled?'[9]

On hearing the words of Jagnāik, the Banāphar came forth from the crowd, as the cobra comes forth from her hole with expanded hood[10] The company moved forward to where Prince Lākhan lay, and, seeing Ūdal approach, Chaurā brandished Malkhā's shield[11]

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[1] The horse had wings like Ālhā's

[2] *Murcha* or *morcha*, here=a place of contest, an arena It usually means an entrenchment or picket Compare Specimen IV, verse 115

[3] *Chaurā* or *Chaūrā* was the son of Dasrāj by an Ahīr woman, and consequently half brother of Alhā and Ūdal on his birth he was exposed in the river like Moses, and was picked up and brought to Prithīrāj Chauhān who reared the child and when he grew up appointed him to a command in his army He was hence fighting against his own kith and kin

[4] Māchhil or Machhlavatī was the daughter of Rāgho Māchh of Hardwār and the wife of Alhā According to another legend it was Diwalā, Alhā's mother, who uttered this remonstrance, the most celebrated passage in the whole cycle The remaining lines are said to be taken from Chand's poem.

[5] *i e* Ūdal

[6] The three chiefs of Gānjar, Hīrsingh Dēo, Bīrsingh Dēo, and Pūran Dēo who had previously been conquered by Alhā accompanied him from Kanauj

[7] Bachhrāj appears to be the uncle of Alhā and Ūdal and father of Malkhān who had been killed in fighting against Prithīrāj at Sirsā, but according to the usual tradition he had died long before at the hands of Gajdhar of Gujarāt

[8] There is something wrong here The Bāgain is a river in Banda, a long way to the southward, on the [illegible] of Mahōbā Dasahar possibly means (the descendants of) Dasrāj *i e* Alhā and Ūdal.

[9] It was the duty of Jagnāik or Jagnik, the bard to encourage the heroes in the battlefield

[10] *Sēt*=a snake's hole

[11] Malkhā had already been killed at Sirsā, so that this was a terrible defiance

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BANĀPHARĪ) DIALECT. (DISTRICT, HAMIRPUR.)

SPECIMEN IV.

साखी।

जे सुर सारदा दये कोयल का भौंरा का, दीन्ह गूंजार।
वे सुर सारदा मोह का दे नकशा कहौं बनापर क्यार॥

पँवाँरा।

देहली के कुवाँ में।

घन पनघटवा गढ़ सम्हर के सब सखियाँ भरतीं पान।
चीन्हा चीन्हा मोरी सखियो यह असवारी कहाँ कै आय।
कोई सखी चीन्हे अग्गिम की पश्चिम देस डहार। ५।
चौड़ा टुलहिया तो नगनाचन चौड़ा मरद की नारि।
देय जुवावैं कुवना मा सखी तुम सुनियो बात हमार।
कंथा हमारे आवत हैं एक-दंता मा असवार।
सोने घैलना धर मूँडे लये कुवना से चली भगाय।
चाल मधुरियन भागी तो जेह कै जमीं न छू जाय पाँव। १०।
घरी मझरत के अंतर मा फाटक तर पहुँची जाय।
ज्वारै गटुलियाँ चौड़ा से चवँर करै दोऊ हाथ।
भेद बताय दे उरई मा कैसी घली तरवार॥

चौडा का जवाव।

काह बताऊँ मैं द्वार मा कुछ मो से कहो ना जाय।
नाहर हुइ गा वर्म्मानन्द सब साँवँत धर धर खाय। १५।
वारा बेटा हन डारे तेरा हने दमाद।
उरई चौमठ के मरवा मा कर डारी देस कै गाँड।
हुकुम तो दीन्हो बादशाह ने मैं ने मारे वर्म्म चंदेल॥

चौडा की जोरू वेला के पास चली।

इतनी वातैं सुनी औरत ने चौकन का चली भगाय।
ऊँच नागवर ती वेला की चढ़ गै ती लात लगाय ॥ २० ॥
सोवै कन्या वादशाह की चद्दर पकरी जाय।

चौड़ा की जोरू बेला से बोली।

सुरंग चुनरिया तुम छोर डारी कर चुरियाँ चटकाय।
कंथ जूझ गा उरई मा ननदी आवो रँड़ापाँ त्वार ॥

बेला बोली।

धर दुदकारो महलन मा कम-जातिन सुन वात हमार।
कन्थ हमारे वारे हैं खेलत हूहैं सखन के साथ ॥ २५ ॥

चौडा की जोरू बोली।

लरका भरोसे तैं भूली हा ननदी सुन वात हमार।
बारा वीरन जिन हन मारे तेरा मार दमाद।
उरई चौसठ के मरवा मा कर डारी देस कै राँड।
मोर न मानस जाय पूँछी ले आये हैं वीरन तुम्हार।
लागी कचहरी चौड़ा की अड़जंगी लगो दरवार ॥ ३० ॥

बेला बोली।

नगर महोवा मैं देखो ना देखो ना किरतुवा ताल।
रानी पद्मिनी का देखौंय ना पूज्यौं ना मनियाँ देव।
एड़ी महावर छूटो ना लागो ना चुनरिया दाग।
तोही न चहिये चौड़ामन कर डारी निरासिन राँड।
ले ले सरापैं चौड़ामन वर कै खाक हुइ जास ॥ ३५ ॥

चौडा बोला।

दीन्हीं जुवावैं तव चौडा ने वेला सुन वात हमार।
कुसगुन व्वालति हा खाँडा मा कुछ मो से कही न जाय।
फते गुसैयाँ ने मोरी कीन्ही तोही बुरा लाग कस आज।
स्याही सुपेती का मैं मालिक सभर मा छीमा तिहाव।
हुकुम दीन्ह है पृथीराज ने धर ल्याऊँ पद्मिनी नारि ॥ ४० ॥

बेला बोली।

दीन्हीं जुवावैं तब बेला ने चौड़ा सुन बात हमार।
एक लरकवा के मारे तैं ब्यालम बढ़ बढ़ बोल।
मास हमारी का धर पैहै जब डिल्ली दिया नष्ट हो जाय॥

चौड़ा बोला।

दीन्हीं जुवावैं तब चौड़ा ने बेला सुन बात हमार।
हुकुम तो दीन्हो या ने रामा का काका सुन बात हमार। ४५।
जूझो ब्रह्मा है उरई मा सेवा करै बनापर आल्ह।
ब्याहर राजा है महुवे का धर ल्याव पद्मिनी नारि।
यहै पिथौरा जानै ना जानै ना सती बल्लार।
घाट कालपी मे निकरी जा धर ल्याव पद्मिनी नारि॥

बेला बोली।

हँस के बेला बोलन लागी काका सुन बात हमार। ५०।
नाहर पाले हैं परमाल ने राखै भुइँ-धरा माँझ।
अँगुरी उठाय देय परमाल तौ डारैं जान से मार॥

चौड़ा ने रामापति से कहा।

अच्छे अच्छे घोड़ा लै लै औ लै लै नौका सवार।
आधी रात के असला मा निकर जा पल्ले पार॥

बेला ने बेरी से कहा।

इतनी बातैं सुनी बेला ने दीन्ह गुरु ललकार। ५५।
बाँदी बाँदी कहि गुहिरावै बाँदी सुन बात हमार।
जैयैं जैयैं महलन का बसता मोरी ल्याव उठाय।
कलम दवाइत हाथे लई कागद लयो उठाय।
राम रसौवल सब मौतन का जदल का लिखै परनाम।
चौड़ा बिंदुलिया औ बुड्ढा भा औ मर गा राजा परमाल। ६०।
मैं तो से पूछौं रे जदल तैं सुन ले बात हमार।
तोरे नाहर के जौते जो महुवे होय हँसौवा ख्वार।
घाट कालपी मे आवत है रामापति गुलियर क्वार।
बाँचै न रामा रे घाटे मा चाहै सात धरै औतार॥

वेला ने हरकारे से कहा।

तव हरकारे को वुलवावै भारी वेल कुमारि । ६५ ।
काट जँगीरै देंव जलमौ भर अमलोकर देस डहार ।
यहैं तौ चौड़ा जानै ना ना जानै रामापति ग्वालियर क्यार ।
खवर जनाय दे तैं ऊदल का रामा आवत है ग्वालियर क्यार ॥
ठोंक जहाज धरै सँडिनी पर तुरत भवो असवार ।
याड़ा लगावै सँड़िनी के वैहर साध उड़ाय । ७० ।
रातिन दौरै औ दिन धावै वीचौं ना करै मुकाम ।
कछू दिना केरे अंतर मा जाय उरई मा गरद उडान ॥
लंवी सिराचन का तँवुवा लगो चँदवा आसमान मड़राय ।
घिरी दावनी तौ दक्खिन कै जहाँ चौ-मुक्ख की झालर लाग ।
गज कोस लौ जाजम पर गै गदिया कोज डेढ हजार । ७५ ।
पलथी से पलथी जहाँ अरझी तौ ढालन भुँइँ हरियाय ।
झार करचुलौ औ कछवाहे सेंगर धार पँवार ।
कुरी निवारा जहाँ वैठे ते रजपूत टिकौना लाग ।
खाये अफीमन के सनका रहैं विन मारे न वदलैं वात ।
देवी भगवती धरी पलथी पै जैसे लूटै कालिया नाग ॥ ८० ॥
गिरो साँड़िया जाय वेला का तम्बू के मले मैदान ।
कूद साँडिया से नीचे गिरो चरपेट ढाल तरवार ।
कीन्हीं सलामैं जाय गदिया का परवाना दीन्ह थमाय ।
खुलफे कागद जव टारत तो नजरत तो करिया आँक ।
वर कै ऊदल कुइला हुइ गा गदिया मा काल-रूप हुइ जाय ॥ ८५ ॥
डिरिया डिरिया कहि ललकारै डिरिया सुन वात हमार ।
झपट पुकारा तुम आल्हा का जलदी द्या खवर जनाय ॥
चलियैं चलियैं तुम वजरंगी तुम्हैं वुलवावै लहुरवा भाय ॥
तुरतै नेगो तो वजरंगी तँवुवा का परो टुराय ।
घरी मछरत छिन वीतो ना तंवू मा जुमुक गा जाय ॥ ९० ॥

जाय ललकारो तो ऊदल का ऊदल सुन बात हमार ।
डाँड़े डँड़ैया की तोही खटको या तोही दाव कीन्ह चौहान ।
मैं तो से पूँछौं ऊदल काहे बुलवावो दुपहरी माँझ ॥
घाट विचारी चौड़ा ने रामा का कीन्ह तय्यार ।
घाट जालवन मे आवत है पकरैं का पद्मिनी नारि ॥ ९५ ॥

दीन्हीं जुवावैं तब आल्हा ने ऊदल सुन बात हमार ।
अच्छे अच्छे तैं घोड़ा ले औ छड़े छड़े असवार ।
बाँचे न रामा गलियन मा सिर काटौ मूँड़ लुटाय ॥
जेही जेही माँगौं तंबू मा मुँह-माँगे दे मोही ज्वान ॥
दीन्हीं जुवावैं तब आल्हा ने ऊदल सुन बात हमार । १०० ।

जो तैं माँगस तंबू मा तोरे बोल करौं परवान ॥
सीहा सिरौंजा का मोह का दे कनउज का लाखन रान ।
अली अलावर औ काले खाँ जड़ी बेग सुलतान ।
बेटा बहुवली सय्यद का जेह का घरियक आल्ह डराय ।
मन मन आटा जे खाते ते सरमुच बुकरा खाँय । १०५ ।

धरैं कल्यावा जेह पतरी मा वह पतरी घुन हुइ जाय ।
अहिर मतौवा दे वर्म्हा का इतने सब कर दे तय्यार ।
द्वारवौं हकीकत मैं रामा कै बाँची ना ग्वालियर क्यार ॥
हुकुम तौ दीन्हों तो आल्हा ने ऊदल सुन बात हमार ।
जो जो माँगे तैं तँबुवा मा मैं सब बोल कीन्ह परवान । ११० ।

भाई सिरसवा का छोंड़े जा मियाँ ताल्हन बनारस क्यार ।
जैयें जैयें तुम बेटा ऊदल बाँचे ना ग्वालियर क्यार ॥
पर गे धावा एकै दा गैलन मा परे टुराय ।
कछू दिनन केरे अंतर मा नद्दी मा जुमुक गे आय ।
बाँध मोरचा लये ऊदल ने नदिया कै मले मैदान । ११५ ।

आठ बजे केरे अमला मा रामापति पहुँचो आय ॥
जब ललकारो तो . ऊदल ने मोरी सुन ले ज्वान तैं बात ।

कौने दिसंतर तोरे जलमौ भे कहाँ धरे औतार
मैं तो से पूँछौं अरे अलवेले तैं कौन देस कै जास ॥
छल तौ कीन्हो तो रामा ने बात कही बनावट केर । १२० ।

पच्छिम दिसा मा मोरे जलमौ भे हुइँ धरे औतार ।
आइँ सौदागर मैं घोड़ेन का घोड़न का बेचैं जाँव ।
सुनौ बिक्करौ मैं घोड़न की घोड़ा महुवे बेचन जाँव ॥
तब ललकारो ऊदल ने सौदागर सुन बात हमार ।
होत भुरहरे औ पहु-फाटत जब रथ निकरै सुरजन क्यार । १२५ ।

रस्ता कर देंव मैं गैलन मा फिर चले जैयो नगर महोव ॥
बातन रोसन हुइ बतरस गै बातन से बढ चली रार ।
भल समझावो ऊदल ने मानै ना गूालियर क्यार ।
चीन्हा-जानी भे दोनौं कै नदिया के मले मैदान ॥
हँस कै ऊदल बोलन लागो काका सुन बात हमार । १३० ।

एक लरकवा के मारे से ऐसी दगा बिचारा आन ॥
हँस कै रामा बोलन लागो ऊदल सुन बात हमार ।
कोटिन कैहै मैं मनिहौं ना धर ल्याऊँ पद्मिनी नारि ॥

इतनी बात सुनी ऊदल ने गादी डारी चवाय ।
तोही चुनौटी स्वामीसुर का जिनके आँय पिथौरा राय । १३५ ।

पूरब पच्छिम उत्तर दक्खिन हन डारे चारै द्याम ।
पूरब पच्छिम उत्तर दक्खिन टापू बाज बँटुला केर ।
जगन्नाथ घुरमुहाँ लौ मारौंय मेला कीन्ह बटेसुर क्यार ।
सेतुबन्ध रामेसुर मारौंय लका लग कीन्हौंय डाँड ।
धार नरबदा की बँधवाई जो उलट पछाहैं जाय । १४० ।

तेह की जलनी का अस ब्वालै तौ मोही जीवे को धिरकार ॥

बातन रोसन जादा भे बातन से बढ गै रार ।
कढ़ी भगवती नदिया मा औ रन उड़र चली तरवार ।
मारे सिरोहिन के बोजा परै तरवारन गरद उड़ाय ।
कट कट चिंता गिरैं धरती मा गिरैं घोडन के सुम्मार । १४५ ।

विन विन वहियन के असवरवा विन थुभरिन के घार ।
विगिर भसूँड़र के मंगल भे दल होय कराह कराह ।
जे सिर वाँधत ते कुसमहनी लागत ते अतर फुलेल ।
उँय सिर लोटैँ धरती मा मारी फिरैँ ढाल तरवार ।
रात की मारन मा दिन निकरो औ दिन कै हुइ गै साँझ । १५० ।
तिल तिल धरती धरै रामापति पै छाँ धरे छूट जाँय घाट ।
मार कै मंगल का निकरि गा मोहरा के मले मैदान ।
सेर के चाक़र का को मारै बिढ़वै का जलम के दाख ।
मोर विराई होय महुबे मा कढ़ि आवै मले मैदान ॥
दाव वँदुला का मुहरै गा आल्हा का लहुरवा भाय । १५५ ।
मैँ तौ टाँडे का हूँ नायक मैँ हूँ दल का सिरदार ।
तोर विराई मैँ महुबे मा सो कढ़ि आवैँ मले मैदान ॥
एड़िन निरखे औ मूँड़े से बेटा सुन ले ऊदल बात ।
जेठै पठै दे मोहरा का जो अँगवै लोह हमार ॥
हँस कै ऊदल बोलन लागो काका सुन बात हमार । १६० ।
एक तौँ जेठो है बजरंगी हाथे ना गहै तरवार ।
दूसर जेठो है सिरसा का तैँ सिर काटो मूँड़ लुटाय ।
महीँ सयानो मैँ जेठो हौँ अँगवैँ का लोह तुम्हार ॥
दीन्हीँ जुवावैँ जब रामा ने बेटा सुन ऊदल बात ।
घाल सवाही पहिले ले रहि जाय जियत की लाह ॥ १६५ ॥
दीन्हीँ जुवावैँ तब ऊदल ने काका सुन बात हमार ।
तोरी साँगन से बचि जैहौँ पाछे है वार हमार ॥
साँग शनीचर का उलझारै पटिया कै याड़ लगाय ।
उड़र कै मारै टीका मा बेला अनी देत बरकाय ।
माथ नवावैँ का अगवन भा पाछे जाय गरद उड़ान । १७० ।
मुहियाँ मुखाय गई रामा कै मुख झाँवर पर गै गाल ।

बार तौ सरई का चूकौंय ना नदिया हुचौंय साँग का वार ।
उदसा आय गई दिल्ली कै जो मोहीं दगा दीन्ह हथियार ॥
दूसर सावर या उलझारै दै कै वजुर कै भात ।
छाती मारैं का तजवीजै ऊदल खिलो नटन कै साथ । १७५ ।
हन कै सावर मारत तो ऊदल लै गा ढाल से टार ॥

जब ललकारो फिर ऊदल ने काका सुन बात हमार ।
उसरी पाछे तैं दोहरी मारी तिसरे हैं वार हमार ।
ऐसे खिलियैं दल भीतर जैसे कुवाँ भरै पनिहार ।
दीन्हीं जुवावैं तब रामा ने ऊदल सुन बात हमार । १८० ।
की तैं करुवा पढ़ि आवै की सिखी वरारैं साँग ।
भल मैं मारो तोही नदिया मा तोरे अंग चढ़ो ना घाव ।

ना मैं करुवा पढ़ि आवैं ना सीख्यूँ वरारैं साँग ।
साँगैं तुम्हारी आहीं कच-लुहिया दीन्हें ना लुहारन दाम ।

वोछी माता के लड़का तुम वोदे हैं पिता तुम्हार । १८५ ।
घी लड़कैयाँ तुम पावो ना किहुँचा मा वलै निहाय ।
साँगैं हमारी अँगई लै जो वनवाईं रजा परमाल ।
साँगन मोरी से जो वँचिहा ता घर छठी करायस जाय ॥

लंबे लै गा या घोड़े का औ धरती का दै कै खभार ।
सकती देवता तैं मनिया देव राजा धर्म्म चंदेले क्यार । १९० ।
हुइ जा दाहिन तैं माई वेला राजा वरमजीत की नारि ॥
साँग छाँड़ दई याँ हाथे से छाती मा जाय ठठान ।
गिर गा रामा छाँ खेतन मा जहना परी दुहेली मार ।
भीरैं भगानीं रनवन भईं कोऊ छूटी न बाँधे पाग ॥

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (BANĀPHARĪ) DIALECT (DISTRICT, HAMIRPUR)

SPECIMEN IV.

TRANSLATION.

Introductory Couplet—As thou Sarasvatī granted to the cuckoo the power of song, and to the bee to hum melodiously, so, Sarasvatī, grant thou unto me such melody, that I may sing the story of the Banāphar

The Narrative—*Scene*—*A well at Delhi*—Crowded were the water-stairs of Samhar fort, all the fair friends were drawing water[1] One cries, 'see, see, my friends, whence comes this array?' (5) Some think the traveller is from the south-east, some say he is from the west,[2] but Chaurā's sprightly bride, lord Chaurā's spouse,[3] at the well gave answer, 'hear my words, O my friends My lord it is who comes, riding on a single-tusker'[4] With her golden pitcher on her head from the well she darted forth; (10) with such dainty steps ran she, her foot touched not the earth, and in the space of a minute or two she arrived under the gate With clasped palms she spake to Chaurā, waving over him her two hands in welcome[5] 'Tell me,' cried she, 'the secret, how was the sword wielded at Uraī?'[6]

Chaurā—How can I tell it at the door? Nothing can be said by me (15) A very tiger was Varmānand, seizing and devouring all our champions[7] Twelve sons (of the king) were slaughtered by him, thirteen sons-in-law were slain, on the broad plain of Uraī countless women were made widows[8] Then the king gave me the order, and I smote Varmm Chandēl

This much the woman heard, and ran full speed to the palace-square, (20) to Bēlā's high raised upper chamber she ascended with hasty steps[9] The king's daughter was sleeping, and she plucked her sheet (to awaken her)

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[1] *Samhar* here means Delhi.

[2] *Aggiri*=*agni-kōn* *Dahār* is a 'wayfarer'

[3] Regarding Chaurā see specimen III, verse 95, note *Nag-nāchan* is 'clever,' 'lively,' 'troublesome'=*chañchal*

[4] *Kanthā* = husband The single-tusker was, of course, an elephant

[5] *Jōrai* = *jōrai* *gadulsyā* = the palm of the hand *chāwar karnā* is to wave (the hands) as a chowry is waved

[6] As explained in the introduction, the final battle in which Prithīrāj Chauhān defeated Parmāl, the Chandēl, took place at Uraī. Chaurā, although a Chandēl and the half-brother of Ālhā and Ūdal, was one of Prithīrāj's most trusted commanders On the other hand, Bēlā Prithīrāj's daughter, was married to the boy Brahmajit, Parmāl's son She is still in her father's house, i e in the enemy's camp, although, like a good wife, she is an enthusiastic partisan of the Chandēls This explains the savage glee with which Chaurā's wife tells her of her widowhood, the greatest calamity that can befall an Indian woman, and specially so in the present instance Bēlā on hearing the evil tidings acts like a true Rājpūt heroine

[7] Brahmajit's full name was Brahmajit Varmā Here he is called Varmānand In verse 18 he is called Varmm, in verse 55 Brahmā, and in verse 107 Barmhā The title Varmā is, as often as not, itself pronounced 'Brahmā'

[8] *Literally* in the earth (*mīr* or *marawā* = *māṭī*) of (the plain which was) sixty-four (*kōs* wide)

[9] *Nāgchar* = an upper room *lāt* = foot.

Chaurā's wife —Your gay red robe you must now give up, your bangles you must break Your husband has fallen in Uraī, sister, your widowhood has come[1]

Bēlā —Avaunt! Out with you into the palace! Mean wretch! Hear my words[2] (25) My husband is still a youth, and will be sporting with his comrades

Chaurā's wife —With hopes of his youth are you deluded Sister, hear my words For he it was who slew twelve grown up heroes,[3] and smote down thirteen of the king's sons-in-law, and in the broad plain of Uraī he made countless women widows[4] If you still believe me not, go and ask, for your hero (brother) has arrived (30) Chaurī now gives audience, and splendid is the courtly throng[5]

Bēlā —The city of Mahōbā I saw not, I saw not Kīrat's lake, Queen Padminī have I never seen, I have not worshipped Maniyā Dēo[6] From my feet the crimson stain[7] has not departed, nor is my bridal garment soiled it was not meet that you, Chaurā-man, should make me a helpless widow (35) My curse upon you, Chaurā-man, may you be burnt to ashes

Then Chaurā gave answer and said, 'Bēlā, hear my words Words of ill-omen are you speaking in public, but I can say nothing[8] God made the victory mine, how then do you this day take it ill I can make black white, and white black, in Sambhar a third share is mine (40) Prithīrāj has given me the order,—I will seize and bring the Lady Padminī"[9]

Then Bēlā gave answer, 'Chaurā, hear my voice Because of smiting a boy you speak big swelling words, but my husband's mother you shall never seize, till Delhi's every lamp be quenched'

Then Chaurā gave answer, 'Bēlā, hear my words (45) I gave orders to Rāmā saying, "Friend, hear my words[10] Brahmā has fallen in Uraī, the Banāphar Ālhā attends him, Mahōbā's Rājā is woman-hearted,[11] go, seize and bring the Lady Padminī Let not Pithaurā know of this,[12] nor the pure Ballār By Kālpī's ghaut go forth, seize and bring the Lady Padminī"'

(50) With a mocking laugh quoth Bēlā, 'Friend, hear *my* words Tigers Parmāl has nurtured, underground he keeps them Parmāl at any time has but to raise his finger, and they will rend and slay'

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[1] She calls Bēlā her husband's sister (*nanad*) Chaurā having been adopted by Prithīrāj Bēlā is looked upon as his sister

[2] *Dhar* is what one says in driving away a dog *Ded-kārō* is an interjection meaning 'out of the' Compare Hindī *dutkārnā*, to rebuke *Kar-yā'in* = of low caste (fem.)

[3] *Le* He is no longer a boy, as you fancy, for he has been able to slay all these full-grown men

[4] *Dīs kai*, literally, (widows) of the land *Kai* is feminine

[5] *Ar'yarōī* = large, great hence, magnificent

[6] Brahmajit being but a youth, he had not yet taken his bride to his own home The Kirat Sagar is still a great deep and spacious sheet of water at Mahōbā It was cut by Kīrat Varman (1055-1085 A.D.) Padmini was one of the titles of Malhā Dēvī, Parmāl's Queen The temple of Maniyā Dēo was one of the glories of Mahōbā It exists to present day, but has been partially renovated.

[7] Which was applied at the time of her wedding

[8] *Bēlā'i*, here and elsewhere for *bōlī'ī*

Gōṭrā or *gōrā* = the Hindī *ṭhākā*, an assembly room

[9] Parmāl's Queen.

[10] *Yā* means 'this person,' that is, the speaker

Rārā is Rāmāpati of Gwalior *Kākā* uncle, is here merely a term of friendly address

[11] *Mēhar* = *mēharā*

[12] For Chaurā should have gone himself Pithaurā is Prithīrāj Ballār is a name of Ālhā Kālpī is a town of Uraī, on the bank of the Jamnā.

Diriyā calls Ālhā—'Come on, come on O thunderbolt of war your younger brother calls you.'[1] Straightway came forth (Ālhā) the thunderbolt and rushed into the tent[2] (90) Not a minute, not a second, passed before he arrived in the tent He then called out to Ūdal, 'Ūdal, hear my words Are you troubled with your neighbour on the border,[3] or has the Chauhān pressed you hard? I ask of you O Ūdal why have you sent for me at the point of noon?'

Ūdal—A stratagem has Chaurā planned, Rāmā he has made ready, (95) who is coming by the pass of Jalaun to seize the Lady Padmini

Then gave answer Ālhā, 'Ūdal, hear my words The best of horses take, and well-chosen horsemen[4] Let not Rāmā escape on the roads, cut off his head and bring away the trophy'

Ūdal—Whomsoever of the young men I may ask for in this tent, give me as I ask.

(100) Then gave answer Ālhā, 'Ūdal, hear my words Whatsoever you ask for in this tent, I shall grant your prayer'

Ūdal—Sīhā of Sirauṇjā give me, Prince Lākhan of Kanauj, Alī Alāwar and Kālū Khān, with Jarī Bēg and Sultān, and Bahubalī, the son of the Sayyid, whom Ālhā himself for a moment fears[5] (105) (Men these were who could eat a maund of flour each, and would each eat an entire goat[6] And the leaf dish on which their morning snack was placed would crumble to dust) Give me Varmā's Ahīr Matauwā,—All these make ready for me, and I shall learn the truth about Rāmā, he of Gwalior shall not escape[7]

Then Ālhā gave order saying 'Ūdal, hear my words (110) Whomsoever you asked for in the tent, all have I granted to you Only leave behind my brother of Sirsā, and Miyān Tālhan of Benares[8] Go on your way, Ūdal, my son, he of Gwalior must not escape'

Together the men rushed forth and dashed along the roads, and in a few days' space arrived at the river (115) Ūdal threw out his pickets in the battlefield by the river[9] and at the hour of eight o'clock Rāmāpati arrived When Ūdal cried aloud and said, 'Young man hear my words In what region did your birth occur? Where did you assume mortal form?[10] I ask of you, my fine fellow, to what country are you going?'

(120) Then Rāmā planned a stratagem and spake words of guile 'In the west country was I born and there I assumed mortal form A horse merchant I am, to sell horses am I going I have heard of a market for horses to sell a horse am I going to Mahōbā'

Then Ūdal cried aloud, 'Merchant, hear my words (125) At dawn even at break of day when the chariot of the sun comes forth I shall make way for you, after that if you please go on to Mahōbā'

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[1] *Baj'rangī* means literally 'thou whose body is the thunderbolt.' Compare Virmal's *dūo fulminis lei* in *Sāj* [illegible]

[2] *Turīr*, broke into the tent

[3] *Dāṛā*—the frontier country *Dāraṛā* is an inhabitant of the same

[4] *Chhārī*—picked, selected

[5] Sīhā was the son of Ālhā's sister, Lākhan was nephew of Jai Chand King of Kanauj The others were all [illegible] of Sayyid Tālhan Miyān of Benares

[6] *Sar'mach* = *sarūchā*

[7] The root *dār* or *dtār* is explained as meaning 'to learn

[8] Malkhān was the first cousin of Ālhā and Ūdal His fief was at Sirsā, east of the Dhasan He [illegible] the Chauhān's first attack and was then killed His death is referred to in [illegible] 102 [illegible] refer to him here as his brother Who else can be referred to I cannot know

[9] *Mōrcha*, usually entrenchments here means outposts or pickets Compare specimen III [illegible] 9

[10] *Disantar* = *dēśāntar* *jal'rau* = *janma*

With angry talk they wrangled, and fierce waxed the war of words Right well did Ūdal admonish, but he of Gwalior heeded not Each learned to know the other in the battlefield by the river

(130) With a mocking laugh spake Ūdal, 'Uncle, hear my words Because of smiting one boy, you have come and planned such a scheme'

With a mocking laugh spake Rāmā, 'Ūdal, hear my words You may speak a million times, but I shall not heed, and will seize and bring away the Lady Padminī'

On hearing these words, Ūdal gnawed his palm (in rage and cried),[1] (135) 'To the defiance, and to Swāmīsur, from whom sprung Pithaurā Rāy[2] East and west, and north and south, were ravaged the four regions, east and west, and north and south, was heard the tramp of Bendulā's hoofs As far as Jagannāth and Ghurmuhā̃ did I smite; I held the fair at Batēsar; Rāmēsar of Sētubandh I smote, even unto Lankā did I take tribute[3] (140) The stream of the Narbada I banked up, so that it turned and flowed westwards[4] If to such a man's mother[5] you should speak as you have done, then were it a shame for me to live'

The angry talk increased, and fierce waxed the war of words The sacred blade was drawn at the river side, in a torrent of battle was plied the sword[6] Under the scimitar-blows gushed out jets of blood, the swords raised the dust[7]

(145) Fighting elephants as they were cut down fell to the earth, troops of horses fell,[8] there were riders without arms, and horses without noses,[9] elephants lost their trunks, the host yelled in agony[10] The heads which were wont to be tied with saffron turbans, and to be dressed with *attar* and sweet oil,[11] those very heads were rolling on the earth, while shield and sword clashed all around (150) During the slaughter of the night day appeared, and during the day's fighting evening came on

Rāmāpati held to every inch of ground, but his pickets that were stationed there gave way[12] Urging on his elephant he came out into the forefront of the battlefield.

Rāmāpati—A trumpery servant who would slay, and so bring together the sins of a lifetime[13] If there be my match in the ranks of Mahōbā, let him come forward in the battlefield.[14] (155) Urging on Bendulā, Ālhā's younger brother came to the front

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[1] *Gādī* = *gadulīyā*, the palm of the hand.

[2] Somēśvara was the name of Prithirāj s (Pithaurā s) father He ruled at Ajmer

[3] Jagannāth is the temple of Purī in Orissa. Ghurmuhā̃ is said to be a fabulous country where the people have horse's faces Batēsar s the well-known town in Agra district, famous for its horse-fair Sētubandh is the line of reefs joining Cape Comorin to Ceylon At Cape Comorin there is a temple of Śiva Mahēśvara Lankā is Ceylon

[4] I do not know to what legend this refers

[5] *I.e* Padminī She was really his maternal aunt *Jalanī* for *jananī*

[6] Regarding the use of the name *Bhagavatī* for a sword, see note to specimen III, verse 14. *Uir* is a torrent, a stream Compare verse 10

[7] *Sirōhī* is a kind of two-edged sword, said to be named after the place of its manufacture *Bōjā* means a bubbling torrent.

[8] *Chinā* s a kind of fighting elephant *Surmār* = companies, rows

[9] *Thūhārī* = a snout, a face

[10] *Mangal* s explained as a kind of elephant, and *bhasūrar* as his trunk. *Karāh* is a cry of pain

[11] *Kusumalānī* is a turban dyed red with saffron (*kusum*)

[12] *Hawāl* = *morcha*

[13] 'A trumpery servant' is literally 'a servant of a seer', *i e* one whose wages is only a seer of food a day *Birhawai* = *e* [illegible] *dūrāh* = *dūrāh*

[14] *Barābarī* = match, equal

Ūdal —Here am I, the leader of this camp, and of this host the chief[1] I am your match in the ranks of Mahōbā, therefore am I come forward in the battlefield

Looking at him from heel to head, (Rāma said) 'Son Ūdal, hear my words Send your elder brother to the front, who may be able to withstand my steel'

(160) With a mocking laugh spake Ūdal, 'Uncle, hear my words One elder brother is the Thunderbolt of War, who takes not his sword in his hand[2] The second elder brother of mine was he of Sirsā, whose head you cut off and carried away[3] Now I am fully-grown, I am the eldest, able to withstand your steel'

When Rāmā gave answer unto him, 'Son Ūdal, hear my words (165) Take the first cast of the javelin, if so be that you have any desire for life left in you'[4]

Then gave answer Ūdal, 'Uncle, hear my words From your darts I shall escape My turn comes after yours'

Brandishing the javelin Sanīchar, and resting on the front of the howdah,[5] Rāmā poured blows on his forehead, but Bēlā ever turned the point[6] (170) Ūdal advanced to make his salute, with a cloud of dust flying behind him[7] The countenance of Rāmā withered, his face became dim, his jaws fell[8]

Rāmāpati —As a boy, I never missed my cast with a straw arrow, but now at the river side I have missed my cast with the javelin[9] An evil day has come for Delhi, when my weapon has played me false[10] A second bar of iron he brandished, a hard nut for an enemy to crack,[11] (175) he intended to strike on the chest, but Ūdal had learned from jugglers the art of fence[12] Forcibly he smote with the bar, but Ūdal warded it off with his shield

When again Ūdal cried, 'Uncle, hear my words After your turn was over, you gave a second blow, the third turn is mine[13] Let us fence before the host (each in his turn) as a well is worked by the seekers for water'[14] (180) Then gave Rāmā answer, 'Ūdal, hear my words What, have you conned a potent charm, or learned how to avert a dart?[15] Right well I smote you at the river side, yet not a wound appeared on your body'

Ūdal —I have not conned a potent charm, nor have I learned to avert a dart Your darts are of raw iron, and you have not paid the smith his price (185) The son of a low-

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[1] *Ī dal*, this host, is also a play on the name of Alhā s son, *Īdal* or *Indal*

[2] This is Ālhā. He had a magic sword which none could withstand, and which, in the Rājpūt sense of fair play he only used on extreme occasions

[3] This is Malkhān See note to verse 111 above

[4] *Saiwāl* is an iron dart or javelin In these poems it is a pundonor with each champion to offer the first blow to his opponent It usually happens that, as here, the villain is allowed two or three free shots and then the hero wakes up and wins. *Lāl* = desire hope

[5] *Sanīchar*, or Saturn, was the name of his javelin Rāmā, of course was on an elephant *Pauṛī* is the front of the howdah *Yāṛ* = *ēṛ*, a rest, a support

[6] Bēlā was said to possess the powers of a witch *Baralāy* = warding off

[7] *Agaban* = *agumun*, in front

[8] *Jhāwār* = dimmed

[9] *Bār* = a boy, a child. *Sarai* is a toy arrow made of *sarpat*, a kind of reed-grass *Hārī* = I missed

[10] *Udasā* = an unlucky or evil day

[11] *Sābar* = a crowbar, a bar of iron The second half of the line is literally, having given the hard nut of adamant The idea is that the bar was so hard that adamant was soft as boiled rice in comparison with it

[12] Here again we have a foreign word *tayrī* treated as a verb

[13] *Usarī*, lit. 'completed'

[14] *Khilīgai* is from the root *khīl*, with the *ī* shortened to *i* as it is in the ant penul imate

[15] *Kurutai* is the name of a charm the root *karār* = to ward off (by magical means or otherwise)

born mother are you, a good-for-nothing was your father[1] In your childhood you got no butter to eat, in your wrist there is no strength[2] Withstand my darts, which were made by order of Rājā Parmāl; if from my darts you do escape, then you may go home and anew celebrate your birth[3]

Ūdal then brought his horse to a distance, and laying on Mother Earth the burden of his task (exclaimed),[4] (190) 'O Mighty God, Maniyā Dēo, O Honour of the Chandēlā Rājā O Mother Bēlā, at my right hand be thou, the spouse of Prince Brahmajit'

He on the one side from his hand discharged the dart, and it lodged in his rival's chest[5] On the other side fell Rāmā on the field, where the double blow had lighted[6] The enemy fled, a disordered rabble, none stopped to tie his loosened turban[7]

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[1] *Wēchā* = *ēchhā*, low, despicable *lēdā* = low, mean, magnificent, feeble

[2] *Kalēchā* = *pakēchā* *Nahāv* is the negative verb substantive

[3] The *chhathī* is the first bath on the sixth day after the birth of a child The meaning is that if Rāmāpati does escape, he may consider that he has passed through death and been born again

[4] *Kalchhāv*, burden What is meant is that he mocked Mother Earth. It is noteworthy that the employment of *kha* as a meaningless prefix is common in the dialects of the wandering tribes, often called 'Gipsies,' of India. See Vol XI

[5] *Yā* = here, opposed to *Kerī*, there *Thaghār*, to beat, smite.

[6] *Dalchhā* = double The blow was double, as it was both natural and supernatural.

[7] *Bandhan* = confused, disordered.

KUNDRĪ OF HAMIRPUR

Kundrī is spoken in the extreme north-east of the Hamirpur district, on the left bank of the river Ken, by some 11,000 people It is also spoken on the right bank of the same river, in the Banda district Immediately to its north lies the Tirhārī of the southern bank of the Jumna, which is a mixture of Baghēlī and Bundēlī, and which has been described under the head of Eastern Hindī (Vol VI, pp 132 ff) Kundrī is a similar mixture, but it differs on the two sides of the Ken On the right, or east side like the other dialects used in Banda, it is based on Baghēlī and is mixed with Bundēlī An account of this form of Kundrī will be found in Vol VI, pp 152 ff On the left, or west, bank of the Ken, it is much more influenced by the Bundēlī spoken in the rest of Hamirpur, and is based on that dialect, with a mixture of Baghēlī As a whole, Kundrī may be considered to be an extension of Tirhārī towards the south up the lower course of the Ken

The nature of this broken dialect will be evident from the first few sentences of the Parable of the Prodigal Son given below It will be seen that the verbs follow Bundēlī in the formation and use of the past tense, except in the case of *rahaī*, were, which is Baghēlī On the other hand the postpositions, *mā̃*, in, and *lā*, to, are Baghēlī, and so is the form *mwāro*, mine, although the termination *ō* is Bundēlī The general structure of the sentences is throughout pure Bundēlī, with the typical use of the agent case before the past tenses of transitive verbs, which is unknown to Baghēlī The word *lām°ro* for 'son' may be noted

[No 20]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (KUNDRĪ) DIALECT. (DISTRICT, HAMIRPUR)

ई मनई-के दो लामड़ा रहैं। उह-माँ-से हलके-ने बाप-से कहो ओ रे बाप धन-माँ-से जो मोरो हीसा होय सो मोहिँ दै राख। तब उह-ने उह-का अपनो धन बाँट दओ। बहुत दिन न भये कि हलके लामड़ा-ने बहुत जोर-कै मुलक-माँ चला गओ। हुआँ मुहदपन-में रह-के अपनो पैसा खो दओ॥

TRANSLITERATION AND TRANSLATION.

Ī manaī-kē dwī lām'rā rahaī Uh-mā̃-sē hal'kē-nē bāp-sē
One man-of two sons were Them-in-from the-younger-by father-to

kahō, 'ō-rē bāp, dhan-mā̃-sē jō mwārō hīsā hōy sō
it-was-said, 'O father, wealth-in-from what my share may-be that

mōhaī dai-rākh' Tab uh-nē uh-kā ap'nō dhan bā̃t
to-me give-away' Then him-by him-to his-own wealth having-divided

daō Bahut dīn na bhayē ki hal'kē lām'ṛā-nē bahut
was-given Many days not were that the-younger son-by much

jōr-kai mulak-mā̃ chalā-gaō Huā̃ suhad'pan-mē̃
collected-having a(-foreign)-country-in went-away There licentiousness-in

rah-kē ap'nō paisā khō-daō
remained-having his-own price was-squandered

NIBHATTĀ OF JALAUN

Although the main language of Jalaun is good Bundēlī in the east corner of that district, on the south bank of the Jamna, we find a dialect locally known as Nibhattā, which is a continuation of the Tirhārī of Hamirpur, found along the banks of the same river It is spoken by about 10,200 people

Like Tirhārī this riverain dialect is a mixture of Baghēlī and Bundēlī Tirhārī is certainly based on the former of these tongues, but Nibhattā, which, being further west, is more in the Bundēlī country, might fairly be classed with either A few lines of a version of the Parable of the Prodigal Son will be a sufficient example Note how the language struggles between two idioms There are Baghēlī past tenses like *kahasi*, he said, *dihis*, he gave, which require the subject in the nominative case, and yet here it is (as in Bundēlī) in the case of the Agent Alongside of these Baghēlī forms note the pure Bundēlī *hatē*, they were

Nibhattā is the last of these broken dialects which we meet as we go west

Besides this Baghēlī infection, traces are also to be seen of the Kanaujī, spoken in Cawnpore on the other side of the river Such is *wā-nē*, by him

[No 21]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (NIBHATTĀ) DIALECT. (DISTRICT, JALAUN)

किसी आदमी-के दो लड़का हते। उन-में-से छोटे-ने बापू-से कहसि कि हे बापू धन-में-से जो मोर हिस्सा होय सो हमिन देओ। तब वा-ने उन-को धन बाँट दिहस। बहुत दिन नहीं बीते कि छोटा लड़का सब कुछ जमा कर-के दूर देस चला गहिस। वहाँ बदमाशी-में दिन खोइस अपना धन उड़ा दिहिस॥

TRANSLITERATION AND TRANSLATION.

Kisī ādmī-kē dō laṛkā hatē. Un-mē-sē chhōṭē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
bāpū-sē kahasi ki. 'he bāpū. dhan-mē-sē jō mōr hissā hōy
the-father-to he-said that. 'O father. wealth-in-from what my share may-be
sō hamin dēo.' Tab wā-nē un-kō dhan bāṭ dihis.
that to-me give.' Then him-by them-to wealth having-divided he-gave
Bahut din nahī bītē ki chhōṭā laṛkā sab kuchh jamā
Many days not passed that the-younger son all anything collected
kar-kē dūr dēs chalā-gahis. Wahā bad-māśī-mē din khōis,
made-having afar country went-away. There licentiousness-in days he-lost,
apnā dhan urā-dehis.
his-own wealth he-squandered

BHADAURĪ OR TÕWARGARHĪ

The head-quarters of the Bhadāwar Rajputs consist of the country on both sides of the river Chambal, where it forms the northern boundary of the State of Gwalior Here also, in the Tõwargarh District of Gwalior, are the head-quarters of the Tōmar Rajputs The language spoken in this tract is known as Bhadaurī or (in Tõwargarh) Tõwargarhī Under whichever name it is known it is the same,—*viz* a form of Bundēlī which is considerably mixed with the Braj Bhākhā spoken in Agra It varies slightly from place to place, being naturally more and more infected with Braj as we go north

The country in which Bhadaurī is spoken may be described as follows It is spoken over nearly the whole of the main portion of the Gwalior State It thus extends over a much larger tract than the Bhadāwar country proper It runs down the centre of the State from the Chambal to the border of the old Guna Agency, having Braj Bhākhī and Harautī to its west, and Pãwārī Bundēlī to its east To the south it merges into Mālwī In Agra it is spoken in the south of the district in the tract bordering on the Chambal In Mainpurī it has a few speakers in the Kharka tract on the banks of the Jamna to the south-west of the District In Etawah it is spoken in the tract between the Jamna and the Chambal, and across the latter river The number of speakers is roughly estimated as follows —

Gwalior	1 000 000
Agra	250,000
Mainpuri	8,000
Etawah	55,000
TOTAL	1,313 000

It will be sufficient to give specimens from Gwalior and Agra The Bhadaurī of the other two districts does not differ It may be mentioned that Bhadaurī is not spoken in Jalaun, although the dialect was wrongly entered in the Rough List of Languages spoken in that district The so-called Bhadaurī of Jalaun is ordinary Bundēlī

The following account of the dialect is based on the specimens

The system of **pronunciation** fluctuates *Au* occurs as often as *ō*, and *ai*, as *ē* In the same sentence we often find the same word spelt both ways, e g *mārō* and *mārau* As in the Bundēlī of Jalaun we meet curious changes of other vowels, e g *bauhat*, many, for *bahut* (cf Jalaun *buhat*) , *rehat* for *rahat*, remaining , *kēh* for *kahi*, having said

In the case of consonants, there is a strong tendency to contraction, as in *jāntu*, knowing, for *jān^atu* This is specially noticeable in the case of the letter *r* For instance—

Instead of	we have
chākaran, servants	*chālann*
par^adēs, a far country	*paddēs*
barisan, years	*bassan*
suratī, memory	*sutti*
mār^anau, to strike	*mānnau*
mār^atu, striking	*māttu*
kar^atu, doing	*kattu*

In the case of **nouns** strong forms usually end in *au* or *ō*, e.g. *sahārau*, help. The oblique form as usual ends in *ē*. As elsewhere in Bundēlī, strong nouns of relationship and some others end in *ā*, which is not changed in the oblique singular or nominative plural. Thus we have—

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
larkā, a son	*larkā*	*larkā*	*larkan*.
ghōrā, a horse	*ghōra*	*ghōrā*	*ghōran*.

In one instance the oblique form in *ē* has a plural in *ẽ*. It is *harārẽ* (not *harārē*) *dō bachchā hai*, we have two cubs.

The influence of Braj (or perhaps Kanauji) is noticeable in the optional employment of a weak termination, *u*, of nouns. Thus *jawābu*, an answer; *mārtu* or *mārtō*, striking; *marīu*, dying; *karīu*, doing; *jānīu*, knowing.

There is the usual instrumental singular in *an*, as in *bhūkhan*, by hunger. The postposition of the accusative-dative is *kē* or *kā*. In other respects the declension follows standard Bundēlī, due allowance being made for pronunciation.

In the **pronouns**, the influence of Braj has brought into use the form *hō* or *hau* for 'I' as well as *mē* or *mai*. So also, besides the usual Bundēlī forms (*tumārō* and *tumāō*), we have *tihārō* meaning 'thy' or 'your.' 'Me' is *mōi*, corresponding to standard Bundēlī *mōē*. As in Jalaun, 'he' and 'she' are *ō*, obl. *ōī* or *ōā*, plural *ōē*, obl. *ōin*. 'This' is *yō*, *yī* or *yē*. *Apnē* is an oblique plural meaning 'own.'

The word for 'what' is the Braj *kōnā*, obl. *kōnē*.

In **verbs** we have the Braj *hai*, I am, and (very common) *hō*, was. The initial *h* of the auxiliary verb is often dropped, so that we have forms like *khāt-ai*, they eat; *khāt-an*, you (fem.) eat; *rō-ō*, he was not; *rahat-ē*, they were living; and *dēt-yē* (for *dēt-ē*), they were giving.

There is an interesting survival of an old neuter form in *chāhau*, instead of *chāhau*, it was wished by him, i.e. he wished. In other respects the conjugation of the verb shows no divergencies from standard Bundēlī, unless we consider as such *mardārē* for *mardārē*, 'let us celebrate.'

The only other point to note is that *jī* is often used for the conjunction 'that' after verbs of saying, instead of *kī*, *kē* or *kai*.

[No 22]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDÎ

BUNDELÎ (BHADAURÎ) (STATE, GWALIOR)

SPECIMEN I.

काऊ आदमी-कें द्वै लरका हे। लुहरे लरका-ने अपने वाप-सौं कही दद्दा हमारो हिसा देउ। दोऊ लरकन-कौं हिसा कद्-दओ वा-के वाप-ने। फिर लुहरौ लरका अपनो माल ले-गओ और पद्देस चलो-गओ और अन्याउ-में अपनो सिग जमा वहाइ दई। वा-के पास कछू न रहो। वाँ वड़ो अकाल परो और वड़ो तंग-दुखी होन लगो। ठाकुर-कें रहुआ रहन लगो। वा-ने सुअरा खेतन-में चराउन-कौं भेजो। तव वाँ-ने चाहौं कि पेट भरि लेउँ भुस खाइ-कें। काऊ आदमी-ने वा-कौं सहारो नइँ दओ। वाँ-ने सोचो और कहो, मेरे वाप-के हिँआँ गल्ले आदमी हैं, और सिव कछू खात-पिअत-हैं और कोऊ सूधें अन्न नाहिँ खात। हौं भूखन मत्तु हौं। हौं अपने वाप-के हिँआँ चलौं और कहौं, हौं तिहारो और पनमेसुर-को वड़ो पापी जनमो हौं। हौं तिहारो लरका कहिवे जोगि नाहिँ। मोइ अपनो चाकर राखि लेउ। महाँ-सें चलि-कें व लरका अपने वाप-के हिँआँ आइ-गओ। जव वाप-ने लरका देखो टूरई-तें तव वाप भजो, और लरका ले-कें छाती-सौं लगाइ लओ और पुचकारो। तव लरका-ने कहो कक्का हौं तिहारो और पनमेसुर-को वड़ो पापी हौं और तिहारे चाल-चलन-को मो-में कोऊ वात नाइँ। हालइँ वाप-ने अपने चाकन्न-सौं कही जा-कौं घर-तें पोसाकें ल्याओ और हाथ-में मुदरिया और पाँव-में जूती पहराओ। हम तुम सिवरे खाँय और खुसी मनामें। जा लरका-को फिर-कें जनम भओ-है। और खोओ फिर-कें मिलो-है। और सिवन-नें घरकिन-नें वड़ो खुसी मानी॥

वा खन वा-को वड़ो भैया हार-में हो। जव व अपने घर-के ढिगाँ पौंहँचि गओ तव अपने आदमी-सौं वुलाइ-कें पूछो जि कहा चौहल-पौहल हुइ-रहो-है। वा-ने कही कि तिहारे कका और लुहरे भैया-ने आइ-गये-कौं खुसी मानो-है। काहे-तें वाप-नें फिर-कें जे लरका आँखिन देखो। जा-पै

कछू दुखिआय-कें व अपने घर-में न गओ। तव वाप-ने आइ-कें वा-कौं समझाओ। तव जेठे लरका-ने वाप-सौं ज्वाबु दओ। देखौ मुद्दत-तें तिहारी सेवा हौं कत्तु-हौं। और कव-हूँ तिहारी वात न डारी। तुम-ने छदाम की कौड़ीं खेलिवे-कों न दईं और चली कहा है जा-सों हम अपयें संगकिन देते और खुसी मनाउते। जा-ने यों-हीं धन सिगरौ वरवाद कर-दओ सो लरका तुम-कों प्यारौ लगौ वाइ लिवाइ लाये और सिवरौ सिमार-कौं भेपाचारी-कौं जिमाओ। वाप-नें जेठे लरका-सों कहौ हम तूँ संग रहे-हैं। और जो कछू घर-में है धनु सो सिव तेरौ है। और ज लोकचारज मेरौ एसिय राह चली आई-है जे तेरे लुहरे भैया-कौ फिरि-कैं जनम भओ है। खोओ भओ फिरि-कें आओ-है। जाइ को जान्तु-हो कि आवेगो॥

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELI (BHADAURI) (STATE, GWALIOR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāū ādʰmī-kẽ dwai larʰkā hē Luhʰrē larʰkā-nē apʰnē
A-certain man-of two sons were The-younger son-by his-own
bāp-sõ kahī, 'dadā, hamarō hisā dēu' Dōū larʰkan-kõ hisā
father-to it-was-said, 'father, my share give' Both the-sons-to shares
kad-daau bā-kē bāp-nē Phir luhʰrau larʰkā apʰnō
having-made-were-given their father-by Then the-younger son his own
māl lē-gaō, aur paddēs chalō-gaō, aur anrāu-mẽ apʰnī
property took, and foreign-country went-away, and bad-living-in his-own
sig jamā bahāi-daī Bā-kē pās kachhū na rahai Bā
all property squandered Him-of near anything not remained There
barau akāl parau, aur barau tang-dukhī hōn lagau Thākur-kẽ
great famine fell, and very distressed to-be he-began A-rich-man-to
rahuā rahan lagau Bā-nē suarā khētan-mẽ charāun-kõ bhēja
a-slave to-live he began Him-by swine field-in to-graze he-was-sent
Tab bā-nē chāhaū ki 'pēt bhari-lēū bhus khā-kē'
Then him-by it-was-desired that 'belly I-may-fill husks having-eaten'
Kāū ādʰmī-nē bā-kõ sahārau naī daau Bā-nē sōchau aur
Any man-by him-to help not was-given Him-by it-was-thought and
kahau, 'mērē bāp-kē hiã gallē ādʰmī haī, aur sab kachhū
it-was-said, 'my father-of here many men are, and all something
khāt piat-haī, aur kōū sūdhẽ ann nāhī khāt Haū bhūkhan
eating drinking-are, and some moreover food not eat I by-hunger
mattu haū Hõ apʰnē bāp-kē hiã chalaū aur kahaū, "hõ
perishing am I my-own father-of here go and say, "I
tihārō aur Panʰmēsur-kau barau pāpī janʰmō haū; hõ tihārō larʰkā
of-thee and God-of great sinner born am; I thy son
kahibē jōgi nāhī, mōi apʰnō chākar rākhi-lēu"' Mahī-kõ
to-be-called fit am-not, me thy-own servant keep"' Thence
chali-kẽ ba larʰkā apʰnē bāp-kē hiã ai-gaau Jab bāp-nē
started-having that boy his-own father-of here arrived When the-father-by

larkā dēkhau dūrāī-tẽ, tab bāp bhajau, aur larkā lē-kẽ
son was-seen distance-from, then the-father ran, and son taken-having
chhātī-sõ lagāi-laō, aur puchkārō Tab larkā-nē kahī,
the-breast-to he-applied, and he-was-kissed Then the-son-by it-was-said,
'kakkā, hõ tihārō aur Panmēsur-kau baṛau pāpī haũ; aur tihārē
'father, I of-thee and God-of great sinner am; and thy
chāl-chalan-kau mō-mẽ kōū bāt nāī.' Hālaī
conduct-of me-in any thing (in-any-respect) is-not' Thereupon
bāp-nē apnē chākann-saũ kahī, 'jā-kaũ ghar-tẽ
the-father-by his-own servants-to it-was-said, 'this(-person)-for the-house-from
pōsākaī lyāō, aur hāth-mẽ mudariyā aur pāw-mẽ jūtī paharāau;
clothes bring, and hand-in a-ring and feet-in shoes put;
ham tum sbrē khāy aur khusī manāmẽ. Jā larkā-kau
we (and-)you all-together eat and merriment let-make. This son-of
phir-kẽ janam bhaau-hai; aur khōau, phir-kẽ milau-hai' Aur sīban-nẽ
again birth become-has; and was-lost, again obtained-is.' And all-by
ghar'kin-nẽ barī khusī mānī
the-members-of-the-family-by great pleasure was-enjoyed

Bā-khan bā-kau barau bhaiyā hār-mẽ hō Jab ba apnē
At-that-time his elder brother field-in was When he his-own
ghar-kē dhigã pōhāchi gaau tab apnē ādmī-sõ bulāi-kẽ
house-of near arrived-having went then his-own man-from called-having
pūchhī ji, 'kahā chauhal-bauhal hui-rahī-hai?' Bā-nē kahī
it-was-asked that, 'what merry-making is-going-on?' Him-by it-was-said
ki 'tihārō kakā aur luhrē bhaiyā-nē āi-gayē-kī khusī mānī-hai
that, 'thy father and younger brother-by arrival-of pleasure is-being-enjoyed
Kāhē-tẽ bāp-nẽ phir-kẽ jē larkā ãkhin dēkhau.' Jā-pai kachhū
Because father-by again this son eyes-with was-seen' This-on somewhat
dukhiāy-kẽ ba apnē ghar-mẽ na gaau Tab bāp-nẽ āi-kẽ
sorry-being he his-own house-in not went Then the-father-by come-having
bā-kaũ samjhāau Tab jēthē larkā-nẽ bāp-saũ jwābu daau,
him-to it-was-remonstrated Then the-elder son-by father-to reply was-given,
'dēkhau, muddat-tẽ tihārī sēwā haũ kattu-haũ, aur kabhũ tihārī bāt
'see long-since thy service I doing-am, and ever-even thy word
na dārī Tum-nẽ chhadām-kī kauṛī khēlibē-kõ na daī, aur
not avoided Thee-by a-chhadām[1]-of cowries sporting-for not were-given, and
chalī kahā-hai jā-sõ ham apyẽ sang-kin dētē aur
(?) it-has-been-said? which-with I my-own to-friends I-might-have-given and

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[1] A chhadām was a coin, = ½ dām or one-twenty-fifth of a pice, about sixteen cowries or a quarter of a farthing.

[2] I am unable to interpret chalī kahā hai. Kahī may mean either 'what' or 'said'. Instead of chalī, we should expect a verb like hōtī or gaī.

khusī manāutē Jā-nē yō̃-hī̃ dhan sig'rau bar'bād
pleasure might-have-enjoyed Whom-by thus-even wealth all squandered

kar-daau, sō lar'kā tum-kō̃ pyārau lagau, bāi hibāi-lāvē, aur
has-been-made, that son thee-to beloved became, him (you-)brought, and

sib'ī simār-kaũ bhēpāchārī-kaũ jimāau' Bīp-nē̃
the-entire collection-for brotherhood-for a-feast-has-been-made' The-father-by

jēthē lar'kā-sō̃ kahī, 'ham tũ-sang rahē-haĩ; aur jō-kachhū
the-elder son-to it-was-said, 'I thee-with living-am; and whatever

ghar-mē̃ hai dhanu sō sib tērau hai, aur ja lōk-chīraj mērau
house-in is wealth that all thine is; and this practice mine

ēsiya rāh chalī-āī-hai, jē tērē luh'rē bhaiyā-kau phiri-kaĩ
(in-)this-kind-of path going-on-is, that thy younger brother-of again

janam bhaau-hai, khōau-bhaau, phiri-kē̃ āau-hai, jāi kō jāntu-
birth become-has, lost-became, again come-has, come-along, who knowing

hō ki āwēgō?'
was that he-would-come?'

[No. 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (BHADAURI) (STATE, GWALIOR)

SPECIMEN II.

कहूँ एक गौहटुआ और गौहटुनियाँ रेहत-ए। एक दिना विन दोउन-कौं खूब पिआस लगी। तव गौहटुनियाँ-ने गौहटुआ-सौं कही चलो हम तुम पानी पियें। तुम कोऊ कहानी केह जान्त-हो के नाहीं। वहाँ एक चीते-की भटार है। जो तुम कहानी कहि जान्त-हो तो चीते-की भटार-पै पानी मिलेगो। वौहत पिआस लग-रही-है। विन दोउन-ने हालईं चल-दओ और पानी-के ठौर पौंहचे। तव गौहटुनियाँ वोली तुम कहानी जान्त-हो कि नाहीं। और चीते-ने उन दोउन-कौं देखि लओ। तव गौहटुआ-ने कही कि मोहि देह-की सुत्ति कछू नाईं रही। गौहटुनियाँ-ने कही कि तो हिंआँ काहे-कौं ठाढ़े-हो पानी पी-लेउ और अपने पुरखा काका-सौं राम राम करो। गौहटुआ पानी पिअन लग-गओ। जव पानी पी-कें सुत्तो हो-गओ तव कलानो काका राम राम। फिर गौहटुनियाँ-तें लौट-कें कही कि तू-ऊँ पानी पी-लै और तू-ऊँ राम राम कर-लै। पानी पी-कें व-ऊ सुत्तो हो-गई। तव पुरखा-सौं कही मेरे घर चलो। हमारें दो वच्चा हैं। जे गौहटुआ कहत-है वच्चा मेरे हैं। वे वच्चा हों कहति-हों कि मेरे हैं। सो तुम चलो और सुझाइ देउ। तव चीते-ने अपने मन-में जान-लई कि मेरो काम वन गओ। चारों खाइ लेहों। मेरो काम वन-जैहै। वहाँ-सें चले अपने ठौर-पै आये वे मिगरे। तव गौहटुनियाँ गौहटुआ-सें वोली लरकन-कौं काका-के ढिगाँ लिवाय-लाउ। सो वे समझ-कें तैसो कर-दें। गौहटुआ डरपन-के मारें भीतर-से वाहर-कौं मौंह न दिखाओ। तव गौहटुनियाँ-ने कही कि वच्चन-को हों ल्याउति-हों। फिर व-ऊ भटार-में गुलि गई। चीतो अकेलो वाहर ठाढ़ो रहि गओ। गौहटुनियाँ-ने मसक-कें उझक-कें कही पुरखा हम दोऊ जने आपुस-में राजो हुइ गये। एक वा-ने ले-लओ। एक मैं-ने ले-लओ। चीतो लौटो। अपनी भटार-कौं चलो गओ। वे दोऊ अपने वच गये। चीते-सौं कहि सुनि-कें पानी पी आये॥

[No 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (BHADAURĪ) (STATE, GWALIOR)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Kahũ ēk gauhᵃduā aur gauhᵃdunıyã̄ rēhat-ē Ēk dınā bın
Certain one jackal and a-she-jackal living-were One day those
dōun-kȭ khūb pıās lagī Tab gauhᵃdunıyã̄-nē gauhᵃduā-sȭ
two-to very-great thirst was-felt Then the-she-jackal-by the-jackal-to
kahī, 'chalō, haṁ tum pānī pıyẽ̄, tum kōū kahānī kēh
it-was-said, 'come, I (and-)you water let-drink, you any story to-tell
jānt-hō kē nāhĩ? Bahã̄ ēk chītē-kī bhatār hai Jō tum kahānī
know or not? There one leopard-of den is If thou a-story
kahı jānt-hau, tau chītē-kī bhatār-pai pānī milēgau, bauhat
to-tell dost-know, then the-leopard-of den-near water will-be-got, very-great
pıās lag-rahī-hai' Bın dōun-nē hālaĩ chal-daau, aur pānī-kē
thirst is-being-felt' Those two-by thereupon it-was-gone, and water-of
thaur paũhᵃchē Tab gauhᵃdunıyã̄ bōlī, 'tum kahānī jānt-hō ki
place they-arrived-at Then the-she-jackal said, 'you a-story knowing-are or
nāhĩ?' Aur chītē-nē un dōun-kaũ dēkhı-laau Tab gauhᵃduā-nē
not?' And the-leopard-by those two-to it-was-seen Then the-jackal-by
kahī ki, 'mōhı dēh-kī sutti kachhū nāĩ rahī'
it-was-said that, 'my body-of sense any not (has-)remained'
Gauhᵃdunıyã̄-nē kahī ki, 'tau hīã̄ kāhē-kaũ thārhē-hau? Pānī
The-she-jackal-by it-was-said that, 'you here why-for standing-are? Water
pī-lēu, aur apᵃnē purᵃkhā kākā-sȭ rām-rām kar'
drink, and your-own venerable uncle-to Rām-Rām(=obeisance) do'
Gauhᵃduā pānī pıan lag-gaau Jab pānī pī-kẽ̄ suttō
The-jackal water to-drink began When water having-drunk refreshed
hau-gaau, tab kalānō, 'kakā, rām-rām' Phır gauhᵃdunıyã̄-tȭ
became, then prosperity-was-wished, 'uncle, Rām-Rām' Then the-she-jackal-to
laut-kẽ̄ kahī ki, 'tū-ũ pānī pī-lai, aur tū-ũ
having-returned it-was-said that, 'you-also water drink, and you-also
Rām-Rām kar-lai' Pānī pī-kaĩ ba-ū sutti hō-gai Tab
obeisance make' Water having-drunk she-also refreshed became Then

pur^khā-sõ kahī, 'mērē ghar chalau Hamāiẽ dō bachchā
the-venerable-one-to it-was-said, 'my house-to come Of-us two young-ones
haĩ, jē gauh^duā kahat-hai, "bachchā mērē haĩ," bē bachchā,
are, this jackal saying-is, "the-young-ones mine are," those young-ones,
hõ kah^tī-hõ ki, "mērē haĩ" Sō tum chalau aur sujhāi-dēu'
I saying-am that, "mine are" Therefore you come and settle(-the-dispute)'
Tab chītē-nē ap^nē man-mẽ jān-laī ki, 'mērau kām
Then the-leopard-by his-own mind-in it-was-conjectured that, 'my business
ban-gaau, chārõ khāi-laihõ; mērau kām ban-jaihai' Bahã-sẽ
is-done, all-the-four I-shall-eat-up; my business will-be-done' There-from
chalē, ap^nē thaur-pai āyē bē sig^rē Tab gauh^duniyã
they-started, their-own place-to came those all Then the-she-jackal
gauh^duā-sẽ bōlī, 'lar^kan-kaũ kākā-kē dhigã libāy-lāu, sō bē
the-jackal-to said, 'the-young-ones uncle-of near bring, so he
samajh-kẽ taisō kar-dẽ' Gauh^duā dar-pan-kē māiẽ
understood-having like-that does' The-jackal(-by) fear-of through
bhītar-sē bāhar-kaũ mõh na dikhāō Tab gauh^duniyã-nē kahī
inside-from outside-to face not was-showed Then the-she-jackal-by it-was-said
ki, 'bachchan-kõ hõ lyāuti-hõ' Phir ba-ū bhatāi-mẽ gulī-gaī.
that, 'the-young-ones I fetching-am' Then she den-in disappeared
Chītō akēlau bahar thārhō rahi-gaau Gauh^duniyã-nē masak-kẽ-ujhak-kẽ
The-leopard alone outside standing remained The-she-jackal-by peeped-out-having
kahī, 'pur^khā, ham dōū-janē āpus-mẽ rājī
it-was-said, 'O-venerable-one, we two-individuals between-ourselves reconciled
hui-gayē, ēk bā-nē lē-laau, ēk maĩ-nē lē-laau' Chītō
became; one him-by was-taken, one me-by was-taken' The-leopard
lautō, ap^nī bhatār-kõ chalau-gaau Bē dōū ap^nē bach-gayē
returned, and-his-own den-to went-away Those two themselves were-saved
Chītē-sõ kahi-suni-kẽ pānī pī āyē
The-leopard-with conversed-having water having-drunk came

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a jackal and his mate One day they felt thirsty, and the she-jackal said to the jackal, 'come, let us drink water Do you know any stories or not? There is a leopard's den, and if you know any stories, we will drink there I am dying of thirst' So they went on to the watering-place, and when they got there the she-jackal said, 'do you know any stories or not?' As she said this the leopard caught sight of both of them Then said the jackal, 'I have forgotten everything' Then said the she-jackal, 'why are you standing there? Take a drink and then make obeisance to our worthy uncle' So the jackal drank, and when he was refreshed he

turned to the leopard and politely wished him good morning Then he turned to the she-jackal and said, 'you too take a drink, and then do you too make obeisance to him' As soon as she was refreshed she said to the leopard, 'worthy uncle, come to our house We have two cubs This jackal says they are his, and I say they are mine So come along and settle the dispute.' The leopard said to himself, 'here are two, and there are two cubs more I shall eat them all up at once This is just the thing that suits me' So the three made off for the jackal's home When they got there, the she-jackal said to the jackal, 'go inside and drag them out before the worthy uncle' The jackal understood what her device was and went in, but out of fear of the leopard did not come out again Then said the she-jackal, 'I'll go and bring the cubs myself,' and she also slipped inside, leaving the leopard standing alone by the entrance When they were both safe at home, the she-jackal peeped out of her hole and said, 'worthy uncle, we have made up our dispute He has taken one and I have taken the other' So the leopard could only go back to his own den, while the jackals were safe and sound, having successfully got their drink by engaging the leopard in talk

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The following short folk-tale is in the Bhadauri of the District of Agra It is almost the same as that of Gwalior The Braj termination *u* is more common Note the frequency with which contraction occurs We have *pajjā* for *par^ajā* or *prajā*, subjects; *khachchu* for *kharch*, expenditure, *pattu* for *par^atu*, falling, and *jātō* for *jāt-tō*, was going Note also the Braj *kū*, the termination of the accusative-dative, and the Kanaujī form *thō*, was

[No 24]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (BHADAURĪ) (DISTRICT, AGRA)

एक सूर्ज नारायनु-की महतारी और घरवारी रहें। वे आधौ पज्जा और आधौ घर-कौ खच्चु देत-ये। सो वहु और महतारी-कौ खच्चु-तें पूरौ ना-ओ पत्तु और पज्जा-कौ खच्चु-तें पूरौ परौ-जातो। तव सूर्ज नारायनु-की घरवारी-ने सासु-सौं कही कै तुम सूर्ज नारायनु-पै जाऊ सो तुम सूर्ज नारायनु अपने वेटा-तें कहो इतनौ हम-कूँ देऊ ता-सौं हमारौ उदर भरे। तव सूर्ज नारायनु-ने अपनी महतारी-तें पूछी कै तुम कैसें करि-कें खाति-ओ। तव उन-ने कही कै सासु वहु-की चोरी और वहु सासु-की चोरी ऐसें करि-कें खात-ऐं। तव उनि-की वहु चली गई सासु-के पीछें कौरे-सौं जाइ ठाड़ी भई। महतारी ढोटा वतराने फिरि सुनि-कें चली-आई। विन-ने घरु आइ-कें लीपो पोतो रोटी वनाई। खूवु झक्क दोनों सासु वहु-ने एक ठौर वैठि-कें एक थार-में लेंईं रोटी खूवु नीकी तरियाँ-तें। सूर्ज नारायनु-कें खूवु वरकति भई।

सूर्ज नारायनु अपनी अस्त्री-पास आये सूर्ज नारायनु चोरी-चोरा काऊ पज्जा-ने जानी नाहीं। फिरी सूर्ज नारायनु-की अस्त्री-कौं अधानु रहि-गयो। तव उन-के पैदा भयो पुत्र नवँ महीना। पज्जा-में चवाउ भओ। फिरि सूर्ज नारायनु अपने देस-कौं नीकी तरियाँ-सौं आये। लाऊ लसकर लै-कें आये। तव उन-कौ रथु गैल-में अटकि गओ। तव हम-ने कही कै सूर्ज नारायनु-कौ जाईदा पुत्र होयगो तो वा-के छूऐं तें रथु चलि-होय। तव

हमारे तुमारे जानें तो सूर्ज नारायनु-कौ नाहीं धो। सूर्ज नारायनु अपने मन-में जानत-ए कै, हमारौ वेटा-है। तव वेटा घर-तें आयौ। रयु पाँय-के अगूठा-तें छूइ दयौ। रयु चलि-उठौ। अपने घर-कौं चलौ-आयौ। तव अपने घर आइ पोहोंचौ। खूवु नीकौ तरियाँ-तें आनंदु भयौ। खूवु भजनु भयौ॥

[No 24]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (BHADAURĪ) (DISTRICT, AGRA)

TRANSLITERATION AND TRANSLATION.

Ēk Sūrj-Nārāyanu-kī mahᵃtārī aur ghar-bārī rahẽ.
One Sūrj-Nārāyan-(the-Sun-God)-of mother and wife were

Bē ādhau pajjā auru ādhau ghar-kau khachchu dēt-yē
They (he) half the-subjects and half house-of expenditure giving-was

Sō bahū aura mahᵃtārī-kau khachchu-tẽ pūrau nā-
But the-daughter-in-law and the-mother-of expenditure-from sufficiency not-

ō pattu, aur pajjā-kau khachchu-tẽ pūrau parau-jātō
was falling, and subjects-of expenditure-from sufficiency fallen-going-was.

Tab Sūrj-Nārāyanu-kī ghar-bārī-nē sāsu-sõ kahī kaı, 'tum
Then the-Sun-God-of the-wife-by mother-in-law-to it-was-said that, 'you

Sūrj-Nārāyanu-paı jāū, sō tum Sūrj-Nārāyanu apᵃnē bētā-tẽ kahō,
the-Sun-God-to go, then you the-Sun-God your-own son-to say,

"ıtᵃnau ham-kũ dēu, tā-sõ hamārau udar bharē"' Tab
"so-much us-to give, that-from our bellies may-be-filled"' Then

Sūrj-Nārāyanu-nē apᵃnī mahᵃtārī-tẽ pūchhī kaı, 'tum kaısẽ karı-
the-Sun-God-by his-own mother-from it-was-asked that, 'you how done-

kẽ khātı-au?' Tab un-nē kahī kaı, 'sāsu
having eating-are?' Then her-by it-was-said that, 'the mother-in-law

bahū-kī chōrī, aur bahū sāsu-kī chōrī,
the-daughter-in-law-of theft, and the-daughter-in-law the-mother-in-law-of theft,

aısẽ karı-kẽ khāt-aĩ' Tab unı-kī bahū chalī-gaī.
so done-having eating-we-are' Then her daughter-in-law went-away.

Sāsu-kē pīchhẽ kaurē-saũ jāı thārī-bhaī Mahᵃtārī
The-mother-in-law-of behind a-corner-by going standing-became The-mother

dhōtā batᵃrānē Phırı sunı-kẽ chalī-āī Bın-nē gharu
the-son talked-together. Then heard-having she-came-away Them-by house

āı-kẽ līpō-pōtō, rōtī banāī Khūbu jhakk
come-having plastering-etcetera-was-done, bread was-prepared Very shining

dōnõ sāsu bahū-nē ēk thaur baıthi-kẽ
both the-mother-in-law the-daughter-in-law-by one place-in sat-having

ēk thār-mẽ jẽĩ rōtī khūbu nīkī tariyã-tẽ Sūrj-Nārāyanu-kẽ
one dish-in was-eaten the-bread very good way-in The-Sun-God-to
khūbu barᵃkatı bhaī
much blessing became

Sūrj-Nārāyanu apᵃnī astrī pās āyē Sūrj-Nārāyanu chorī-chorī
The-Sun-God his-own wife-of near came The-Sun-God secretly
kāū pajjā-nē jānī nāhĩ Phirı Sūrj-Nārāyanu-kī astrī-kõ ādhīnu
any subject-by it-was-known not Then the-Sun-God-of wife-to pregnancy
rahı-gayō Tab un-kē paidā bhayau putra nabaĩ mahīnā Pajjī-
occurred Then her-of born became son (in-)ninth month The-subjects-
mẽ chabāu bhaau Phirı Sūrj-Nārāyanu apᵃnū dē-kaũ nīkī
among scandal occurred Then the-Sun-God his-own country-to good
tariyã-sõ āyē Lāu lasᵃkar lai-kẽ āyē Tab un-kau rathu
way-in came Banner army taken-having he-came Then his chariot
gaıl-mẽ atakı-gaau Tab ham-nē kahī kaı, 'Sūrj-Nārāyanu-kau
way-in stuck-went Then us-by it-was-said that, 'the-Sun-God-of
jāīdā putra hōvᵃgau, tau bā-kē chhuaĩ-tẽ rathu chah-hoy'
begotten son he-will-be, then his touching-by the-chariot will-go'
Tab hamārē-tumārē jānẽ tō Sūrj-Nārāyanu-kau nāhĩ tho
Then our-your-in knowledge to-be-sure the-Sun-God-of not he was
Sūrj-Nārāyanu apᵃnē man-mẽ jānat-ē kaı, 'hamīrau bētī hai'
The-Sun-God his-own mind-in knowing-was that, 'my son he-is'
Tab bētā ghar-tẽ āau, rathu pãy-kē ĩguthā-tẽ chhū-dīnu
Then the-son house-from came, the-chariot foot-of finger-with was-touched
Rathu chalı-uthau Apᵃnū ghaı-kaũ chalau-jau Tab apᵃnu
The-chariot began-to-move His-own house-to he-came-away Then his own
ghar āı-pohõchau Khūbu nīkī tarıvã-tẽ ānandu bhaau Khubu
house he-arrived Very good way-in rejoicings took-place Well
bhajanu bhaau
hymn-singing took-place

FREE TRANSLATION OF THE FOREGOING

Sūraj Nārāyan, the Sun-God, had a mother and a wife He used to give half his money to his subjects and half for his household expenditure What he gave was not enough for the expenses of his mother and her daughter-in-law, but was enough for the expenses of his subjects So the wife said to the mother, 'go to your son, the Sun-God and say, "give us enough to fill our bellies"' Then the Sun-God asked his mother 'how do you eat?' She replied, 'the mother-in-law has to steal from the daughter-in-law, and the daughter-in-law has to steal from the mother-in-law That is the way we eat' The wife had followed her mother-in-law, and stood in a corner behind her [illegible]

she and her son talked together. When she had heard what they said she went away. Then the two went home. They plastered the fireplace in order to cook, baked some bread, and to their hearts' content, sat together, and ate bread out of the same dish till they were satisfied. Then they blessed the Sun-God.[1]

The Sun-God visited his wife. He did it quite secretly. None of his subjects knew about it. Then his wife became pregnant, and in the ninth month a son was born. There was a scandal about this amongst his subjects. Then the Sun-God came home with great pomp. He came with a fully equipped army. His chariot stuck in the way. Then we all said, 'This son has been begotten by the Sun-God, the chariot will move when he touches it.' In your and my opinion he was not the Sun-God's child. But the Sun-God knew in his heart that the boy was his son. The son came out of the house. He touched the chariot with his toe and it began to move. Then the Sun-God arrived at his own house. Great rejoicings took place, and loudly were hymns sung.

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[1] Apparently I. Seqenenra had invented the overshadowing allusion, but the story does not say so in so many words.

THE BROKEN DIALECTS OF THE SOUTH.

We have seen that Standard Bundēlī is spoken in the districts of Saugor and Damoh of the Central Provinces, which lie on the Vindhyan table-land South of them lies the Narbada Valley with its offshoots, including the districts of Mandla, Jabalpur, Narsinghpur, Hoshangabad and a part of Nimar Mandla speaks Eastern Hindī, and so does Jabalpur, although the language of the latter district gradually merges into Bundēlī as we go westwards Narsinghpur and the greater part of Hoshangabad speak standard Bundēlī but the rest of Hoshangabad speaks Malvī and the pārt of Nimar, Nimāḍī South of the Narbada Valley lies the Satpura table-land, including the districts (going from east to west) of Balaghat, Seoni, Chhindwara, and Betul Balaghat speaks, in the main, a form of Marāthī and a number of broken dialects described under the head of Eastern Hindī (Vol VI, pp 174 ff) which are mixtures of Baghēlī and the former language The members of the Lōdhī tribe in that district, however, speak a mixture of Bundēlī and Marāthī, which is dealt with here Seoni, like Narsinghpur to its north-west, speaks standard Bundēlī Chhindwara, which is linguistically separated from the Bundēlī of Hoshangabad by the Satpura range in which the languages are Gōndī and Kūrkū, has a broken form of Bundēlī in the centre of the district, and Marāthī in the south There is no one standard dialect for the whole of central Chhindwara, each tribe seems to have a slightly varying form of speech, but they all closely resemble each other Besides possessing a few local peculiarities, the Bundēlī patois of Chhindwara is mainly remarkable for the large quantity of Hindōstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Malwī and Marāthī

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāthī In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as 'Hindī' An examination of the specimens which I have received shows that it is a broken mixture of Bundēlī and Marāthī

Finally, some members of the Kōshtī tribe in Chhindwara, Chanda, Bhandara, and Berar and of the Kumbhār tribe in Chhindwara and Buldana, speak a dialect very similar to Nagpur 'Hindī'

We thus get the following list of broken dialects of the south —

Lōdhī (Balaghat)		18,600
Chindwara, Bundēlī	145,500	
" Kōshtī	3,242	
" Kumbhārī	4,400	
		153,142
Hindī' of Nagpur		105,000
Other Kōshtī Dialects of the Central Provinces		8,800
Kōshtī of Berar		2,650
Kumbhārī of Buldana		480
	TOTAL	28[illegible],572

THE BROKEN DIALECT OF THE BALAGHAT LŌDHĪS.

I have said above that Seoni is the south-eastern limit of Bundēlī. This must be taken with the reservation that a broken patois of Bundēlī is found in Balaghat, a district still further to the south-east.

In Balaghat there are three broken dialects spoken by cultivators who have immigrated into the district during the past few decades These are Marārī, Pōwārī, and Lōdhī. The first two have already been dealt with under the head of Eastern Hindī (Vol. VI, pp 174 ff) The Lōdhī dialect is spoken by about 18,600 people of that caste scattered over the west and centre of the district who have come originally from the country to the north. They speak a broken jargon which is a mixture of Hindōstānī Dakhinī Hindōstānī, Marāṭhī, Baghēlī, and Bundēlī. Judging from the specimens which I have seen, Lōdhī is mainly based on the last mentioned dialect I therefore class it here

It would be a waste of time and paper to give complete specimens of this mixed jargon. The first few lines of the Parable of the Prodigal Son will suffice. We have fragments of all the dialects mentioned above in this short passage. For instance, *thē* and *mērā* are Hindōstānī, *mērē-lō* is Dakhinī, *apālī*, own, is Marāṭhī, *ō*, 'that,' is Baghēlī, and *chulō paryō, gayō* are Bundēlī.

[No. 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (LŌDHĪ BROKEN DIALECT) (DISTRICT, BALAGHAT.)

एक आदमी-ख दो लड़का थे। ओ-में-से छोटा-ने बाप-से कहा कि बाप सम्पत-में जो मेरा हिस्सा हो सो मेरे-को दे-देव। तब ओ-ने अपनी सम्पत बाँट दीन्ही। भवत दीन नहीं बीते छोटा लड़का सब एकट्ठा कर-ख दूर देस चलि गयो और वाहाँ लुचपन-माँ दीन गुमाते हुए अपनी सम्पत उड़ाय दीन्ही। जब वह सब उड़ाय चुको तब वो देस-में बड़ो अकाल पड़ो और ओ देस-माँ जा-कु कङ्गाल भय गयो॥

TRANSLITERATION AND TRANSLATION

Ēk	ād'mī-kha	dō	lar'kā	thē	Ō-mẽ-sẽ	chhōtā-nẽ			
One	*man-of*	*two*	*sons*	*were*	*Them-in-from*	*the younger-by*			
bāp-sē	kahā,	'hē	bāp,	sampat-mẽ	jō	mērā	hissā	hō	
the-father-to	*it-was-said,*	*'O*	*father,*	*property-in*	*what*	*my*	*share*	*may be*	
sō	mērē-kō	dē-dēw'	Tab	ō-nẽ	ap'nī	sampat	bāt-dinhī		
that	*me-to*	*give-away'*	*Then*	*him-by*	*his own*	*fortune*	*was-divided*		
Bhawat	dīn	nahī	bītē	chhōtā	lar'kā	sab	chutthī	kar-kē	
Many	*days*	*not*	*passed*	*the-younger*	*son*	*all*	*together*	*made having*	
dūr	dēs	chalī-gayō,	aur	wāhẽ	luch'pan-mẽ	dīn	gumātē-hue		
distant	*country(-to)*	*went-away,*	*and*	*there*	*riotous-living-in*	*days*	*wasting*		
ap'nī	sampat	uṛāy-dīnhī.	Jab	wah	sab	uṛāy-chukō,	tab		
His-own	*fortune*	*was-wasted-away*	*When*	*he*	*all*	*spending-finished,*	*then*		
bō	dēs-mẽ	barō	ankāl	paryō	aur	ō	dēs-mẽ	jā-kō	kangāl
that	*country-in*	*great*	*famine*	*fell*	*and*	*that*	*country-in*	*going*	*indigent*
bhay-gayō									
he-became									

The dialect spoken in central Chhindwara varies from place to place and according to the castes of the people who use it Besides having peculiarities of its own, the dialect is everywhere freely mixed with ordinary Hindōstānī This is no doubt due to the fact that a large portion of the Aryan population claims to have come from Northern India The mixture is a purely mechanical one In one sentence we will find a Hindōstānī expression, and, in the next, the same idea expressed by a Bundēlī one For instance, the agent case of the third personal pronoun is sometimes the Hindōstānī *us-nē*, and sometimes the local Bundēlī *ō-nē* or *wō-nē* On the other hand, we find the suffix *kō* sometimes used, as in Hindōstānī, for the accusative dative (as in *rahan-kō chalo-gaw* he went *to* live), and sometimes, as in Bundēlī, for the genitive (as in *tērō aur Bhagᵊwān-kō kasūrwār*, a sinner of (*i e* before) thee and God) In the specimen which follows there are numerous instances of nouns declined after the Hindōstānī method, and further attention will not be drawn to them

The following peculiarities which are not due to Hindōstānī occur in the various Chhindwārā dialects They have been collected from a number of different sources, and most (but not all) of them will be found in the specimen given below

Nouns —For the sign of the accusative-dative (besides the Hindōstānī *kō*) *khũ*, corresponding to the pure Bundēlī *khõ*, occurs, thus, *mē-khũ*, to me We also find *kha* and *khē* For the ablative-instrumental both *sē* and *sa* occur

In the **pronouns**, the oblique forms of *maĩ*, I, *taĩ*, thou, and *jō*, this or who, are *mē* (not *mō*), *tē* (not *tō*), and *jē* (not *jā*) respectively Thus, *mē-khũ*, to me, *jē-khũ*, accusative, which

The pronoun of the third person is *ō* or *wō* (not *bō*), and its oblique form (besides the Hindōstānī one) is not *bā* but *ō*, *wō*, or *uwō* The last form is common amongst Kurmīs

All these pronouns form a dative in *hē*, thus, *mēhē*, to me, *tēhē*, to thee, *jēhē*, to whom, to this, *ōhē*, to him, to that Sometimes the final vowel is nasalized, as in *mēhẽ* This form corresponds to the Bundēlī *mōē*, etc

In **verbs**, the past tense of the verb substantive is usually *hatō*, but we also have *hathō* (especially among Kurmīs) (compare Dakhinī Hindōstānī *athā*) and *thō* (a Bundēlī or Kanaujī corruption of the Hindōstānī *thā*) We may note the usual Bundēlī fondness for contractions, as in *kahũ*, for *kahᵊhũ*, I will say The past tense of *dēn*, to give, is *daō* or *dēō* So *lēn*, to take

We may also note that the word for '(he or she) said' is *kahō*, not the feminine *kahī*, as in standard Bundēlī

In other respects these dialects closely follow ordinary Bundēlī.

The following extract from a version of the Parable of the Prodigal Son will illustrate most of these peculiarities I am indebted for it to Mr L N Chowdhri It is in the dialect used by women, and is an excellent example of the general language of the whole of central Chhindwara

[No. 251]

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible]

[illegible] [illegible]

[illegible] Simla, [illegible] [illegible], 1911.

[illegible]

ik'thō kar-kē dūr-kē mulak-mẽ chalō-gaō, aur ō-nē ap'nī
together made-having distant country-into it-was-gone-away and him-by his-own
pũjī badmãsī-mẽ kharach kar-dārō Aur jab ō-nē sab
fortune wickedness-in expenditure was-made And when him-by all
kharach kar dārō tab wō mulak-mẽ ēk barō bhārī kāl parō
expenditure was-made then that country-in one very heavy famine fell,
aur ō-khũ tangī hōn lagī Aur wah us mulak-kē ēk bhalē
and him-to poverty to-be began And he that country-of one well-to-do
ād'mī-kē jōrē rahan-kō chalō-gaō Is ād'mī-nē ō-khũ ap'nē
man-of near live-to went-away This man-by him-to his-own
khētõ-mẽ suwarõ-kē charāun-kē lānē bhējō Wah khusī-sē
fields-in swine feeding-of for it-was-sent He pleasure-with
ap'nō pēt phal phūl-sē bharat-thō jē-khũ suwar khāt-thē,
his-own belly fruits flowers-with filling-was which swine eating-were,
aur kōī ād'mī ō-khũ kachhũ nahĩ dēt-thē Jab wah ap-ī
and any men him-to anything not giving-were When he himself-to
āō, tab ō-nē yah kahō, 'mērē bāp-kē kīt'nē tankhāh-dār
came, then him-by this was-said, 'my father-of how-many hired
nõk'rõ-kō pūrī-pūrī rōtī khān-kō aur dēn-kō milat-hai, aur maĩ
servants-to full-full bread eating-for and giving-for being-got-is and I
bhūkhõ marat-hũ Maĩ ab uth-kē ap'nē dādā-kē jōrē
from-hunger dying-am I now arisen-having my-own father-of near
jāhũ aur ō-sē yah kahũ ki, "dādā, maĩ tērō aur Bhag'wān-kō
will-go and him-to this will-say that, "father, I of-thee and God-of
kasūrwār hũ, aur maĩ tērō bētā kahan-kē lāyak naĩ hũ Mē-khũ
sinner am, and I thy son calling-of worthy not am Me
ap'nō ēk tankhāh-dār nõkar kar-kē rākh-lē"'
thy-own one hired servant making keep"'

GĀOLĪ, RĀGHŌBANSĪ, AND KIRĀRĪ

These are the dialects of the castes implied by their names They are all reported from Chhindwara.

The number of speakers is estimated as follows :—

Gāolī	16,799
Rāghōbansī	3,114
Kirārī	4,750
TOTAL, 1911 .	24,663

The dialects spoken by them were originally classed in the Rough List of Languages spoken in Chhindwara District, as forms of Mālwī. As a matter of fact, they in no way differ from the ordinary broken Bundēlī of the district This will be amply shown by a few lines of the version of the Parable in each. Of the three Rāghōbansī borrows most freely from Hindōstānī.

[No 27]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (GĀOLĪ) (DISTRICT, CHHINDWARA.)

कोई आदमी-को दो छोकरे हथे । वो-में-से नान्हे छोकरा-ने बाप-से कहो कि दादा मेरो हिसा कर-दे । तो ओ-के दादा-ने हिसा बाटा कर-दओ। मुतके दिन नहीं भये-हथे के नान्हे छोकरा-ने अपनो सब धन ले-के दूर मुलख-खे चलो गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-kō dō chhōk'rē hathē Wō-mẽ-sẽ nānhẽ
A-certain man-to two sons were Them-in-from the-younger

chhōk'rā-nē bāp-sē kahō ki, 'dādā, mērō hisā kar-dē'
son-by the-father-to it-was-said that, 'father, my share make'

Tō ō-kē dādā-nē hisā bātā kar-daō Mut'kē din nahī
Then him-of the-father-by share divided was-made Many days not

bhayē-hathē kē nānhē chhōk'rā-nē ap'nō sab dhan lē-kē
become-were that the-younger son-by his-own all wealth taken-having

dūr mulakh-khē chalō-gaō
a-far country-to it-was-gone-away

In the above the only point to be noticed is the way in which the case of the agent in *nē* is used for the subject of an intransitive verb in a past tense,—*chhōk'rā-nē chalō-gaō*, it was gone by the son, the verb being used impersonally, as in the Sanskrit *putrēna gatam*.

[No 28]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (RĀGHŌBANSĪ) (DISTRICT, CHHINDWARA)

कोई आदमी-के दो लड़के थे । वो-में-से छोटे-ने अपने दादा-से कहा के दादा धन-में-से जो मेरो हिस्सा बैठे सो मेहे देव । तब उन-के बाप-ने अपना सब धन बाट दओ । बहोत दिन नहीं बीते कि छोटे लड़के-ने अपनो सब धन जमा कर-के दूर देस-को निकल-गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōī	ādᵃmī-kē	dō	larᵃkē	thē	Wō-mẽ-sē		chhōtē-nē	
A-certain	*man-of*	*two*	*sons*	*were*	*Them-in-from*		*the-younger-by*	
apᵃnē	dādā-sē	kahā	kē,	'dādā,	dhan-mẽ-sē	jō	mērō	hissā
his-own	*father-to*	*it-was-said*	*that,*	*'father,*	*wealth-in-from*	*what*	*my*	*share*
baiṭhē	sō	mēhē	dēw'	Tab	un-kē	bāp-nē		
may-sit (i e *may-be-calculated*)	*that*	*to-me*	*give'*	*Then*	*them-of*	*the-father-by*		
apᵃnā	sab	dhan	bāṭ	daō	Bahōt	din	nahī	bītē
his-own	*all*	*wealth*	*having-divided*	*was-given*	*Many*	*days*	*not*	*passed*
ki	chhōtē	larᵃkē-nē	apᵃnō	sab	dhan	jamā	kar-kē	dūr
that	*the-younger*	*son-by*	*his-own*	*all*	*wealth*	*collected*	*made-having*	*a-far*
dēs-kō	nikal-gaō							
country-to	*it-was-gone-out*							

Here again we have an intransitive verb used impersonally with the subject in the case of the agent

'HINDĪ' OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhī 105 900 people were returned as speaking 'Hindi' These people are not confined to any particular locality but are scattered all over the district They or their ancestors, hailed originally from the north. This 'Hindi' was provisionally classed as a form of Mālwī On further enquiry it appears that it is not a sufficiently distinct speech to be called a dialect in its proper sense. The specimens show that it is a broken form of Bundēlī like that of Chhindwara but with a greater admixture of Marāṭhī. Indeed owing to the influence of the schools of the district, which are, as a rule, Marāṭhī that language is every day acquiring more and more influence, and will some day, no doubt, supersede the Bundēlī element altogether.

The following specimen, consisting of a few lines of the Parable of the Prodigal Son, will illustrate the above remarks.

[No 30]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ ('HINDĪ' OF NAGPUR) (DISTRICT, NAGPUR)

एक आदमी-खे दो पोरया हते । ओ-में-को नन्हो लरका बाप-खे किहे दादा मोरे हिस्सा-को माल मो-खे दे-दे । फेर ओ-ने अपनी जिनगी-की दोई पोरयन-खे बाटनी कर-दई । आगे थोड़ेच दिन-में नन्हे पोरया-ने अपनी सब धन सावडी । फेर ओ दूसरे मुलक-में फिरन-खे गओ । वहाँ अपनो सब पैसा ओ-ने चहुल-बाजी-में उड़ा-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādᵃmī-khē dō pōryā hatē Ō-mẽ-kō nanhō larᵃkā
One man-of two sons were Them-in-of the-younger son(-by)

bāp-khē kihē, 'dādā, mōrē hissā-kō māl mō-khē dē-dē'
the-father-to it-was-said, 'father, my share-of property me-to give-away.'

Phēr ō-nē apᵃnī jinᵃgī-kī dōī pōryan-khē bāṭᵃnī kar-daī Āgē
Then him-by his-own property-of both sons-for share was-made Afterwards

thōr-ēch din-mẽ nanhē pōryā-nē apᵃnī sab dhan sāwᵃdī
a-few days-in the-younger son-by his-own all fortune was-collected

Phēr ū dūsᵃrē mulak-mẽ phiran-khē gaō Wahã apᵃnō sab paisā
Then he another country-into wander-to went There his-own all money

ō-nē chahul-bājī-mẽ urā-daō
him-by profligacy-in was-wasted

THE KOSHṬĪ DIALECTS.

The Kōshtīs or silk weavers of the Central Provinces numbered 137 891 in the Census of 1891. Of these some 12 000 were returned for this Survey as speaking special dialects They were distributed as follows :—

Chhindwara—		
Marāṭhī Kōshṭī	2,638	
Hindī Kōshṭī	604	
		3,242
Chanda	.	8,000
Bhandara	.	800
Total .		12,042

The rest of the Kōshtīs were reported to speak ordinary Marāṭhī With the exception of 604 in Chhindwara, all these 12 042 were said to speak a special dialect of that language To them may be added 2 650 Kōshtīs of Berar, making a total of 14,692, who will be dealt with later on, together with Kumbhārī.

An examination of the specimens received from these localities shows that there is really no such thing as a special Kōshṭī dialect What is meant is that these Kōshtīs speak a corrupt mixture of Bundēlī, Chhattīsgarhī, and Marāṭhī, of which the relative proportions of the constituents vary according to locality.

We have seen that the district of Chhindwara falls into two main tracts, the *Bālāghāṭ* or Up-land, in the north of which the language is corrupt Bundēlī, and the *Zērghāṭ* or Low-land to the south which forms in reality a portion of the Nagpur and Berar Plain. The Kōshṭī dialect of the Bālāghāṭ is known as 'Hindī Kōshṭī' because it is more infected with Bundēlī (as might be expected), than the Kōshṭī dialect of the Zērghāṭ.

It would be a waste of space to treat this jargon seriously. I shall give only a few lines of a version of the Parable of the Prodigal Son in the 'Hindī Kōshṭī' of Chhindwara, and a short tale from Chanda, where the Marāṭhī element predominates.

[No 31]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (MIXED 'HINDĪ' KŌSHTĪ) (DISTRICT, CHHINDWARA)

कोई मनुष्य-का दो पुत्र हताँ । ऊन-में-से छोटे-ने पिता-से कहो दादा संपत्तो-में-से जो मोरो हिस्सा होय सो मो-खे दे दे । ऊ-ने उन-खे अपनो धन बाँट दई । बहुत दिन नहीं भया-हताँ कि छोटे लडका सब कछु इकट्ठो कर-के दूर देश-खे चलियो गये ॥

TRANSLITERATION AND TRANSLATION.

Kōī manushya-kā dō putra hatā̃ Ūn-mẽ-sẽ chhōṭē-nē
Any man-of two sons were Them-in-from the-younger by
pitā-sē kahī, 'dādā, sampattī-mẽ-sẽ jō mōrō hissā hōy
the-father-to it-was-said, 'father, fortune-in-from which my share may-be
sō mō-khē dē-dē.' Ū-nē un-khē ap'nō dhan bā̃ṭ
that me-to give-away' Him-by them-to his-own fortune having been-divided
daī Bahut din nahī̃ bhayā-hatā̃ ki chhōṭē lar'kā sab
was-given Many days not become-were that the-younger son all
kachhu ikatthō-kar-kē dūr dēś-khē chaliyō-gayē
things collecting a-distant country-to went-away

The Kōshṭī of Chanda is much more mixed with Marāthī We may also note a sign of the dative (*na*) which appears to be borrowed from some dialect of Gujarātī It may be mentioned that many of the silk weavers of the Central Provinces originally came from Gujarat

[No 32]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (MIXED KŌSHTĪ DIALECT) (DISTRICT, CHANDA.)

एक मानुस-ला दुय लहान पोर्‍या होता । एक पोर्‍या आनि एक पोरगी। पोर्‍या होतो वो रूपन फार साजरो होतो । पोरगी साधारन होती । एक दिवस वॅय दुय पोर्‍या आरसा जवर खेलता खेलता पोर्‍या पोरगी-ला वलत वाई येन आरसा-मा आमी देखवन कोन साजरो दिसत । पोरगी ला वो वेस नही वाटे । वला समजे की यो मला हिनावसाठी वलत । मंग वा आपलो वाप जवर जाजन भाई-को गर्हाना सांगीस । वा वलीस वावा आरसा-मा रूप देखून समाधान पावनु यो वायको-को काम । वा-मा मानुसन मन दिनु नही। वाप दुय भन-ला पोट संग धरून उन-की सामाधानी करीस । वो वलीस पोर्‍या हो तुम्ही भगडो नको । आज पासल तुम्ही दुय जन-ही दर-रोज आरसा-मा देखत जा ॥

TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duy lahān pōryā hōtā Ēk pōryā āni ēk pōr'gī.
One man-to two small children were One boy and one girl.

Pōryā hōtō wō rūp-na phār sāj'rō hōtō Pōr'gī sādhāran
The-boy was he appearance-by very beautiful was The-girl common

hōtī Ēk diwas wāy duy pōryā ār'sā jawar khēl'tā khēl'tā
was One day those two children mirror near playing playing

pōryā pōr'gī-lā balat, 'bāī, yē-na ār'sā-mā āmī dekh'ban kōn sāj'rō
the-boy the-girl-to says, 'sister, this mirror-in we will-see who beautiful

disat' Pōr'gī-lā wō bēs nahī wātē. Wa-lā sam'jē
appears' The-girl-to that well not was-felt Her-to it-was-thought

kī, 'yō ma-lā hināb'sāthī balat' Mang wā āp'lō bāp
that, 'this (person) me-to lowering-for says' Then she her-own father

jawar jāūn bhāī-kō garhānā sãgīs Wā balīs, 'bābā,
near having-gone the-brother-of complaint told She said, 'father,

ār'sā-mā rūp dēkhūn samādhān pāv'nu yō [illegible] [illegible]
mirror-in appearance having-seen satisfaction to get this woman of business

Wā-mā mānus-na man dinu nahī' Bap dō jhan [illegible]
It-in man-to mind to-put is-not(-proper)' The-father the two persons to

pōṭ sang dharūn un-kī samādhānī [illegible] Wo bole, 'poty[illegible]
breast near having-held them-of satisfaction made He said, 'children

hō, tumhī jhag'ḍō nakō Āj pāchal tumhī dō jan [illegible] [illegible]
O, you quarrel do-not Today from you two persons every day

ār'sā-mā dēkhat-jā'
mirror-in continue-to-look'

KŌSHṬĪ AND KUMBHĀRĪ OF BERAR.

The Koshṭis and Kumbhārs of Berar speak also a corrupt form of Bundēlī. The following is the number of speakers reported of each:—

Koshṭi—	
Akola	[illegible]
Amravati	[illegible]
Buldana	[illegible]
	[illegible]
Kumbhārī—	
Buldana	[illegible]
	[illegible]
Total	[illegible]

I give a specimen of Kumbhārī which comes from Buldana. The Koshṭī dialect is the same and no specimen is required. Before doing so I give a note on the Kumbhārī dialects generally.

THE KUMBHĀR DIALECTS

It has been reported that the Kumbhārs of the Central Provinces and of Berar have a dialect of their own, which is called Kumbhārī The specimens received do not bear this out All that is shown is that some of the Kumbhārs of these provinces speak corrupt forms of the various local dialects of the localities which they inhabit At the Census of 1891 the number of Kumbhārs reported as existing in the Central Provinces and Berar was as follows —

Central Provinces	102,682
Berar	22,465
TOTAL	125,147

For the Survey, the number of speakers of 'Kumbhārī' is as follows —

Central Provinces—		
Bhandara	30	
Chhindwara	4,400	
Chanda	1,000	
		5,430
Berar—		
Akola	4,500	
Buldana	580	
		5,080
TOTAL		10,510

Of these, the Bhandara Kumbhārī is a corrupt Baghēlī, and has been dealt with under that dialect of Eastern Hindī (Vol VI, pp 180 ff) The Kumbhārī of Chanda is a corrupt Telugu, and cannot be considered here The Kumbhārs of Akola have, it turns out, no special dialect They speak the ordinary Warhādī of the district There remain —

Kumbhārī of Chhindwara	4,400
" Buldana	580
TOTAL	4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundēlī, and others a corrupt Marāthī It is impossible to say how many speak each, and hence I perforce put the whole number under Bundēlī The Marāthī form of their dialect has been dealt with under the Marāthī of the Central Provinces (Vol VII, p 295)

The Bundēlī form of the Chhindwara Kumbhārī is simply the broken Bundēlī of the district, and needs no exemplification.

The Kumbhārī of Buldana is a corrupt mixture of Bundēlī with Marāthī and traces of Gujarātī or Rājasthānī As a specimen I give a portion of a version of the Parable of the Prodigal Son It will also suffice as a specimen of Berar Kōshtī

[No 33]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (BROKEN DIALECT OF KUMBHĀRS). (DISTRICT, BULDANA)

एक अदमी-को दो लडका थे । नन्हो बाप-को कव्हानो लागो बा मोरे हिस्सा-की जीनगी मो-का दे । बाप-ने आपनी जीनगी दोनो-मो वाट दई । थोडे दीन-से नन्हो लडको आपनी जीनगी ले-के देस-को उपर गवो । व्हाँ चैनबाजी-से आपनी जीनगी सब उडा दीई । ए-का सब पैसा खर्च हो-के वी देस-मो बडो काल पडो । ओ-के वास्ते बडी आडचण पडी । फेर ओ एक आदमी-के तरफ जा रहा-है । उइ अदमी-ने अपने खेत-मे डुक्कर राखबे-का धरे । व्हाँ ए अदमी-न डुक्कानी खा डारे-को कोंडा-पर खुषी-से आपन पेट भरे हाते । परंतु ओ-को कि-ने ओ-बी दय नही । ए-के वास्ते इ-की आखी उघडी । जब तो आपुन-सो कव्हा लागो मोरे बाप-के कितनेक नौकर-पास सुद्धो पुरको बचे ऐसे है । पण हम ह्याँ भुके मरते । फेर मै अब बाप-के तरफ जान हुँ ओ-का कहुँ कीं बा मै देव-को व तोरू भौत अपराधी हुँ। मै तारो लडका कहने माफक नहीं । मो-का इ उपराध मोलकरी सरीखो लगाव ॥

TRANSLITERATION AND TRANSLATION

Ēk	adᵃmī-kō	dō	ladᵃkā	thē	Nanhō	bāp-kō	kawhānō	lāgō,	
One	*man-to*	*two*	*sons*	*were*	*The-younger*	*father-to*	*to-say*	*began,*	
'bā,	mōrē	hissā-kī	jīnᵃgī	mō-kā	dē'	Bāp-nē	āpᵃnī		
'father,	*my*	*share-of*	*property*	*me-to*	*give'*	*The-father-by*	*his-own*		
jīnᵃgī	dōnō-mō	wāt	daī	Thōdē	dīn-sē	nanhō			
property	*the-two-amongst*	*dividing*	*was-given*	*A-few*	*days-after*	*the-younger*			
ladᵃkō	āpᵃnī	jīnᵃgī	lē-kē	dēs-kō	upar	gawō	Whā̃		
son	*his-own*	*property*	*taken-having*	*country-to*	*over*	*went*	*There*		
chain-bājī-sē	āpᵃnī	jīnᵃgī	sab	udā-dīī	Ē-kā	sab	paisā		
merry-making-with	*his-own*	*property*	*all*	*was-squandered*	*His*	*all*	*money*		
kharch-hō-kē	vī	dēs-mō	badō	kāl	padō,	ō-kē-wāstē	badī		
having-been-spent	*that*	*country-in*	*a-great*	*famine*	*fell;*	*that-of-for*	*great*		
ādᵃchan	padī	Phēr	ō	ēk	ādᵃmī-kē	taraph	jā	rahā-hai	Ui
difficulty	*fell*	*Then*	*he*	*one*	*man-of*	*towards*	*going*	*remained*	*That*

ad'mī-nē ap'nē khēt-mē dukkar rākh'bē-kā dharē Whā̃ ē
man-by his-own field-in swine feeding-for he-was-put There this

ad'mī-na dukkā-nī khā-dārē-kō kõdā-par khushī-sē āp'na pēt
man-by swine-by eaten-thrown-of husks-upon gladness-with his-own belly

bharē-hātē, parantu ō-kō ki-nē ō bī day nahī
would-have-been-filled; but him-to anyone-by that even was-given not

E-kē-wāstē i-kī ākhī ugh'dī Jab tō āpun-sō kavhā lāgō, 'mārē
This-for his eyes opened Then he himself-to to-say began, 'my

bāp-kē kit'nēk naukar pās suddhō pur-kō bachē aisē hai,
father-of how-many servants near even filled-of to-spare such is,

pan ham hyā̃ bhukē mar'tē Phēr mai ab bāp-kē taraph
but I here of-hunger am-dying Then I now father-of towards

jāna hũ ō-kā kahũ kī̃, "bā, mai dēv-kō wa tōrū bhaut
going I him-to say that, "father, I God-of and of-thee-also great

aparādhī hũ, mai tārō lad'kā kahanē māphak nahī̃, mō-kā
sinner am, I thy son to-be-called worthy am-not, me-to

i-up'rādh mōl'karī sarīkhō lagāwa"'
hence-forward a-labourer like treat"'

STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDÎ

English	Hindōstānī (Delhī)	Dakhinī of Bombay	Vernacular Hindōstānī (Upper Doab)
1. One	Ēk	Ēk	Ēk
2 Two	Dō	Dō	Dō
3 Three	Tīn	Tīn	Tīn
4. Four	Chār	Chār	Chār
5 Five	Pāch	Pāch	Pāch
6 Six	Chha	Chhē	Chha
7 Seven	Sāt	Sāt	Sāt
8 Eight	Āth	Ath	Ath
9 Nine	Nau	Nav	Nō
10 Ten	Das	Das	Das
11 Twenty	Bīs	Bīs	Bīs
12 Fifty	Pachās	Pachās	Pāchchās
13 Hundred	Sau	Saw	Sō
14 I	Maĭ	Maĭ	Mĕ
15 Of me	Mērā	Mērā	Mērā
16 Mine	Mērā	Mērā	Mērā
17 We	Ham	Ham	Ham
18 Of us	Hamārā	Hamārā, apnā	Mhārā
19 Our	Hamārā	Hamārā, apnā	Mhārā
20 Thou	Tū	Tū	Tū
21 Of thee	Tērā	Tērā	Tērā
22 Thine	Tērā	Tērā	Tērā
23 You	Tum	Tum	Tam
24 Of you	Tumhārā	Tumārā	Thārā
25 Your	Tumhārā	Tumārā	Thārā

Bāngarū.	Braj Bhākhā.	English.
Ēk	Ēk, ēku	1 One
Dō	Dwai	2 Two
Tīn	Tīni, tīn	3 Three
Chār	Chāri, chār	4 Four
Pāch	Pāch	5 Five
Chhi	Chhai	6 Six
Satt	Sāt	7 Seven
Atth	Āth	8 Eight
Nā	Nau	9 Nine
Das	Das	10 Ten
Bīs	Bīs	11 Twenty
Pachās	Pachās	12 Fifty
Sau	Sau	13 Hundred.
Maĩ	Hŭ, maĩ	14 I.
Mērā	Mērau, mēryau	15 Of me
Mērā	Mērau, mēryau	16 Mine
Ham, hamē	Ham	17 We
Mhārā	Hamārau, hamāryau	18 Of us
Mhārā	Hamārau, hamāryau	19 Our
Thū, tū, taū	Tū	20 Thou
Tērā	Tērau, tēryau	21 Of thee
Tērā	Tērau, tēryau	22 Thine
Tham, tamhē	Tum	23 You
Thārā	Tumhārau tumhāryau, tihārau, tihāryau	24 Of you
Thārā	Tumhārau tumhāryau tihārau, tihāryau	25 Your

English	Hindustani (Delhi)	Dakhani of Bombay.	Vernacular Hindustani (Upper Doab)
26 He	Wōh	Wō, woh	O, oh
27. Of him	Us-kā	Us-kā	Us-kā
28 His	Us-kā	Us-kā	Us-kā
29. They	Wē	Wē, ō	Wē
30 Of them	Un-kā	Un-kā	Un-kā
31. Their	Un-kā	Un-kā	Un-kā
32 Hand	Hāth	Hāth	Hāt
33 Foot	Pāv	Pāv	Pā
34 Nose	Nāk	Nāk	Nāk
35 Eye	Ākh	Ākh	Ākh
36 Mouth	Mūn	Mū	Mūh
37 Tooth	Dāt	Dāt	Dāt
38 Ear	Kān	Kān	Kān
39 Hair	Bāl	Bāl	Bāl
40 Head	Sir	Sir	Sir
41 Tongue	Zabān	Jibh	Jīb
42 Belly	Pēt	Pēt	Pēt
43 Back	Pīth	Pīth	Pīth
44 Iron	Lōhā	Lauhā	Lōhā
45 Gold	Sonā	Sonā	Sonā
46 Silver	Chāndi	Chāndi	Chāndi
47 Father	Bāp	Bāp	Bāppū
48 Mother	Mā	Mā	Mā
49 Brother	Bhāi	Bhāi	Bhāi
50 Sister	Bahin	Bhain	Bhain, bobbō
51 Man	Ādmi	Ādmi mard	Yādmi, mānas
52 Woman	Aurat	Aurat	Lugāi ch-bimi

Bāngarū.	Braj Bhākhā.	English.
Oh	Wah, buh, gu, gwa	26 He
Us-kā . . .	Wā-kau, bā-kau, gwā-kau	27 Of him
Us-kā .	Wā-kau, bā-kau, gwā-kau	28 His
Waĩ, oh .	Wē, bē, gwē .	29 They
Un-kā .	Wini-kau, bini-kau, guni-kau	30 Of them
Un-kā	Wini-kau, bini-kau, guni-kau	31 Their
Hāth	Hāthu, hātu	32 Hand
Pair	Pãũ	33 Foot
Nakk .	Nāk, nãk	34 Nose
Akh	Ãkhi	35 Eye
Mũh .	Maũh, mũhᵃṛau	36 Mouth
Dand	Dãtu	37 Tooth
Kēn	Kānu	38 Ear
Bāl .	Bāru	39 Hair
Sir	Mũṛu	40 Head
Jīb .	Jibh	41 Tongue
Pēt .	Pētu	42 Belly
Dhūl	Pĩthi	43 Back
Lōyā	Lōhau	44 Iron
Siōnā . . .	Saunaũ	45 Gold
Chãdī	Chãdī .	46 Silver
Bābbū	Kakkū, dāū	47 Father
Mã .	Ammā, maiyō	48 Mother
Bhāi . .	Bhaiyā, bhaĩkᵃrau, bᵃrau	49 Brother
Bibī .	Bhaĩnī	50 Sister
Māṇas .	Lōgu, maĩdu, mãsu	51 Man
Bayyar . . .	Lugāi, baiyaru	52 Woman

English	Hindōstānī (Delhi)	Dakhinī of Bombay	Vernacular Hindōstānī (Upper Doab)
53 Wife	Biwī	Aurat	Lugāī, ghar-wālī
54 Child	Bachchā	Bachchā	Ulād, jātag-bālō
55 Son	Bētā, lar^{a}kā	Bētā	Bettā
56 Daughter	Bētī, lar^{a}kī	Bētī	Bettī, dhī
57 Slave	Ghulām	Gulām	Gulām
58 Cultivator	Kāshtkār	Khēṛūt	Jottā, bōwā, kisān
59 Shepherd	Gaḍariyā	Ḍhāngai	Gadar^{a}yā
60 God	Khudā	Khudā, Allāh	Bhag^{a}wān, Rām-jī
61 Devil	Shaitān	Saitān	Dānā
62 Sun	Sūraj	Sūrij	Suraj
63 Moon	Chãd	Chãd	Chãd
64 Star	Sitārā	Tārā	Tārā
65 Fire	Āg	Ág	Āg
66 Water	Pani	Pani	Pāṇī
67 House	Makān	Ghar	Ghar
68 Horse	Ghōrā	Ghōṛā	Ghōrā
69 Cow	Gaū, gāy	Gāī	Gã
70 Dog	Kuttā	Kuttā	Kuttā
71 Cat	Billī	Billī	Billī
72 Cock	Murgh	Mūrgā	Mur^{a}gā
73 Duck	Battakh	Badakh	Battak
74 Ass	Gadhā	Gaddhā	Gadhā
75 Camel	Ũt	Ũt	Ũt
76 Bird	Paranda	Pakhōrū, pankhī	Chir^{a}yā
77 [illegible]	Jā	Jā	Jā
78 [illegible]	Khī	Khī	Khā
79 [illegible]	Baith	Baith	Baith

Bāngarū	Braj Bhāshā	English
Lugai	Ghar-bārī, bahū	3 Wife
Chhūrat	Bālaku, chhauttā, chhauṛā	4 Child
Bēṭā	Bēṭā, pūtu	5 Son.
Chhōri	Bitiyā, bēṭī, dhī	6 Daughter
Naukar	Gulāma tab'lua	7 Slave
Karsiyā	Kisānu	8 Cultivator
Pāli	Gararivā	9 Shepherd.
Rām	Pan'mesuru, Bhag'manu	10 God.
Shitān	Saitānu	11 Devil
Sūraj	Sūrju, sujjū	12 Sun
Chand	Chanda	13 Moon
Tārah	Tarairā	14 Star
Āg	Āgi	15 Fire
Pānī	Pānī	16 Water
Phūṇd	Bakhari	17 House
Ghōṛā	Ghōṛā	18 Horse
Phāṇdi	Gaiyā	19 Cow
Kuttā	Kuttā	20 Dog
Billi	Bilairā	21 Cat.
Kukkar	Murgā	22 Cock
Battak	batak	23 Duck
Khottā	Gad'hā gadhā	24 Ass
Uth	Ūtu	25 Camel
Chiṛi	Chiraiyā	26 Bird
Tur	Jau, jā	27 Go
Jim	Khāu jai khu	28 Eat.
Bait	Ba. h	29 Sit

English	Khaliskhel (Delhi)	Dialect of Bombay	Vernacular English of Great Britain
80. Come	[illegible]	[illegible]	[illegible]
81. Bear	[illegible]	[illegible]	[illegible]
82. Stand	[illegible]	[illegible]	[illegible]
83. Die	[illegible]	[illegible]	[illegible]
84. Give	[illegible]	[illegible]	[illegible]
85. Run	[illegible]	[illegible]	[illegible]
86. Up	[illegible]	[illegible]	[illegible]
87. Near	[illegible]	[illegible]	[illegible]
88. Down	[illegible]	[illegible]	[illegible]
89. Far	[illegible]	[illegible]	[illegible]
90. Before	[illegible]	[illegible]	[illegible]
91. Behind	[illegible]	[illegible]	[illegible]
92. When?	[illegible]	[illegible]	[illegible]
93. What?	[illegible]	[illegible]	[illegible]
94. Why?	[illegible]	[illegible]	[illegible]
95. And	[illegible]	[illegible]	[illegible]
96. But	[illegible]	[illegible]	[illegible]
97. If	[illegible]	[illegible]	[illegible]
98. Yes	[illegible]	[illegible]	[illegible]
99. No	[illegible]	[illegible]	[illegible]
100. Ass	[illegible]	[illegible]	[illegible]
101. A farther	[illegible]	[illegible]	[illegible]
102. One's father	[illegible]	[illegible]	[illegible]
103. Two's father	[illegible]	[illegible]	[illegible]
104. From a father	[illegible]	[illegible]	[illegible]
105. Two fathers	[illegible]	[illegible]	[illegible]
106. Father	[illegible]	[illegible]	[illegible]

Bāngarū.	Braj Bhākhā.	English.
Ā	Ā	80 Come
Mār	Mār, pīṭ	81 Beat
Khar	Thāṛē hōn	82 Stand.
Mar	Mar, majjāu	83 Die
Dē	Dēn	84. Give
Bhāj	Bhaji jāu, bhagi jau	85 Run.
Ūpar	Upar	86 Up
Nēṛē	Jaurai, ḍhing	87 Near
Hēth	Nichai	88 Down
Parē	Dūri	89 Far
Sām'nē	Āgai, samūhī	90 Before
Pachhē	Pichhai, pāchhai	91 Behind
Kaun	Kō	92 Who?
Kē, kai	Kā, kahā	93 What?
Kyū	Kaē kū, kāhē kū	94 Why?
Hōr	Aurū	95 And
Par	Pari	96 But
Jō	Jau	97 If
Hā	Āhā, hāhā	98 Yes
Nahī	Nāhī, nāhi	99 No
Sōch	Hāi hai, arē rē	100 Alas
Bābbū	Dāu	101 A father
Bābbū-kā	Dāū-kau	102 Of a father
Babbū ti, -tē	Dāū-kū -kaū, -kai	103 To a father.
Babbū-kā-nī ti, -tē	Dau-sū	104 From a father
Dō bābbū	Dwai dau	105 Two fathers
Ghanē bābbū	Dau	106 Fathers.

English	Ekegusii (Dialect)	Dialect of Bomet	Variation in Eastern (Upper Dorobo)
107 Of fathers	Bisp[illegible]	Bisp[illegible]	Bisp[illegible]
108 To fathers	Bisp[illegible]	Bisp[illegible]	Bisp[illegible]
109 From fathers	Bisp[illegible]	Bisp[illegible]	Bisp[illegible]
110 A daughter	Lor[illegible]	Bet	Bisp[illegible]
111 Of a daughter	Lor[illegible]	Bisp[illegible]	Bet[illegible]
112 To a daughter	Lor[illegible]	Bisp[illegible]	Bet[illegible]
113 From a daughter	Lor[illegible]	Bet[illegible]	Bet[illegible]
114 Two daughters	D[illegible]	Bet[illegible]	Bet[illegible]
115 Daughters	Lor[illegible]	Ds bet[illegible]	Bet[illegible]
116 Of daughters	Lor[illegible]	Bet[illegible]	Ds bet[illegible]
117 To daughters	Lor[illegible]	Bet[illegible]	Bet[illegible]
118 From daughters	Lor[illegible]	Bet[illegible]	Bet[illegible]
119 A good man	Ek nsr ádmi	Bet[illegible]	Bet[illegible]
120 Of a good man	Ek nsr ádmi-ná	Ek ackobbá ádmi	Bet[illegible]
121 To a good man	Ek nsr ádmi-ná	Ek acochbá ádmi-ná	Chokbá ádmi
122 From a good man	Ek nsr ádmi-ná	Ek acochbá ádmi-ná	Chokbá ádmi-ná
123 Two good men	Ds nsr ádmi-ná	Ek acochbá ádmi-ná	Chokbá ádmi-ná
124 Good men	Ds nsr ádmi	Ek acochbá ádmi-ná	Chokbá ádmi-ná
125 Of good men	Nsr ádmi	Ds acochbá ádmi	Ds chokbá ádmi
126 To good men	Nsr ádmi-ná	Acochbá ádmi	Chokbá ádmi
127 From good men	Nsr ádmi-ná	Acochbá ádmi-ná	Chokbá ádmi-ná
128 A good woman	Nsr ádmi-ná	Acochbá ádmi-ná	Chokbá ádmi-ná
129 A good [illegible]	Ek nsr ómmi	Acochbá ádmi-ná	Chokbá ádmi-ná
130 C[illegible]	Ek kasób kerná	Ek acochbi ómmi	Chokbá bo-ómmi
131 [illegible]	Nsr ómmi	Ek kasób chorná	Bómmi kwá
132 [illegible]	Ek asób kwá	Acobbi ómmi	Chokbá bo-ómmi
133 C[illegible]	Nsr acobbi	Ek kasób chorná	Bómmi kwá
134 D[illegible]	Bata	Acobbi	Chomi
		(Ta-ó) cobbi	Gusó chokbá

Bāngarū.	Braj Bhakhā.	English.
Bābbuā̃ kā	Dāuni-kau	107 Of fathers
Bābbuā̃-ti	Dāuni-kū̃, kaũ, -kaĩ	108 To fathers
Bābbuā̃-kā-nī tī	Dauni-sū̃	109 From fathers
Chhōrī . . .	Bitiyā	110 A daughter
Chhōrī-kā .	Bitiyā-kau	111 Of a daughter
Chhōrī-tī .	Bitiyā-kū̃, -kaũ, -kaĩ	112 To a daughter
Chhōrī kā-nī tī	Bitiyā sū̃	113 From a daughter
Dō chhōryā̃	Dwai bitiyā̃	114 Two daughters
Chhōryā̃	Biṭiyā . .	115 Daughters
Chhōryā̃-kā, chhōryā̃-kā	Bitiyani kau	116 Of daughters
Chhōryī-ti	Bitiyani-kū̃, -kaũ, -kaĩ	117 To daughters
Chhōryā̃-kā nī-tī	Bitiyani sū̃	118 From daughters
Ēk chhēl maṇas	Ēk bhalau maddu	119 A good man
Ēk chhēl mānas-kā	Ēk bhalē madd kau .	120 Of a good man
Ēk chhēl mānas tī	Ēk bhalē madd-kū̃, -kaũ, -kaĩ	121 To a good man
Ēk chhēl māṇas-kā-nī tī	Ēk bhalē madd sū̃	122 From a good man
Dō chhēl māṇas	Dwai bhalē madd	123 Two good men
Chhēl māṇas	Bhalē madd	124 Good men
Chhēl māṇ'sā̃-kā	Bhalē maddani kau	125 Of good men
Chēl māṇ'sā̃-tī	Bhalē maddani kū̃, -kaũ, -kaĩ	26 To good men.
Chhēl mān'sā̃-kā-nī tī	Bhalē maddani-sū̃	27 From good men
Ek chhēl bayyar	Ēk bhali baiyari .	28 A good woman.
Ēk bhūṇḍā chhūrat .	Ēk bhaũṛau chhauṛā	29 A bad boy
Chhēl bayyarī̃	Bhali baiyari	30 Good women
Ēk bhūṇḍī chhōrī	Ēk bhaũṛī chhauṛi .	31 A bad girl
Chhēl, chhail	Bhalau . .	132 Good
Aur chhēl	Naĩk bhalau . .	33 Better

English.	Hindōstānī (Delhī)	Dakhanī of Bombay	Vernacular Hindōstānī (Upper Doab)
134. Best	Sab-sē achchhā, 'umda	Sab-sē achchhā	Sab-tē gharā chokhā
135. High	Ũchā	Ũchā	Unchchā
136. Higher	Ziyāda ũchā	Us-sē ũchā	Ghanā unchchā
137. Highest	Sab-sē ũchā	Sab-sē ũchā	Sab-tẽ ghanā unchchā
138. A horse	Ghōṛā	Ghōṛā	Ghōrā
139. A mare	Ghōrī	Ghōrī	Ghōṛī
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē
141. Mares	Ghōṛiyā	Ghōriyã	Ghōrī
142. A bull	Sẽḍ	Ek bail	Bijār, gohʷrā
143. A cow	Gāy	Ek gāi	Gã
144. Bulls	Sẽd	Bailã	Bijār, gohʷrē
145. Cows	Gāyẽ	Gāyã	Gã
146. A dog	Kuttā	Kuttā	Kuttā
147. A bitch	Kutiyā	Kutti	Kutʷyā
148. Dogs	Kutʷē	Kuttē	Kuttē
149. Bitches	Kutiyã	Kutiyã	Kutiyã
150. A he-goat	Bakʷrā	Bōkar	Bakʷrā
151. A female goat	Bakʷrī	Bakʷṛī	Bakʷrī
152. Goats	Bakʷrē	Bōkʷṛī	Bakʷrē
153. A male deer	Hiran	Nar harʷnā	Hiran
154. A female deer	Hirʷnī	Harʷnī	Hirʷnī
155. Deer	Hiran	Haran	Hiraṇ
156. I am	Maĩ hũ	Maĩ hũ	Mẽ hũ
157. Thou art	Tū hai	Tū hai	Tū hẽ
158. He is	Wōh hai	Wō hai	Ō hẽ
159. We are	Ham haĩ	Ham hai	Ham hẽ
160. You are	Tum hō	Tum hō	Tum hō

Bāngarū	Braj Bhākhā	English.
Ghanē-tē ghanā chhōl	Sab sū bhalau	134 Best
Ũchā	Ũchau	135 High
Aur ũchā	Naĩk ũchau	136 Higher
Ghanō tē ghanā ũchā	Sab-sū ũchau	137 Highest
Ghōṛā	Ēk ghōṛā	138 A horse
Ghōṛ'tī	Ēk ghuṛiyā	139 A mare
Ghōṛē	Ghōṛā	140 Horses
Ghōr'tyã	Ghuṛiyã	141 Mares
Khāgiṛ	Ēku sãṛu, ēku bijāru	142 A bull
Dhāṇdī	Ēk gaivā	143 A cow
Khāg'ṛē	Sãṛ	144 Bulls
Ḍhāṇḍyã	Gaivā	145 Cows
Kuttā	Ēk kuttā	146 A dog
Kuttī	Ēk kutiyā	147 A bitch
Kuttē	Kutta	148 Dog
Kuttyã	Kutiyã	149 Bitches
Bak'rā	Ēk bōk'rā	150 A he goat
Bak'rī	Ēk bōk'rī	151 A female goat
Bak'rvã	Bōk'rā	152 Goats
Mirag	Ēku hiranu	153 A male deer
Mirag'nī	Ēk hinnī	154 A female deer
Mirag	Hiran	155 Deer
Maĩ hã, sã, hã, sã	Mai hũ, maĩ ũ	156 I am
Tũ hai, sai, hẽ, sẽ	Tū hai, tū a	157 Thou art
Oh ha sai, hẽ, sẽ	Wuh ha, gu ai	158 He is
Ham haĩ, saĩ	Ham haĩ, ham aĩ	159 We are
Tham ha sẽ	Tum ham, tum ai	160 You are

English	Hindōstānī (Delhi)	Dakhinī of Bombay	Vernacular Hindōstānī (Upper Doab)
161 They are	Wē haĩ	Wō hai	Wẽ hẽ
162 I was	Maĩ thā	Maĩ thā, athā	Mẽ thā
163 Thou wast	Tū thā	Tū thā, athā	Tū thā
164 He was	Woh thā	Wō thā, athā	Ō thā
165 We were	Ham thē	Ham thē, athē	Ham thē
166 You were	Tum thē	Tum thē, athē	Tam thē
167 They were	Wē thē	Wō thē, athē	Wẽ thē
168 Be	Hō	Hō	Hō
169 To be	Hōnā	Hōnā	Hōnā
170 Being	Hōtā	Hōtā	Hottā
171 Having been	Hō-kar	Hō-kō	Huā
172 I may be	Maĩ hōũ	Maĩ hōũ	Mẽ hũ
173 I shall be	Maĩ hōũgā	Maĩ hōũgā	Mẽ hũgā
174 I should be	Maĩ hōtā	Maĩ hōtā	Mẽ hottā
176 Beat	Mār	Mār	Mār
176 To beat	Mārnā	Mārnā	Mārnā, māraṇ
177 Beating	Mārtā	Mārtā	Mārtā
178 Having beaten	Mār-kar	Mār-kō	Mār-kai
179 I beat	Maĩ mārtā-hũ	Maĩ-nē mārtā-hũ	Mẽ mārũ
180 Thou beatest	Tu mārtā-hai	Tū-nē mārtā-hai	Tū mārē
181 He beats	Woh mārtā-hai	Wō mārtā-hai	Ō mārē
182 We beat	Ham mārtē-haĩ	Ham mārtē-hai	Ham mārẽ
183 You beat	Tum mārtē-hō	Tum mārtē-hō	Tam mārō
184 They beat	Wē mārte-haĩ	Wō mārtē-hai	Wẽ mārē
185 I beat (*Past Tense*)	Maĩ-nē mārā	Maĩ-nē mārā	Mẽ mārā
186 Thou beatest (*Past Tense*)	Tū-nē mārā	Tū-nē mārā	Tẽ mārā
187 He beat (*Past Tense*)	Un-nē mārā	Un-nē mārā	Us-nē mārā

Bāngarū.	Bra, Bilkhā.	English.
Oh haĩ, saĩ	Wē haĩ, gwē aĩ	61 They are
Maĩ thā	Maĩ hau (or au), hɔ (or ō)	62 I was
Tū thā	Tu hau, hɔ	63 Thou wast.
Oh thā	Wah hau, gu hɔ	64 He was.
Ham thē	Ham hai, hē	65 We were
Tham thē	Tum hai, hē	66 You were
Oh thē	Wē hai, gwē hē	67 They were
Hō	Hōu	68 Be
Hōnā	Haibau	69 To be
Hōdā	Hōtu	70 Being
Hō-kar	Hwai-kai, hai-kē	71 Having been
	Maĩ hōū	72. I may be
Maĩ hūgā	Maĩ hōūgau	73 I shall be
		74 I should be
Mār	Māri (*sing.*), marau (*pl.*)	75 Beat.
Mār'ṇā	Mar'ibau	76 To beat.
Mar'dā	Maratu, mātta	77 Beating
Mār kar	Māri kai, -kē	78 Having beaten
Maĩ mārā-sū	Maĩ maratu(mā tu) hū, maĩ mā'tā	79 I beat
Tū mārē-sai	Tū mārā'u(matta)-sai, tū mattai.	80 Thou beatest.
Oh mārē-sai	Wah mara'u(mātta) ha gu mattai	81 He beats
Ham mārē-sai (*no' saĩ*)	Ham maratu(matta) haĩ, ham mattaĩ	82. We beat
Tamhē mārā-sō	Tum mara'u(mā'tu) hau, tum mattau.	83 You beat.
Waĩ mārē-sai (*no' saĩ*)	We mārau(ma'tu) haĩ gwē mattaĩ	84 They beat.
Mai-nē māryā	Maĩ nē māryau	85 I beat (*Par. Tense*)
Tai-nē māryā	Taĩ-nē maryau	86 Thou beat(*Par. Tense*)
Us nē māryā	Wa-nē (ma-nē gwa-nē) maryau.	87 He beat (*Par. Tense*).
	Wa-nē Hau-nē	88 Wa-nē Hau-nē

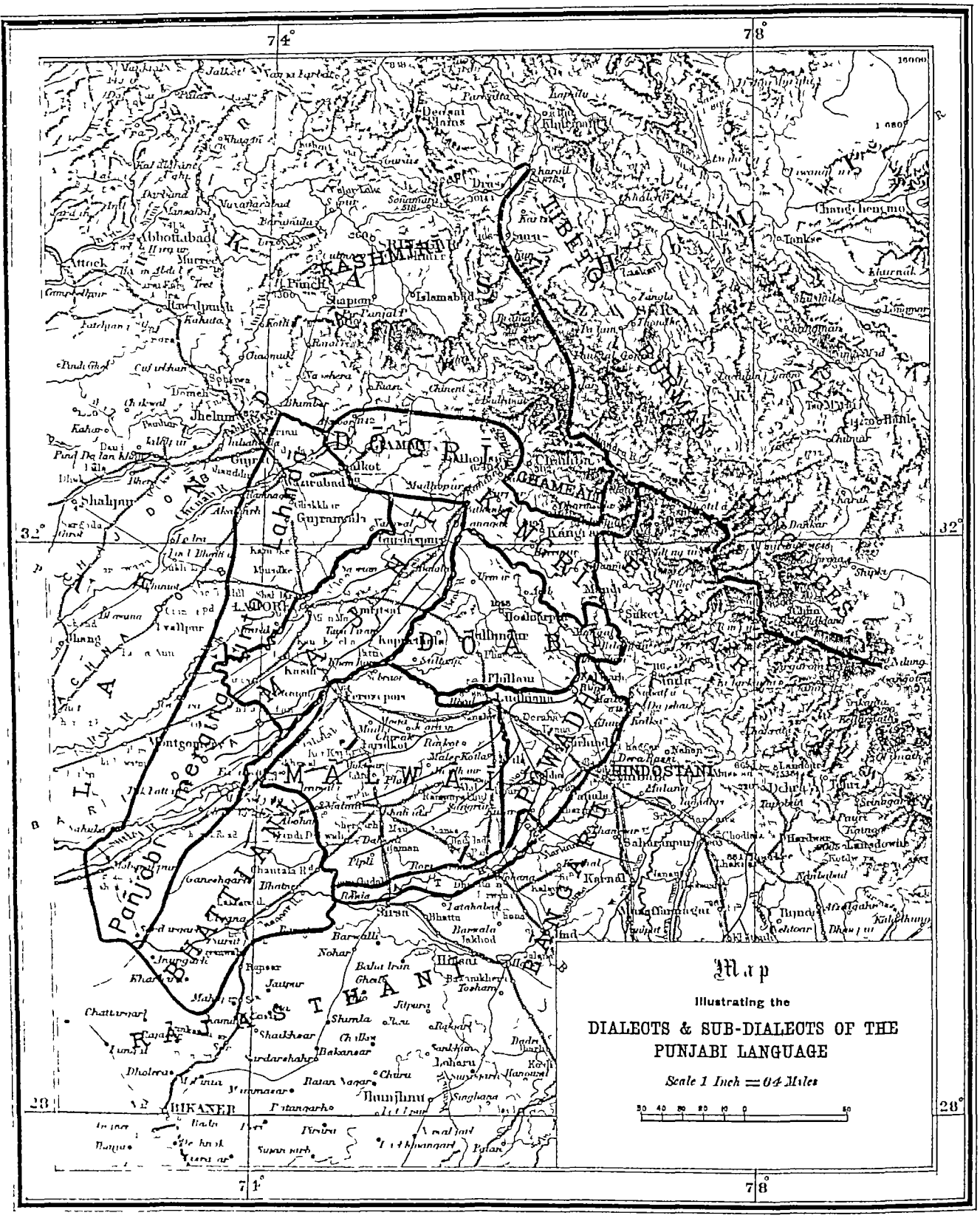
English	Hindustani (Delhi)	Dialect of Bombay	Vernacular Hindustani (Upper Doab)
188 We beat (*Past Tense*)	Ham-nē mārā	Ham-nē mārā	Ham-nē mārā
189 You beat (*Past Tense*)	Tum-nē mārā	Tum-nē mārā	Tam-nē mārā
190 They beat (*Past Tense*)	Unnē-nē mārā	Un-nē mārā, wō mārā	Un-nē mārā
191 I am beating	Maī mārtā-hūṁ	Maī mārtā-hūṁ	Mē mārtā-hūṁ
192 I was beating	Maī mārtā-thā	Maī mārtā-thā	Mē mārtā-thā, mē mārtā-thā
193 I had beaten	Maī-nē mārā-thā	Maī-nē mārā-thā	Mē mārā-thā
194 I may beat	Maī mārūṁ	Maī mārūṁ	Mē mārūṁ
195 I shall beat	Maī mārūṁgā	Maī mārūṁgā	Mē mārūṁgā
196 Thou will beat	Tū mārēgā	Tū mārēgā	Tū mārēgā
197 He will beat	Woh mārēgā	Wō mārēgā	Ō mārēgā
198 We shall beat	Ham mārēṁgē	Ham mārēgā	Ham mārēṁgē
199 You will beat	Tum mārōgē	Tum mārēgā	Tum mārōge
200 They will beat	Wē mārēṁgē	Wō mārēgā	Wē mārēṁgē
201 I would beat	Maī mārtā	Maī mārtā	Mē mārtā
202 I am beaten	Maī mārā-jātā-hūṁ	Maī mārā jātā-hūṁ	Mē mārā jātā-hūṁ
203 I was beaten	Maī mārā-gayā	Maī mārā gayā	Mē mārā gayā
204 I shall be beaten	Maī mārā-jāūṁgā	Maī mārā jāūṁgā	Mē mārā jāūṁgā
205 I go	Maī jātā-hūṁ	Maī jātā-hūṁ	Mē jātā
206 Thou goest	Tū jātā-hai	Tū jātā-hai	Tū jā
207 He goes	Woh jātā-hai	Wō jātā-hai	Ō jātā, jā
208 We go	Ham jātē-haī	Ham jātē-hai	Ham jātē jā
209 You go	Tum jātē-hō	Tum jātē-hō	Tam jātō
210 They go	Wē jātē-haī	Wē jātē-hai	Wē jātē, jā
211 I went	Maī gayā	Maī gayā	Mē gayā, gyā
212 Thou wentest	Tū gayā	Tū gayā	Tū gayā, gyā
213 He went	Woh gayā	Wō gayā	Ō gayā gyā
214 We went	Ham gayē	Ham gayē	Ham gayē

[illegible]

Bāngarū	Braj Bhākha.	English.
Mhā nē māryā	Ham nē māryau	88 We beat (*Past Tense*)
Thā-nē māryā	Tum nē māryau	89 You beat (*Past Tense*)
Un-nē māryā	Win-nē (bin-nē, gun-nē) māryau	90 They beat (*Past Tense*).
Maĩ mārũ sũ	Maĩ mattũ	91 I am beating
Maĩ mār rıyā-thā	Maĩ mār rahyau	92 I was beating
Mai-nē māryā-thā	Maĩ nē māryau-au	93 I had beaten
	Maĩ mārũ	94 I may beat
Maĩ mārũgā	Maĩ mārũgau	95 I shall beat.
Tũ mārēgā	Tū māraigau	96 Thou wilt beat
Oh mārēgā	Wah māraigau	97 He will beat.
Ham mārẽgē	Ham māraĩgē	98 We shall beat
Tham mārẽgē	Tum māraugē	99 You will beat.
Oh mārẽgē	Wē māraĩgē	100 They will beat.
		101 I should beat
Maĩ māryā jāndā hã	Maĩ māryau jatũ	102 I am beaten
Maĩ māryā gayā	Maĩ maryau jatu au	103 I was beaten
Maĩ mārya jāũgā	Maĩ māryau jaũgau	104 I shall be beaten
Maĩ jāũ sũ	Maĩ jātũ	105 I go
Tũ jāwē-sai	Tū jātu ai	106 Thou goest.
Oh jāwē sai	Wah jātu ai	107 He goes
Ham jāẽ saĩ	Ham jataĩ	108 We go.
Tham jāē-sō	Tum jītau	109 You go
Oh jāwē-saĩ	Wē jtaĩ	110 They go
Maĩ gayā	Maĩ gayau	111 I went
Tũ gayā	Tu gayau	112 Thou wentest
Oh gayā	Wah gayau	113 He went
Ham gaĩ	Ham gaĩ	114 We went

English.	Hindōstānī (Delhi)	Kanaujī (Cawnpore)	Bundēlī.
215 You went	Tum gaē .	Tum gayē-rahō . .	Tum gayē . . .
216 They went	Wē gaē .	Wē gayē-rahaī	Bē gayē . . .
217 Go .	Jā .	Jāu	Jā .
218 Going	Jātā . . .	Jātu	Jāt . . .
219 Gone	Gayā .	Gaō . . .	Gaō
220 What is your name?	Tumhārā nām kyā hai?	Tumhārō kaunu nāmu hai?	Tumāū (tōrō) kā nāo hai?
221 How old is this horse?	Is ghoṛē-kī 'umr kyā hai?	Jau tatuā kitti ūmir-kō hai?	Jō ghur'wā kai bars-kō hai?
222 How far is it from here to Kashmir?	Yahā̃-sē Kashmīr kit'n dūr hai?	Ihā̃-tē Kaśmīr kit'nī dūri hai?	It-sē Kaśmīr kitek dūr hai?
223 How many sons are there in your father's house?	Tumhārē bāp-kē ghar-m kit'nē bētē haī?	Tumhārē bāpu-kē ghar-mahā̃ kit'nē larikā haī?	Tumāyē bāp-kē ghar mē̃ kai lar'kā hē?
224 I have walked a long way to-day	Maī āj bahut chalā-hū̃	Maī̃ āju dūri chalō-rahō	Maī̃ āj bilāt ringō phirō
225 The son of my uncle is married to his sister	Mērē chachā-kē laṛ'kē-kī us-kē bahin-sē shād hui-hai.	Hamārē chāchā-kō larikā bahi-kī bahinī-tē biyāhō hai.	Mērē kakkā-kō lar'kā ū-kī bain-kō biāhō hai?
226 In the house is the saddle of the white horse	Ghar-mē̃ safēd ghōṛē-kī zīn hai	Ob'rī-mē̃ sapēd tatuā-kō jīnu dharō-hai.	Sapēt ghur'wā-kō palaīchā ū ghar-mē̃ dharō hai.
227 Put the saddle upon his back.	Us-kī pīth-par zīn kasō	Tatuā-kērī pīthī-par jīnu dhar-dēu	Ū-kī pīth-pai palaīchā dhar dō
228 I have beaten his son with many stripes.	Maī̃-nē us-kē laṛ'kē-kō bahut-sē tasmō̃-sē mārā hai	Bahi-kē larikā-kā̃ maī̃-nē bahut bētan mārō-hai	Maī̃-nē ū-kē lar'kā-khō̃ khūb kōran-sē mārō
229 He is grazing cattle on the top of the hill	Woh pahāṛ-kī chōṭī-par mawēshī charā-rahā-hai.	Wahu goruan-kā̃ pahāṛ-kī chutaīyā-par charāwat-hai	Bō pahār-kī chutiā-pai dhōr charāut-āy
230 He is sitting on a horse under that tree	Woh us darakht-kē nīchē ghōṛē-par baithā-hai	Wahu ēk tatuā-par wā rūkh-kē tarē baithō-hai.	Bō ū rūkh-kē naīchē ghur'wā-pai baithō hai.
231 His brother is taller than his sister	Us-kā bhāī us-kī bahin-sē zyādā lambā hai	Bahi-kō bhāī bahi-kī bahin-sē ūchō hai	Ū-kō bhaīyā ū-kī bain-sē ūchō hai.
232 The price of that is two rupees and a half	Us-kī qīmat dhāī rupayē hai.	Wā-kō dām arhāi rup'yā haī	Ū-kō dām arhāī rupaīyā haī
233 My father lives in that small house	Mērā bāp us chhōṭē ghar-mē̃ rah'tā-hai.	Hamār bāpu uhi chhōṭī ob'rī-mahā̃ basat-hai.	Mērē bāp ū hal'kē ghar-mē̃ rat-haī
234 Give this rupee to him	Us-kō yeh rupayā dē-dō	Jē rup'yā bahi-kā dēu	Jō rupaīyā ū-khō̃ dēi rākhō
235 Take those rupees from him	Us-sē woh rupayē lē-lō	Un rup'yan-kā̃ un-sē lai-lēu	Bē rupaiyā ū-sē̃ lēi lō
236 Beat him well and bind him with ropes.	Us kō shūb mārō aur rassiyō̃-sē bā̃dh-dō	Bahi-kā̃ bahut mārau auru bahi-kā̃ jaurī-sē bā̃dhi-dēu	Ūē ain mār-kē̃ jēorā-sē̃ bā̃dh dēō
237 Draw water from the well	Kūē̃-sē pānī khīchō .	Kuwā̃-tē pānī khaīchi-lēu	Kuā̃-sē pānī aīchhō .
238 Walk before me .	Mērē sām'nē chalō .	Hamārē sām'nē chalō	Mōrē ā̃gē̃ ringō .
239 Whose boy comes behind you?	Tumhārē pīchhē kis-kā laṛ'kā-ātā-hai?	Tumhārē pīchhē kehi-kō larīkā āwatu-hai?	Kaun-kō mōrā tumāyē pīchhē āut?
240 From whom did you buy that?	Tum-nē woh kis sē khar'īdā hai?	Bahi-kā̃ tum-nē kehi-sē laō-rahai?	Bō tum-nē kaun-sē̃ laō-tō?
241 From a shopkeeper of the village	Gā̃w-kē ēk dūkāndār-sē	Gāū-kē dukāndār-tē	Gāw kē ēk bāniyā̃-sē̃

Bundēlī (Banāpharī)	Bundēlī (Bhadauri of Gwalior)		English
Tum gaē, gē, gayō	Tūm-ū gayē	215	You went
Ūy gaē, gē	Bē ū gayē	216	They went
Jā	Jāu	217	Go
Jāt	Jāt	218	Going
Gaō, gā, gau	Gayau	219	Gone
Tumār kā nāw hai ?	Tihārō kā nāū hai ?	220	What is your name ?
Yā ghurᵃwā kai baras kā hai ?	Ji ghōrā kitᵃnī bassan-kō hai ?	221	How old is this horse ?
Ihā-taĩ Kashmir kitᵃni dūr hai ?	Hīyā-sē Kasᵃmir kittī dūr hai ?	222	How far is it from here to Kashmir ?
Tumār bāp-kō ghar-maĩ kai larᵃkā haĩ ?	Tihārē pitā-kē ghar-mē kai larᵃkā haĩ ?	223	How many sons are there in your father's house ?
Āj maĩ bahut māgō	Aj haū bauhat chal kē āō haū	224	I have walked a long way to-day
Mōrē kakā-kē larᵃkā-khā bahiniwā ki byāhi hai	Hamārē kakā-kō larᵃkā kau byāh bā-ki baihin-sē bhaō-hai	225	The son of my uncle is married to his sister
Ghar maĩ supēt ghurᵃwā kā palaĩchā dharō hai.	Bā ghar mē bā suphēd ghōrā kō pallēchā dharō-hai	226	In the house is the saddle of the white horse
Wā-ki pith-par palaĩchā dhar dyā	Bā pallēchā-kō bā pai kasō	227	Put the saddle upon his back
Wā-kē larᵃkā-khā maĩ nai bahut chapᵃkan mārō-hai	Ham nē jā larᵃkā kē bauhat dūṛukiyā daĩ	228	I have beaten his son with many stripes
Wā pahār-kē ūpir gōrū charāwat-hai	Bā dāṛē pai pohiyā pauhē charāi rahau-hai	229	He is grazing cattle on the top of the hill
Wā wā pyāṛē-kē taraĩ ghurᵃwā pai baithō hai	Ba ghōrā pai chaṛhō thāṛhō-hai peṛ kē niehē	230	He is sitting on a horse under that tree
Wā-kau bhāi wā ki bihan-saũ ūchō hai	Bā-kau bhaiyā bā ki baihin-sō baṛō hai	231	His brother is taller than his sister
Wā kau mōl arāi rupaiyā hai	Bā kē dām aṛhāi rupaiyā haĩ	232	The price of that is two rupees and a half
Mōr bāp wā halᵃki maṛaiyā-maĩ rahat-hai	Mērau kakā bā chhōti si tākhar mē rahat hai	233	My father lives in that small house
Wā-khā yā rupaiyā dai dyā	Jē rupaiyā un kō dēu	234	Give this rupee to him
Wā saũ yā rupaiyā lai lyā	Bē rupaiyā lai lēu	235	Take those rupees from him
Wā khā khub mār aur jiwᵃri sai bādh dyā		236	Beat him well and bind him with rope
Pānī kuwā taĩ aĩch-lā	Kuā tē pāni bhar lāu	237	Draw water from the well
Mōr āgai naĩg	Hamārē samᵃnē phirō	238	Walk before me
Kyā-kau larᵃkā tumār pāchhaĩ āwat-hai ?	Kaun-kau larᵃkā chalau āut-hai pāchhē ?	239	Who is coming behind you ?
Wā kyā-khaĩ lai-hai ?	Kaun tē tum nē bū-kō la	240	From whom [illegible]
Gāw-kē dukān-dār sai	Bā gāū-kē [illegible]	241	[illegible]


Map
Illustrating the
DIALECTS & SUB-DIALECTS OF THE
PUNJABI LANGUAGE
Scale 1 Inch = 64 Miles
74°
78°
32°
28°
KASHMIR
TIBET
DOGRA
CHAMEALI
KANGRA
LAHORE
Amritsar
Ludhiana
Phillaur
Jullundur
Ambala
Karnal
Saharanpur
HINDOSTANI
MALWAI
RAJASTHANI
BIKANER
Jhelum
Gujranwala
Rawalpindi
Islamabad
Srinagar
Simla
Jaipur
Ajmer
Bhatinda
Ferozepore
Lahore
Multan
Rohtak
Hissar
Delhi
Meerut
Dehra Dun
Mussoorie
Nainital
Almora
Chandigarh
Ganganagar
Bikaner
Jhunjhunu
Bhiwani
Rewari
Panjabi

PAÑJĀBĪ

Name of the Language

The name 'Pañjābī' explains itself It means the language of the Punjab As will be seen immediately the name is not a good one, for Pañjābī is not by any means the only language spoken in that Province

Where spoken

Pañjābī is the tongue of about 12¾ millions of people, and is spoken over the greater part of the eastern half of the Province of the Punjab in the northern corner of the State of Bikaner in Rajputana, and in the southern half of the State of Jammu In the extreme north-east of the Province, *i e* in most of the Simla Hill States and Kulu, the language is Pahārī Further south, in the districts lying on or near the right bank of the river Jamna, *viz* in the eastern half of Umballa, in Karnal, in most of Hissar (and the neighbouring portions of the State of Patiala), in Rohtak, Delhi and Gurgaon, the language is not Pañjābī, but is some form of Western Hindī With these exceptions, we may say that the vernacular of the whole of the eastern Punjab is Pañjābī To the north of this area lie the Himalayas, to its south the arid plains of Bikaner, and to its west the inhospitable *Bār* of the Rechna Doab

Linguistic Boundaries.

To its north and north-east Pañjābī is bounded by the Pahārī of the lower ranges of the Himalayas It hardly extends into the hill country On the east it has the various forms of western Hindī, Vernacular Hindōstānī in east Umballa, and Bāngarū spoken in the country immediately to the west of the Jamna On the south it has the Bāgrī and Bīkānērī dialects of Rājasthānī spoken in west Hissar and Bikaner The boundary between Pañjābī and all these languages is very fairly defined (although of course there is a certain amount of merging from one language into another), for the difference of language to a large extent connotes a difference of nationalities More especially on the border-line between Pañjābī and Western Hindī we see that Pañjābī is essentially the language of the Sikhs We may here roughly put the boundary between the two languages, as coinciding with the course of the river Ghaggar The people to the east of the Ghaggar valley, excepting stray colonies of Sikhs, all speak Western Hindī

To the south, on the other hand, there is a gradual merging into Rājasthānī, through an intermediate dialect named Bhattiānī Like Pañjābī, Rājasthānī is a language which originally belonged to the Outer Circle of Indo-Aryan speeches, a substratum of which still remains At the same time, this basis has been overlaid and almost hidden by a wave of language belonging to the Inner Group[1] The two languages, thus closely resembling each other, merge into each other without difficulty Indeed, it is a curious fact that the Dōgrā, the most northern form of Pañjābī, shows peculiarities of pronunciation (such as the change of the initial *l* to *g* in declensional suffixes) which also exist in Bāgrī

[1] This will be fully explained when dealing with the characteristics of [illegible]

On the north there is a distinct dialect of Pañjābī, Dōgrā,—which is intermediate between standard Pañjābī and the Pahārī of the lower Himalayas

Western Boundary

It will have been observed that hitherto I have said nothing about the western boundary of Pañjābī The reason is that it is impossible to fix such a boundary To the west of Pañjābī lies the Lahndā or Western Pañjābī language, which we may take to be firmly established in the Jech Doab On the other hand Pañjābī of the purest kind is spoken in the upper part of the Bari Doab Between these two lies the Rechna Doab and the lower part of the Bari Doab A glance at the map facing page 607 will make my meaning clear Here the language is a mixture of Pañjābī and Lahndā,—more Pañjābī to the east,—more Lahndā to the west We shall see that the reason for this is that an old form of Lahndā must once have extended right up to the Sarasvatī, and that it is still the foundation of Pañjābī The Lahndā influence grows stronger (even in the Pañjābī tract) as we go westwards, as the influence of the wave of the language of the Inner Group, which has encroached from the east and has formed modern Pañjābī, weakens It thus happens that, although in India we continually see two neighbouring languages gradually merging into each other, nowhere is the process so gradual as in the case of Pañjābī and Lahndā It is quite impossible to point to any boundary line or approximate boundary line between the two forms of speech As, however, some kind of boundary between the two languages is necessary for the purposes of this Survey, I have assumed the following conventional line to mark the division between them Commence at the northern end of the Pabbī range in the Gujrat district, go across the district to the Gujranwala town of Rāmnagar on the Chenab Then draw a line nearly due south to the southern corner of Gujranwala, where it meets the northern corner of the district of Montgomery Then continue the line to the southern corner of Montgomery on the Sutlej Follow the Sutlej for a few miles and cross the northern corner of the State of Bahawalpur. Everything to the east of this line I call Pañjābī, and everything to the west of it I call Lahndā, but it must be remembered that this line is a purely arbitrary convention, and that for some distance to the west of that line, the language which I call Lahndā differs but slightly from the language of the east of the Rechna Doab and of north-east Gujrat which I call Pañjābī I have been guided mainly by the vocabulary To the west of the line, the language, which is mainly that of the tract known as the *Bār*, or Jungle, has a vocabulary which agrees much more closely with that of Lahndā Except in Multan, we do not find Lahndā inflexions *established* till we cross the Chenab

Pañjābī and the Land of the Five Rivers

An interesting fact arises from the foregoing discussion The Punjab, or *Panj-āb*, is properly the 'Land of the Five Rivers,' the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej Now, the Pañjābī language extends far to the east of the Sutlej, the most eastern of these five, reaching up to the Ghaggar It occupies the Doabs between the Beas and Sutlej, and between the Ravi and the Beas-Sutlej It also occupies a part of the Rechna Doab between the Chenab and small corner of the Jech Doab between the Jhelum and the Chenab, and the Ravi, but in nearly the whole of the great tract watered by the Chenab and the Jhelum and by the lower part of the Sutlej Pañjābī is not spoken Pañjābī is hence not the language of the entire 'Land of the Five Rivers'

Pañjābī has two dialects,—the ordinary idiom of the language, and Dōgrā or Dōgrī.

Dialects and Sub-dialects.

The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the headquarters division of the Kangra district with an overflow into the neighbouring parts of the districts of Sialkot and Gurdaspur and of the State of Chamba It will be dealt with separately, later on

Ordinary Pañjābī is spoken over the rest of the Pañjābī area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States This standard Pañjābī varies slightly from place to place, and its purest form is admitted to be that of the *Mājh* or middle part of the Bari Doab, centring round Amritsar This Mājhī sub-dialect may be said to be the language of cis-Ravi Lahore, of Amritsar, and of Gurdaspur Lower down the Doab, in the district of Montgomery, the language is not pure Mājhī, but is mixed with Lahndā We may take Mājhī as the standard form of Pañjābī But, owing to the accidental circumstance that the first serious European students of Pañjābī lived at Ludhiana and not at Amritsar, another standard Pañjābī, which we may call the European Standard Pañjābī, has also come into existence Ludhiana, where J Newton wrote his Grammar in 1851, where a 'Committee of the Lodiana Mission' published the first Pañjābī Dictionary in 1854, and where L P Newton published the latest and most complete grammar of the language in 1898, has since the middle of the last century, been the fountain of instruction in Pañjābī for Englishmen It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjābī with which they were most familiar, and we hence find that the idiom taught by them contains a few characteristics which are peculiar to eastern Pañjābī and are strange to the Mājh[1] Of these the most striking is the employment of the peculiar cerebral *l* The sound of this letter is not heard in the Mājh, although its employment is taught in all the grammars and dictionaries[2]

We thus see that there are two standards of Pañjābī that of the Mājh, which is accepted by natives of India and (theoretically) by Europeans, and that of Ludhiana, which is the one practically accepted by Europeans, which is described in most grammars and dictionaries of the language, and into which the Scriptures have been translated[3]

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[1] So definitely do even scholars like Mr E. P Newton take the Ludhiana Pañjābī as their standard that they actually give *forms* peculiar *to* the Mājh as *exceptions* Compare pp 33 57, and 73 of his grammar If he had taken the Mājh dialect as his standard, the forms referred to on these pages would have been given as the regular ones and their use elsewhere not their use in the Mājh, would have been treated as exceptional

Dr Tisdall's little *Simplified Grammar* is the only one I have seen which is by an Englishman and which professedly founded on the Mājh dialect

I may mention here that the Pañjābī versions of the Scriptures are considered by native scholars as being in the dialect of Ludhiana.

[2] The use of this cerebral *l* is restricted to a well defined tract of country In the northern plains of India it is heard between the Bīās-cum-Sutlej on the west and the Ganges on the east It is heard in the Eastern Pañjāb where Pañjābī and where Hindōstānī and Bāgarū are spoken, and in the Upper Ganges Doab where the language is Hindōstānī It is also common in the Western Pahārī of the Simla Hill States and the neighbourhood of the Central Pahārī of Garhwal and Kumaon but does not appear in the Eastern Pahārī or Khas language of Nepal The central form which it here indicates may be taken as the course of the sacred river the Sarasvatī I have not met with it in Lahndā but through Bāgarū it extends south into the Bāgrī country and thence over Rajputana, Central India, Gujarat and the Marāthā country In the south of India it is heard in Dravidian languages It does not occur in the language of Kāshmīrī or Khas but is heard in Lahndā and the neighbouring Pañjābī tract west of the Mājh It occurs in the Himalayan Indo-Aryan dialects west of Western Pahārī but gradually disappears as we approach Peshawar

[3] The *Delhan Darpan* an adaptation of the *Mirat'ul 'arūs* by Bhai Hazara Singh Gulab of Amritsar which is the purest dialect of the Mājh, does not contain a single cerebral *l* from cover to cover

The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāthī, Mālwāī, Bhattiānī, and the Pañjābī of the Rechna Doab and North-east Gujrat The dialect of the Jullunder Doab closely resembles that of Ludhiana As we approach the hills, however, we see signs of the influence of Pahārī Pōwādhī (the Pañjābī of the Pōwādh, or eastern Punjab), as its name implies, is the most eastern form of Pañjābī It is spoken on the south bank of the Sutlej in the Ludhiana district (and is here identical with the Ludhiana dialect just dealt with at some length), but its main territory is the Pañjābī speaking part of the Punjab east of, say, the 76th degree of east longitude To its east we have the Western Pahārī of the southern Simla Hill States, the vernacular Hindōstānī of Umballa and East Patiala, and the Bāngarū of Karnal. To its south it has the Rāthī Pañjābī to be described immediately, and to its west Mālwāī Pañjābī As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindī as we go eastwards. Immediately to the south of Pōwādhī and Mālwāī Pañjābī, in the valley of the Ghaggar, lies the Rāthī Pañjābī of the Rāth or 'Ruthless' Musalmān Pachhādās of that tract It is even more strongly infected by the Bāngarū dialect of Western Hindī than Pōwādhī It is also noteworthy for its preference for nasal sounds To its south lie the Bāgrī and Bāngarū of Hissar West of the 76th degree of east longitude as far as the Sutlej lies the Mālwā or old settled dry country of the Sikh Jatts, to the south of which lies the 'Jangal' or unsettled country The language of these areas is known as Mālwāī Pañjābī or Jangalī To its south it has the Rāthī Pañjābī of the Ghaggar valley, and the Bhattiānī Pañjābī of South Ferozepore and Bikaner. Mālwāī Pañjābī does not differ materially from the Ludhiana Standard, but as we go south a tendency is observable to substitute a dental *n* and *l* for a cerebral *n* and *l* respectively South of the Mālwā in South Ferozepore and north-west Bikaner, lies Bhattiānā, the country of the Bhattis Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhattiānī Bhattiānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāthaurī Crossing the Sutlej we enter the Bari Doab The central portion of this is the Mājh and has been already dealt with South-east of Lahore lies the district of Montgomery, like Lahore, lying on both sides of the Ravi The cis-Ravi portion of Montgomery, although politically within the Bari Doab, belongs linguistically to the next Doab, the Rechna, between the Ravi and the Chenab It is in this Rechna Doab that we see Pañjābī merging into Lahndā

As explained above, it is impossible to show any distinct boundary between these two languages, and, for the purposes of this Survey, I have adopted a purely conventional line commencing at the northern end of the Pabbī range of hills near the north-west corner of Gujrat and ending on the Sutlej at the south-east corner of Montgomery, with a slight deflection down the Sutlej, across the north-eastern end of the State of Bahawalpur, where it meets the southern border of Bhattiānī Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lahndā This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lahndā characteristics as we go west

Number of speakers

The following tables show the number of speakers of Pañjābī as estimated for this Survey Most of the figures are based on those of the Census of 1891 I commence with the number of speakers of Pañjābī in those tracts in which it is a vernacular

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN AREAS IN WHICH [illegible]

Mājhī—		
Lahore	1,033,824	
Amritsar	973,05[illegible]	
Gurdaspur	809,7[illegible]	
		2,8[illegible]
Jullunder Dōābī—		
Jullunder	90[illegible],817	
Kapurthala	2[illegible],97[illegible]	
Hoshiarpur	848,[illegible]	
Mixed dialects	407,321	
		22,8[illegible]
Pōwīdhī—		
Hissar	148,[illegible]52	
Umballa	837,123	
Kalsia State	18[illegible]	
Nalagarh State	[illegible],545	
Mailog State	3,1[illegible]3	
Patiala State	837,003	
Jind State	130,[illegible]	
		1,337,14[illegible]
Rāthī—		
Hissar	36,490	
Jind State	2[illegible],0	
		3[illegible]
Mālwī—		
Ferozepore	709,000	
Ludhiana	640,[illegible]	
Faridkot	110,070	
Maler-kotla	75,235	
Patiala	334,530	
Nabha	207,771	
Jind	44,021	
Kalsia	[illegible]	
		2,1[illegible],054
Bhattīāni—		
Rāthī of Bikaner	220,[illegible]	
'Bāgṛī' of Ferozepore	56,[illegible]	
Rāthanrī of Ferozepore	38,040	
		11[illegible]
Pañjābī merging into Lahnda—		
North-east Gujrat	457,2[illegible]	
Sialkot	1,010,0[illegible]	
East Gujranwala	[illegible]	
Trans Ravi Lahore	17,[illegible]	
East Montgomery	2[illegible],42[illegible]	
North Bahawalpur	1[illegible],0[illegible]	
		2,4[illegible]
Dōgrī—		
Standard	5[illegible],727	
Kandiali	10[illegible]	
Kāngrī Dialect	[illegible]	
Bhatēāli	14[illegible]	
		[illegible]
Total number of speakers of Pañjābī in the area [illegible]		[illegible]

Pañjābī is also spoken in other districts of the Punjab in which it is not classed as a vernacular. The most important figures are those of Karnal and Multan. As regards Karnal, this district immediately adjoins the Pōwādhī-speaking tract of Patiala, and the figures represent an overflow of Sikh settlers from that State In Multan there is a large colony of Sikhs settled on the Sidhnai canal system. In the other districts, the figures reported call for no remarks They are as follows:—

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN DISTRICTS AND STATES OF THE PUNJAB IN WHICH IT IS NOT A VERNACULAR.

Rohtak		238
Gurgaon		178
Delhi		1,784
Panipat		132
Loharu		7
Dujana		2
Karnal		25,500
Simla		3,280
Simla Hill States:—		
Bashahr	276	
Keonthal	194	
Baghal	129	
Baghat	702	
Jubbal	27	
Kumharsain	95	
Bhajji	36	
Balsan	38	
Dhami	30	
Kuthar	188	
Kumhar	97	
Mangal	10	
Baghal	65	
Tarhoch	12	
Nahan	8,197	
		10,096
Mandi		782
Suket		146
Chamba		2,387
Multan		87,102
Dera Ismail Khan		7,238
Dera Ghazi Khan		6,999
Muzaffargarh		8,480
TOTAL		154,301

We therefore arrive at the following figures for the total number of speakers of Pañjābī in the Punjab as reported for this Survey:—

In areas in which it is a vernacular	12,409,838
In areas in which it is not a vernacular	154,301
GRAND TOTAL for the Punjab	12,564,139

At the Census of 1891, 15,754,895 people were recorded as speaking Pañjābī (including Dōgrā) in the Punjab The difference is accounted for as follows In the first place, about 4,583,000 people were shown in the Census tables as speaking Pañjābī in Gujranwala (western half), Montgomery (western half), Bahawalpur (north-western portion) Jhang, Shahpur, Jhelam, Rawalpindi, Hazara, Peshawar, Kohat, and Bannu and other localities, who, in this Survey, will be shown as speaking Lahndā. On the

other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahārī, and also include the 131,000 speakers of Dōgrā in Jammu territory and 22,000 speakers of Bhattiānī in Bikaner, which do not appear in the Punjab Census tables at all, as Jammu and Bikaner do not fall politically within that province By making these allowances on each side, we arrive at a Census total of 12,262,395 The difference between this and the above Survey figures, which amounts to 301,744, is due, partly to the fact that round numbers are employed as much as possible in the Survey, partly to the fact that many of the Survey figures are independent estimates made by local officials some seven or eight years after the Census had been taken, and partly to the inclusion, in the Survey figures, of small items which, in the Census tables, are grouped under other languages In border tracts where one language merges into another, classification necessarily depends much on the personal equation, which must be allowed for in dealing with statistics of this kind

We now come to the number of people who speak Paňjābī outside the limits of the Punjab Here we have to resort to the figures of the Census of 1891, and are confronted by two difficulties At that Census, the speakers of the various languages were not enumerated in Kashmir or in Rajputana and Central India In the second place, at that Census (except in the Punjab) no distinction was made between Lahndā and Paňjābī, the two being grouped together under one head—Paňjābī. I therefore in the following table cannot give the number of speakers of Paňjābī in Kashmir or in Rajputana and Central India, and instead thereof give the total number of people of Punjab birth (for which figures *are* available) in these localities The second difficulty is more serious We can only estimate In the Census of 1901 the figures for Lahndā and Paňjābī were kept separate, and their totals bore the proportion of 3 and 17, respectively, to each other I assume that this proportion was also true for 1891 and deduct from the total of the following figures three-twentieths, to allow for speakers of Lahndā The remainder should approximately represent the total number of speakers of Paňjābī outside the Punjab

TABLES SHOWING THE TOTAL NUMBER OF PERSONS WHO SPOKE PAŇJĀBĪ OR LAHNDĀ IN THE PUNJAB ACCORDING TO THE CENSUS OF 1891

Kashmir	[illegible]
Sindh (and Khairpur)	22,1[illegible]
United Provinces (and States)	1[illegible]
Quetta	1[illegible]
Burma	[illegible]
Bengal (and States)	[illegible]
Hyderabad	[illegible]
Bombay (and States)	[illegible]
Rajputana and Central India	[illegible]
Andamans	1,[illegible]
Ajmer-Merwara	[illegible]
Central Provinces	1,[illegible]
Madras	[illegible]
Berar	[illegible]
Baluchistan	[illegible]
Assam	[illegible]
Mysore	[illegible]
Total	[illegible]

boundary line between Pañjābī and Lahndā In the Jech Doab they are still more in evidence and Lahndā may be said to be firmly established In the Sindh-Sāgar Doab all except one or two traces of the influence of the Central language have disappeared, and we are in the presence of a true language of the Outer Circle We thus see that Pañjābī is a composite language

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahndā, while its superstructure is a dialect of Western Hindī The superstructure is so important, and has so concealed the foundation, that Pañjābī is rightly classed, at the present day, as a language of the Central Group

Pronunciation

Coming to details, we find in the first place an initial *v* or *v* in Western Hindī always becomes *b*, while in the Pañjābī it is in certain cases retained Thus, Western Hindī *bich*, but Pañjābī *vichcl* in This is also characteristic of Sindhī, Lahndā and Kāshmīrī

There is another circumstance in Pañjābī pronunciation which is extremely characteristic, and gives the clear-cut tone to the language, that at once attracts the attention of anyone who hears it for the first time In order to describe it, it will be necessary to discuss a question of derivation All the various Prakrit dialects of India had, for reasons which it is unnecessary to explain here, a large number of words containing each a double consonant, preceded by a short vowel For instance, we may take *ghōdassa*, of a horse, *juttō*, joined, *khaggō*, a sword, *makkhanam*, ointment, *mārissai*, he will strike By one of the phonetic rules of these languages there was a tendency to simplify these double letters by omitting the first member of the compound, and to lengthen the preceding short vowel in compensation There was thus a tendency for these words to become respectively *ghōdāsa*, *jūtō*, *khāgō*, *mākhanam*, *mārīsai*[1] In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity In Western Hindī we commonly meet both forms of the same word—often one in the literary language, and the other in colloquial speech Thus for 'butter' the Prakrit *makkhanam* becomes *makkhan* in Literary Hindōstānī, but we often hear *mākhan* in the mouths of the villagers In Rājasthānī the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarātī in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule We have *mallan* and never *makkhan* On the other hand, the Hindōstānī of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always *makkhan* and not *mākhan* Pañjābī follows suit in this It never simplifies such compounds We always have *malkhan*, not *mālhan* Similarly we have Pañjābī *kamm*, but Hindōstānī *kām*, work, Pañjābī *vichch*, but Hindōstānī *bich*, Pañjābī *uchchā*, but Hindōstānī *ūchā*, high[2] All this gives a predominant sound of sharply doubled letters throughout a Pañjābī sentence, and gives the well-known clear-cut character to the language as heard by one whose acquaintance with Indian languages was first made in the Ganges Valley

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[1] Amongst the various Prakrit dialects, the older one and Śauraseni show fewer [illegible] others Śauraseni may be looked upon as the parent of Western Hindī and of [illegible] stratum) of the other languages of the Central Group

[2] Lahndā, in this, follows Pañjābī It has *makkhan* [illegible] a surd compound consonant but does not lengthen the vowel It has *makkhan* [illegible] the derivation of Pañjābī words For instance we may [illegible] *juttā* Such a contraction would be against the genius of Pañjābī, Lahndā or Sindhī

Nominal termination

In the declension of nouns, we find that the termination of strong masculine substantives with *a*-bases, is *ā*, not *au* or *ō* as in pure Western Hindī Thus we have *ghōrā*, a horse, not *ghōṛau* or *ghoṛō*, as in Western Hindī.

This is typical of nearly all the languages of the Outer Circle. Compare the Marāthī *ghōḍā* and the Bengali *ghōṛā* [1]

Termination of the Genitive.

A characteristic of Pañjābī which at once strikes the beginner, and which is, in fact, a most prominent feature of the language, is the employment of the termination *dā* for the suffix of the genitive. instead of the *kau*, *kō* (or *kā*) of Western Hindī. This termination is also employed in Southern Lahndā, and no doubt belongs to the original form of that language which once spread all over the Punjab It is certainly indigenous in the Eastern Punjab [2]

Termination of the case of the Agent.

Literary Hindōstānī employs the suffix *nē* to indicate the case of the agent This suffix does not properly belong to Western Hindī (of which Hindōstānī is a dialect). In the other dialects of that language an organic case of the agent is employed without any suffix. The *nē* of Literary Hindōstānī is however, also found in the Vernacular Hindōstānī of the Upper Gangetic Doab, and is clearly borrowed from Pañjābī in which language its employment (under the form of *nai*) is regular.

Personal Pronouns.

The plurals of the pronouns of the first and second persons (*asī*. we. oblique form *asā*. and *tusī*, ye. obl. form *tusā*). are relics of the old Lahndā basis of the language, and do not belong to the true Central Language, which has *ham* and *tum* respectively Compare Sindhī *asī* (obl. *asā*) we: Lahndā *assī* (obl. *assā*) we; *tussī* (obl. *tussā*) you: Maiyā (of the Indus Kōhistān) *tus* you, Kāshmīrī *as'* (obl *asē*), we. Moreover, these pronouns make their genitives *asāḍā*. *tusādā* The cerebral *ḍ* in these words is typical of Lahndā

Passive voice

The Pañjābī verb occasionally makes a passive voice by adding *ī* to the root [3] This is common in Lahndā, while a closely connected passive form is current in Sindhī. In Western Hindī this passive has only survived (if this is a survival) in one or two of the so-called polite imperatives

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[1] In this respect, Pañjābī has reacted on those dialects of Western Hindī which are geographically nearest to it. The dialect of the Upper Gangetic Doab, and the Literary Hindōstānī founded upon it, both have *ā*, not *au* or *ō*. So also Braj Bhākhā nouns substantive, but not adjectives.

[2] Both *dā* and *kā* are derived from the same old Sanskrit word *kritah* Both have come down to the vernaculars through the Prakrit *kidaō* or *kidau* In Hindōstānī in process of time, the *d* disappeared, and the word became *kiaō*, and hence *kā*, which it will be observed is a postposition,—a distinct word,—and not a termination. On the other hand, the languages of the Outer Circle treated *kidaō*, not as a separate word but as a termination. Thus for 'of a horse,' the speakers of the old language from which Hindōstānī is derived said *ghōḍahi kidau* (hence *ghōṛē kā*) in which *kidau* is as distinct a word as is 'of' in the English phrase But the speakers of the old Lahndā said *ghōḍahikidau*, in which they dealt with *kidau* as if it were a termination like the *i* in the Latin *equi*. Now, there is a well-known phonetic rule that in a case like this a *k* between two vowels in the same word disappears Hence as *ghōḍāi kidau* was spoken as one word it became *ghōḍahīdau*, and hence *ghōṛēdā*, without any hyphen between the *ghōṛē* and the *dā* This tendency to unite old postpositions with the main word, and to treat the two as one, is typical of the languages of the Outer Circle, and is rare in the languages of the Central Group

The termination *kidau* is noted by Prakrit Grammarians as surviving in Śaurasēnī Prakrit the language of the Central and Upper Gangetic Doab but its occurrence in Lahndā shows that it must have survived to a comparatively late period over the greater part of North-Western India.

[3] I have met this passive but rarely in the limited course of my Pañjābī reading. Except Mr. Tisdall's, all the grammars include Lahndā under Pañjābī Mr. E P. Newton mentions this passive, but all his examples are taken from the *Jaccan Sakhī*, a Lahndā work.

Pronominal suffixes

One of the most striking characteristics of the languages of the Outer Circle is the free use they make of pronominal suffixes added to verbs (a procedure totally strange to the languages of the Central Group) Thus, Lahndā has *ālheus*, said (*ālheā*) by him (*us*), *i e* he said In the Majh dialect of Pañjābī, these also occur Thus, *ālhius*, he said We rarely hear these further East

Vocabulary

Finally, like Lahndā and Sindhī, Pañjābī is a language with a vocabulary mainly composed of honest *tadbhavas* *Tatsama* words are conspicuous only by their absence, and in this respect the tongue of the Land of the Five Rivers offers a striking contrast to the bastard mixture of Sanskrit and vernacular which the Pandits of Calcutta and Benares imagine to be literature It is a homely language, redolent of the Punjab of to-day Mr Beames[1] puts this well,—

> 'There is a flavour of wheaten flour and a reek of cottage smoke about Pañjābī and Sindhī, which is infinitely more natural and captivating than any thing which the hide-bound Pandit-ridden languages of the eastern parts of India can show us'

But though thus homely in character, it must not be assumed that it is a rude form of speech incapable of literature It is no more rude than was the broad lowland Scotch of the poet Burns Pañjābī can express any idea with its own stock of vocables, and is well adapted for both prose and poetry It is true that it has hardly any literature but that is due to its being overshadowed by its near relation, Hindostānī, and to the fact that for centuries the Punjab has been ruled from Delhi, but the ballads of the people, which are current everywhere, well show its capabilities Even at the present day there is too great a tendency to look down upon it as a mere dialect of Hindōstānī (which it is not), and to deny its status as an independent language Its claim mainly rests upon its phonetic system and on its store of words not found in Hindī, both of which characteristics are due to its old Lahndā foundation Some of the most common Pañjābī words do not occur in Hindōstānī Such are *piu*, a father, *māū*, a mother, *ālhnā*, to say, *ikk* one, *sāh*, breath, *tih*, thirst, and hundreds of others, all of which can be found in languages of the Outer Circle

Old Accounts of the Punjab

The mixed character of the languages of the Central and Western Punjab (Pañjābī and Lahndā) is well illustrated by the character given to the inhabitants of those tracts in the Mahābhārata, and by incidental references in the grammar of Pānini Although not distant from the Madhyadeśa or Gangetic Doab, the centre from which Sanskritic civilisation spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadēśa The people are at one time described as living in a state of lawless anarchy, and at another time as possessing no Brāhmans (a dreadful thing to an orthodox Hindū of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war Not only were there no Brāhmans but there were no castes The population had no respect for the Vēda and offered no sacrifices to the gods They were rude and uncultured given to drinking spirituous liquor and eating all kinds of flesh Their women were large-bodied, yellow, extremely immoral

[1] Comparative Grammar Vol I p 71

their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son but the son of his sister's.[1] That this account was true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs, and languages, which existed between the Madhyadēśa and the Punjab.

Literature.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the *Ādi Granth*, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhī character, a very small portion of its contents is really in the Pañjābī language. It is a collection of hymns by various poets, most of whom wrote in some form of Western Hindī, while others even wrote in Marāthī. The best known Pañjābī portion is the *Japjī*, or introductory stanzas by Nānak who was born in 1469 A.D. The celebrated *Janam Sākhī* (a life of Nānak) is in Lahndā, not in Pañjābī. Later works are the *Sākhī-nāma* (translated into English by Sardār Attar Singh Bhadaurīā), another Janam Sākhī by Mani Singh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lahndā, but I cannot say this for certain, as I have not seen any of them. The *Wārā Bhāī Gurdāsdā* is a collection of verses dating from the guruship of Arjun (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as *wār*. A *wār* originally meant a dirge for the brave slain in battle, and hence any martial song of praise, and the poems are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, Dr Thornton[2] mentions the *Pāras bhāg* (a collection of ethical precepts), an epic on Akbar's siege of Chitaur and a much admired epic on Nādir Shāh's invasion. The later literature is mainly composed of translations and imitations of works in Sanskrit, Hindī, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Ranjit Singh. The *Khair Manulh* is a poetical guide to the Greek system of medicine.

Besides the above, the bardic, or folk-literature, of the Punjab deserves more than a passing notice. It contains several cycles that may almost be called epics, the most important of which are those referring to the famous hero Rājā Rasālū, to Hīrā and Rānjhā, and to Mīrzā and Sāhibā. The version of the Hīrā and Rānjhā legend by Wāris Shāh is considered to be a model of the purest Pañjābī. The folk-poetry of the Punjab has received considerable attention from European scholars, and deservedly so. It has all the swing and music of the border ballads of England and Scotland. The best known work on the subject is Colonel Sir Richard Temple's monumental *Legends of the Panjāb*.

The Serampore missionaries issued a Pañjābī version of the New Testament in 1815. Since then several editions of other parts of the Bible have appeared in the language. There is also a considerable Christian literature.

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[1] Can [illegible] of this description [illegible] and the customs of the Jaṭṭs in his mind when writing? The passage referred to [illegible] is *Mela*, *Erato*, VIII, 3.20 ff. In 1 2.03 the tribe of Jārutikas is mentioned, and these perhaps were the ancestors of the modern Jaṭṭs.

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Written Character.

The Pañjābī language is usually said to be written in the Gurmukhī alphabet: indeed the name 'Gurmukhī' is often applied, most incorrectly, to the language itself. There is no more a 'Gurmukhī' language than there is a 'Dēva-nāgarī' one. As a matter of fact several languages have been written in Gurmukhī. The *Ādi Granth* which is throughout written in that character is mostly in some dialect or other of Western Hindī, and even contains some Marāṭhī hymns.

The true alphabet of the Punjab is known as the *Landā* or 'clipped.' It is connected with the Mahājanī character of Northern India, and resembles it in having a very imperfect system of representing the vowel-sounds. Vowel signs are frequently omitted. It is said that in the time of Aṅgad, the second Sikh Guru (1538-1552 A.D.), this Landā was the only alphabet employed in the Punjab for writing the vernacular. Aṅgad found that Sikh hymns written in Landā were liable to be misread and he accordingly improved it by borrowing signs from the Dēva-nāgarī alphabet (then only used for Sanskrit manuscripts), and by polishing up the forms of the letters, so as to make them fit for recording the scriptures of the Sikh religion. Having been invented by him this character became known as the *Gur-mukhī*, or the alphabet proceeding from the mouth of the Guru. Ever since this alphabet has been employed for writing the Sikh Scriptures and its use has widely spread, mainly among members of that sect.

On the other hand Landā has remained current all over the Punjab, and is especially used by shop-keepers.

Closely resembling Landā is Ṭākrī or Ṭākarī, the character employed in the Himalayas north of the Punjab, a refined variety of which is Dōgrī, the official character of Jammu. Ṭākrī leads us further north into Kashmir. Here, just as Gurmukhī is a polished form of Landā, we find the Śāradā character employed in Kashmir by Hindūs for all purposes. It is a polished variety of Ṭākrī and is as complete as Dēva-nāgarī. In order to show the close connection between these four alphabets, I give them together in parallel columns on the following page. Landā and Ṭākrī differ considerably from place to place, and I have taken the specimens from fairly central localities in the area in which they are respectively employed.[1]

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[1] [illegible] For a [illegible] of Landā and Ṭākrī the reader is referred to Dr. Leitner's [illegible] Antiquities. Compare also the present writer's article on the [illegible] Alphabets of North-Western India, [illegible] and [illegible] of Hindū.

Gurmukhī	Laṇḍā	Ṭākrī	Śāradā		Gurmukhī	Laṇḍā	Ṭākrī	Śāradā	
ਅ	ꠅ	अ	अ	'āirā'	ਡ	ڈ	ڈ	ड	*da*
ੲ	ꠇ	ꠇ	ॲ	'īṛī'	ਢ	ڍ	ڍ	ढ	*dha*
ੳ	ꠉ	ꠉ	उ	'ūrā'	ਣ	ڻ	ڻ	ण	*na*
ੳ	ꠉ	ꠉ	प	*ō*	ਤ	ت	ت	त	*ta*
ਸ	ڪ	ڪ	स	*sa*	ਥ	ٿ	ٿ	थ	*tha*
ਹ	ھ	ھ	ह	*ha*	ਦ	د	د	द	*da*
ਕ	ک	क	क	*ka*	ਧ	ڌ	ڌ	ध	*dha*
ਖ	ک	ख	ख	*kha*	ਨ	ن	ن	न	*na*
ਗ	گ	ग	ग	*ga*	ਪ	پ	پ	प	*pa*
ਘ	گ	घ	घ	*gha*	ਫ	ڦ	ڦ	फ	*pha*
ਙ	ڱ	ङ	ङ	*na*	ਬ	ب	ب	ब	*ba*
ਚ	چ	च	च	*cha*	ਭ	ڀ	ڀ	भ	*bha*
ਛ	چھ	छ	छ	*chha*	ਮ	م	म	म	*ma*
ਜ	ج	ज	ज	*ja*	ਯ	ي	...	य	*ya*
ਝ	ڄ	झ	झ	*jha*	ਰ	ر	र	र	*ra*
ਞ	ڃ	...	ञ	*ñ*	ਲ	ل	ल	ल	*la*
ਟ	ٹ	ट	ट	*ṭa*	ਵ	و	व	व	*va*
ਠ	ٹھ	ठ	ठ	*ṭha*	ੜ	ڑ	ड़	...	*ṛa*

While the Śāradā alphabet closely follows the Dēva-nāgarī in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhī, with Landā and Ṭākrī, diverges somewhat from the latter in both particulars

Gurmukhī has only one sibilant ਸ *sa*, corresponding to the Dēva-nāgarī स. It has nothing to correspond to the Dēva-nāgarī श *śa* or ष *sha*, these letters not being required for the Pañjābī language. When it is desired to represent the sound of *sh*, as it appears in words borrowed from Arabic or Persian, a dot is put under ਸ *sa* Thus, ਸ਼ *sha*

In the order of the alphabet, ਸ *sa* and ਹ *ha* do not come at the end, after the other consonants, as in Dēva-nāgarī, but *precede* the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhī is somewhat peculiar. It has three signs, *viz* ੳ, ੲ, and ੳ which are known respectively as *āirā*, *īrī*, and *ūrā* These are used when vowels are initial, as bases to support the non-initial forms of the vowels it is desired to represent With these bases they become initial vowels ੳ *āirā* is used as the base of the initial forms of ਅ *a*, ਆ *ā*, ਐ *ai*, and ਔ *au*, the non-initial forms of the last three being ਾ ੈ and ੌ respectively As in Dēva-nāgarī, ਅ *a* has no non-initial form ੲ *īrī* is used as the base of the initial forms of ਇ *i*, ਈ *ī*, and ਏ *ē*, the non-initial forms of these vowels being ਿ, ੀ, and ੇ respectively ੳ *ūrā* is the base of the initial forms of ੁ *u* and ੂ *ū*, the non-initial forms of these vowels being ੁ and ੂ respectively. Finally by slightly modifying the upper curve of ੳ *ūrā*, so as to leave it open, we get ੳ, the initial form of the vowel *ō*, of which the non-initial form is ੋ

We thus arrive at the following vowels as written in the Gurmukhī alphabet

INITIAL FORMS

ਅ *a*, ਆ *ā*, ਇ *i*, ਈ *ī*, ੳ *u*, ੳ *ū*, ਏ *ē*, ਐ *ai*, ੳ *ō*, ਔ *au*

NON-INITIAL FORMS

ਕ *ka*, ਕਾ *kā*, ਕਿ *ki*, ਕੀ *kī*, ਕੁ *ku*, ਕੂ *kū*, ਕੇ *kē*, ਕੈ *kai*, ਕੋ *kō*, ਕੌ *kau*

The Gurmukhī consonants are as follows —

ਸ *sa*,	ਹ *ha*,			
ਕ *ka*,	ਖ *kha*,	ਗ *ga*,	ਘ *gha*,	ਙ *na*.
ਚ *cha*,	ਛ *chha*,	ਜ *ja*,	ਝ *jha*,	ਞ *ña*.
ਟ *ta*,	ਠ *tha*,	ਡ *da*,	ਢ *dha*,	ਣ *na*
ਤ *ta*,	ਥ *tha*,	ਦ *da*,	ਧ *dha*,	ਨ *na*
ਪ *pa*,	ਫ *pha*,	ਬ *ba*,	ਭ *bha*,	ਮ *ma*
ਯ *ya*,	ਰ *ra*,	ਲ *la*,	ਵ *wa*, *va*,	ੜ *ṛa*

Each vowel and consonant has, in Pañjābī, a definite name Thus, non-initial ਾ *ā* is called *ā-kannā*, non-initial ਿ *i*, *i-siārī*, and so on Similarly, ਸ *sa*, is called *sassā*, ਹ *ha* is called *hahā*, and so on It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābī Grammar

There are two nasal signs, viz. ˜ known as *tippī*, and ˙ known as *bindī*.

Tippī can be written over any syllable containing (non-initial) *ā*, or any of the short vowels *a*, *i*, or (non-initial) *u*. Before ਸ *sa*, it is pronounced as *n*. Thus, ਅੰਸ is pronounced *ans*. Before ਹ *h* or another vowel, or at the end of a word, it has the sound of the *n* in the French word *bon*, which I represent by the sign ˜ over the vowel nasalised. Thus, ਸਿੰਹ *sīh*, ਜਿਉਂ *jīu*, ਨੂੰ *nū*. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, ਚੰਗਾ *changā*, ਪਛੀਂ *pachhī*, ਪਿੰਡ *pind*, ਹਿੰਦੂ *hindū*, ਖੰਨਾ *khannā*, ਅੰਬ *amb*, ਸੰਮਤ *sammat*.

Bindī may be written over any syllable containing any of the long vowels *ā*, *ī*, *ē*, *ai*, *ō* or *au*, whether initial or non-initial, or over the initial forms of *u* and *ū* (the non-initial forms of these last two vowels take *tippī*). *Bindī* generally has the sound of the *n* in the French word *bon*, and is then represented in transliteration by ˜. Thus, ਬਾਂਸ *bāˆs*, ਅਸੀਂ *asī˜*, ਏਲੋਂ *ēlō˜*. Often, however, when not at the end of a word or preceding *h* or *s*, it is pronounced like *tippī*.

The Pañjābī language requires very few compound consonants. The following are the ones most usually met with: — ਸ੍ਤ *sta*, ਮ੍ਹ *mha*, ਨ੍ਹ *nha*, ਰ੍ਹ *rha*, ਲ੍ਹ *lha*, ਜ੍ਲ *jla*, ਗ੍ਜ *gja*, ਸ੍ਥ *stha*, ਤ੍ਯ *tya*, ਸ੍ਮ *sma*. When ਰ *ra* is the second member of a conjunct it takes the form of a subscript dash. Thus, ਸ੍ਰ *sra*, ਕ੍ਰ *kra*, ਖ੍ਰ *khra*, ਗ੍ਰ *gra*, ਤ੍ਰ *tra* (rather common), ਦ੍ਰ *dra*, ਪ੍ਰ *pra*, ਬ੍ਰ *bra*, ਭ੍ਰ *bhra*.

When a letter is doubled the sign ˘, known as *adhik*, is written above the line immediately in front of it. Thus, ਸੱਪ *sapp*, ਗੱਦੀ *gaddī*, ਅੱਸੂ *assū*, ਬਿੱਛੂ *bichchhū*, ਪੱਥਰ *patthar*.

Other compound consonants are indicated by mere juxtaposition. Thus, ਬਕਬਕੀ *bakbakī*, not *bakabakī*, as we might expect, ਖੁਰਚਣ *khurchan*, not *khurachan*, ਮਾਟਣਾ *mātnā*, not *mātanā*, ਮਾਰਦਾ *mārda*, not *māradā* or *mār'dā*.

In the Eastern Punjab, but not in the Mājh, there is a cerebral *l*-sound which also occurs in Lahndā, Vernacular Hindōstānī, Central and Western Pahārī, Rājasthānī, Gujarātī, Marāthī, and Oriyā. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for *l*. Thus, ਲ਼ *la*.

As in Western Hindī the inherent *a* of the final consonant of a word is not pronounced.

The letter ਵ sometimes has the sound of *wa*, and sometimes that of *va*. The *va* is *not* pronounced as in English, with the lower lip pressed against the upper teeth. It is a pure labial sound made by pressing the two lips together, and letting the breath issue between them. In cognate languages the letter generally has a *v* sound before the vowels *i* and *e* (whether long or short) and a *w*-sound before other vowels. In Pañjābī this rule generally holds good when the letter is in the middle of a word, but at the commencement of a word it is not followed. Here the only rule seems to be caprice, and I have accordingly given as a supplement to the skeleton grammar a list of words taken from Bhāī Māyā Singh's Dictionary which commence with the letter and in which that letter is pronounced as *v*. In all other Pañjābī words commencing with the letter it is pronounced as *w*.[1]

Hitherto we have dealt with the alphabets employed by Sikhs and Hindus. It must be remembered that there is also a large Musalmān population in the Pañjāb.

[1] See p. 632 ff.

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Landā) will be found in the following pages. No specimens have been received in Landā, nor does that character easily lend itself to writing more than a few sentences Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers

Grammar

Pañjābī Grammar in the main follows that of Hindōstānī, so that few remarks are necessary

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī area The best account of this pronunciation is that given by Mr Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract

In these districts, when *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced ع *'ain*, in Arabic We might compare the Cockney pronunciation of *ham* as *'am* (not *'am*). Thus, *hiyyā̃*, the sides of a bed, is pronounced *'iyyā̃*, and *pihā̃ī*, the wages of grinding, *pi'ā̃ī*

In other positions, *i.e* when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word Thus, *lā̃h*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible Similarly the first *ā* in *kā̃hlā*, speedy, is pronounced in a high tone, while in *kālā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, *viz* —*gh*, *jh*, *dh*, *dh*, *bh*, *nh*, *nh*, *mh*, *rh*, *rh*, *wh*, etc, but not in the case of the hard aspirated consonants *kh*, *chh*, *th*, *th*, *ph*, or of *sh* Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā̃*, a measure of land, *g'umā̃*, and *Chanhā̃'*, the Chināb river, is pronounced *Chan'ā̃'* On the other hand, in *kúrh*, in which *rh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kúr*, the joint of a plough, and the *a* of *bágghī* (pronounced *bágg'ī*, not *bágg'ī*), a buggy, is higher in tone than the *a* of *bágghī* (feminine), white

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā̃* and that the suffix of the genitive is *dā*, which, like adjectives ending in *ā*, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement

In the verbs, two forms of the verb substantive may be noted One is *jē*, he is. This is only heard in the western districts of the Pañjābī area, and its correct meaning was first indicated by Mr Grahame Bailey in his Wazirabad Grammar already alluded to By origin *jē* is the pronoun of the second person plural combined with the verb

substantive, and it properly means 'there is to (*or* by) you' This is evident in phrases like —

kī milea jē, literally, what was got to you, *i e* what did you get? Standard Pañjābī *tuhānū̃ kī milā*

kī ākheā jē, what was said by you, what did you say? Standard *tusī kī ākhēā*

kī jē, what has happened to you

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you.' Thus, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you)' Similarly —

ōthē dō jē, *I say to you* there are two there
mai̇̃ āyā jē, *I say to you* I have come
sāhb jē, *I say to you* it is the Sāhib

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the *jē* represented, as it is in the grammar, by 'he is' or 'they are' It can, however, only be used in sentences like the foregoing

The common form of the past tense of the verb substantive is usually *sī* for both masculine and feminine singular, and for the masculine plural This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was The infinitive of the finite verb generally ends in *na* (not *na*), though *na* occurs in the case of some verbs The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p 616), but on the whole the conjugation of the verb closely resemble that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens

Roots ending in *ā*, and a few others form the past part in *ā*, not *iā* Thus, *rah ā*, remained, *labbhā*, found Roots in *āu* and *āk* drop the *a* Thus, *āurā*, to come, *āiā*, come, *chāhurā*, to wish, *chāhiā*, wished Other roots in *i* change it to *e* Thus, *jīurā*, to live, *jīerā*, lived Roots ending in *i* or *u* drop it in the conjunctive participle Thus, *rah nā*, *rah* or *rahi*, *āurā*, *ā*

Present subjunctive (old simple present), I may send.

	Sing	Plur
1	*ghallā̃*	*ghalliyē*
2	*ghallē̃*, *ghallī* (obs)	*ghallō*, *ghallō̃*, *ghallō* (obs)
3	*ghallē*	*ghallan*

Roots ending in *u* change it to *w* or *v*, thus, *āwā̃*, or drop it, as in *āā̃*. The 3rd sing may end in *u*, and the 3rd plur in *un* or *ān* Thus, *āvē*, *āē*, or *āī*, he may come, *āwan*, *ān*, or *āun*, they may come. Roots ending in *i* drop it in this tense Thus, *rahā̃*, I may remain. The 3rd plur may end in *in* Thus, *rahan* or *rah-r* Roots ending in other vowels optionally insert *w* or *v* *Dhōnā*, to wash, *dhōā̃* or *dhōwā̃*, I may wash. Roots in *n* change it to *n* in the 3rd plur Thus, *jārnā*, to know, *jānan*, they may know

Imperative, send thou, *ghall*, *ghallī*, *ghallē̃* (obs), send ye, *ghallō*, *ghallio* Forms like *ghallīē*, be pleased to strike, are borrowed from Hindōstānī, and are not true Pañjābī.

Future, I shall send. Formed by adding *gā* (sing masc.), *gī* (sing fem), *gē* (masc. plur), and *gīā̃* (fem. plur) to the present subjunctive. The 1st plur is *ghallāgē* Optional forms of the 3rd sing are *ghallūgā*, *ghallūgu*, *ghallū* The verb agrees with its subject in gender, number and person as in Hindōstānī

Tenses are formed from the present participle and from the past participle as in Hindōstānī Thus, *jō maī ghalldā*, if I had sent, *maī ghalldā hā̃*, I am sending, *maī ghalldā sī* I was sending, *maī ā ā*, I came, *maī ghallīā*, he was sent by me, I sent him, *maī āiā-hā̃*, I have come, *maī ghallīā-hai*, I have sent him, *maī ā ā-sī*, I had come, *maī ghallīā-sī*, I had sent him, and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindōstānī The construction may be passive personal or passive impersonal. Thus (passive personal), *uhnā nē ik chiṭhī likhī*, by him a letter was written, he wrote a letter, (passive impersonal) *uhnā̃rai kurīē mārā*, by-him with-reference-to-the girl it-was beaten (or a-beating was-done), he beat the girl.

C—Irregular Verbs —

Irregular Past Participles

Root.	Past Participle.
iān, recognise,	*iāṇā**
sīu, sew,	*sītā*
sau, sleep,	*sutta**
lahi, say,	*likhā**
kar, do,	*kītā**
khalō, stand,	*khalōtā*
khar, stand,	*kharā*
kharō, stand,	*kharōtā*
khā, eat,	*kāhdā khādhā*
jan, bear, bring forth,	*jāiā*, *jaṇā**
jā, go,	*giā*, *gaiā*
jān, know,	*jāttā**
thār resolve,	*ṭhaṭā**
ḍhaṭ, *ḍhai* fall,	*dhaṭṭhā*, *dhaṭṭhā**
dēkh, see,	*ditthā*, *ditthā**
dē, give	*dittā*
dhō, wash,	*dhōtā**
ṇaṭāu, bathe,	*ṇahātā**
pahir put on (clothes),	*paidhā**
pahut, *paṭṭēh*, arrive,	*pahuttā*, *pahuntā*, *pauṭṭā*, *paṭṭēh ā*
pachhār, recognise,	*pachhaṇā*,* *pachha ṇā**
parō string (beads),	*parōtā**
pār, tear,	*pāṭā**
pī, drink,	*pītā*
pīh grind,	*pīṭhā*
pochāu, convey,	*pochātā**
pa, *par*, fall,	*pā* *poiā*
phar, snatch fast,	*phāṭṭā**
bandh, bind,	*baddhā**
barar, run,	*baṭṭā**
mar, die	*mōā**
rah, remain,	*rahā**
rindh stew,	*riddhā**
rō, weep,	*runnā**
lah, alight,	*lattā**
liāu, bring	*liāndā*,* *ā-liā**
la, take,	*liā*, *laiā* *lītā* *lattā*

Those words marked with the sign * may also be regular Thus, *siāriā* In nearly all cases the gerund takes the regular form only Thus the gerund of *khalō* is *khalōā* The following gerunds, however, are irregular —

sīa	makes	*sīā*
jā	"	*jāyā*, *jā ā*
dē	"	*diā*
nahāu	"	*nahāiā* or *nahātiā*.
pahut	"	*pahutī* or *pahuntā*
pīh	"	*pīṭhā*
par	"	*prā* or *paiā*
lai	"	*liā* or *laiā*

Dē, give, has its pres part *dindā*; its pres. subj. *dā̃* or *dēwā*; its imperat. sing *dih*, plur *diō* or *dēwō*

Par, fall, has its pres subj as follows —

	Sing	Plur
1	*parā̃*	*paiē*
2	*paē̃*, *pavē̃*	*paō*, *paō̃*, *pavō*, *pavō̃*
3	*paē*, *pavē*	*pair*

Liā-dā and *āndā*, the past participles of *liāu*, bring, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular participle *liāiā* is treated as belonging to an intransitive verb, and takes its subject in the nominative

Lai, take, has its present subj *lavā̃*, conjugated like *parā̃*, above

The following feminines of past participles are irregular —

Masc	Fem
lahā, said	*lakī*
gā, gone	*gaī*
rahā, remained	*rahī*
liā, taken	*laī*

The present participle of the verb *hōrā*, to become, is *hundā*

The verb *āurā*, to come, often makes its conjunctive participle *ār-lē*

D—Passive Voice —The Passive voice may be formed as in Hindōstānī by conjugating the past participle with *jānā*, to go. Thus, *mundā mārā-gā* the boy was struck, *kurī mārī gaī*, the girl was struck. Or *ī* may be added to the root. Thus, *ū mārīdā-ha*, he is being beaten This form is practically confined to tenses formed from the present participle, and is principally heard in the western districts

E—Causal Verbs —These are formed much as in Hindōstānī There are causals and double causals Thus, *sikhrā*, to learn; *sikhāurā*, *sikhlāurā* or *sikhāīrā*, to teach; *sikhāurā*, to have taught, *uṭhrā*, to rise, *uṭhāurā*, to raise, *uṭhāunā*, to have lifted, *jāgrā*, to awake *jagāurā*, to wake, *jagāunā*, to get waked, *baṭhrā*, to sit, *baṭhāurā*, *baṭhālrā*, *baṭhālnā*, *baṭhālrā*, *baṭhālrā*, *baṭhālnā*, *baṭhālurā*, *baṭhālnā* to have seated *turrā*, to go, *turrā*, to send off, *turrāunā*, to have sent off *jalrā*, to burn, *jālrā*, *jalāurā*, to burn (trans) *ṭuṭṭā* or *ṭuṭṭnā*, to break, *ṭurrā*, to break (trans), *turrāunā*, to have broken

F—Compound Verbs —These are formed as in Hindōstānī. Thus, *bhajjjārā*, to run away, *jā sakrā*, to be able to go, *maī kamm kar chukā* I have finished the work, *asī rōṭī khā chukē* we have finished eating bread, *jā ā karrā*, to go regularly, *jā ā chāhurā*, to wish to go, *jā ā chālurā*, to wish to go, *jō tū rōṭī khānī chāhē*, if thou wish to eat bread, *bālak rōnē laggā*, the child began to cry, *jārī* [illegible] *jāī* (or *jānā*) *phirgā* he will be allowed to go, *hasdā rahā*, to continue laughing, *jārdā rahirā*, to die, *uh* [illegible] *uhnā āundā-sī*, he was coming a long singing and dancing, *uh challdā jāndā-sī*, he was going along, *uh challiā gā*, he was gone

IV NEGATIVE —The usual negative particles are *na*, *nā*, *nā̃*, *nahī*, *nāhī*, *nāhi* With the imperative we have usually *nā*, but *nāhī*, [illegible] *Mat* is borrowed from Hindōstānī and is not true Pañjābī. A negative form of the past tense of the verb existence is [illegible] which does not change for gender, number, or person Sometimes we find *thā nahī* with the same meaning.

List of Pañjābī words in which an initial व is pronounced as *v* and not as *w*.

Vā, wind, air
Vāch, a tax on village artizans
Vāchak, a reader
Vachāū, preservation
Vachāunā, to protect
Vachāwā, a protector
Vachhāī, spreading a bed
Vāchhar, driving rain
Vadānak, a kind of wheat
Vadbōl, *vadbōlā*, a boaster
Vaddā, *waddā*, great
Vaddh, a field which has been reaped
Vaddh, increase
Vāddhā, profit
Vaddhī, a bribe
Vāddhī, reaping, a carpenter
Vaddhnā, to cut
Vāddhū, superfluous
Vadērā, an ancestor, great, large
Vādhā, a sojourner
Vadhāī, reaping, wages for reaping
Vadhān, an increase
Vadhāunā, to enlarge
Vadhērā, much, more
Vādhī, reaping, a bribe
Vadhīk, more
Vādhū, superfluous
Vadhwāī, reaping, wages for reaping
Vadhwāunā to cause to be reaped
Vadiāī, greatness
Vadiāunā, to magnify
Vadphūlgī vadphūlī, extravagance
Vāh, good! (interjection)
Vahar, *vahrī*, a young calf
Vāhī, ploughing
Vahī, an account book
Vahin, the flowing of a stream, consideration, thought
Vahind, to flow
Vahitar, a beast of burden or for riding
Vahn, the surface of a roughly ploughed field
Vāhnā, *vāhunā*, to plough
Vaid, a doctor
Vaidan, *vaidanī*, a female doctor
Vaihan, *vaihin*, the flowing of a stream.

Paṭhati, to sin, to err.
Paṭi, enmity.
Paṭiman, *paṭimā*, an enemy.
Paṭimā, *paṭimī*, wife, deputy.
Paṭu, the name of a certain caste.
Paṭu, sound, voice (pronunciation of words).
Paṭuṭati, *paṭuṭayati*, to play upon a musical instrument.
Paṭu-paṭuṭā, by beat of drum.
Paṭuṭa, to emit a sound.
Paṭṭaṭi, agency.
Paṭṭa, sapan wood (used as a dye).
Paṭṭaṭṭa, *paṭṭaṭṭa*, a certain tree, *Cassia auriculata*.
Paṭṭaṭṭi, coloured with sapan.
Paṭṭi, an agent, a pleader.
Paṭṭi, separate, asunder.
Paṭṭiṭṭi, near the time for bringing forth young (of a cow or mare).
Paṭṭiṭṭi-paṭṭiṭṭi, *paṭṭiṭṭā*, divided, separated.
Paṭṭi, a crude band.
Paṭṭi, balm; a breeze.
Paṭṭi, a small rather.
Paṭṭi, towards, by.
Paṭṭiṭṭi, *paṭṭiṭṭi*, see *ṭṭiṭṭi*.
Paṭṭaṭṭa, the wall round a compound.
Paṭṭi, a saint, a prophet.
Paṭṭati, to summon.
Paṭṭi, *paṭṭiṭṭi*, -*ṭṭi*, -*ṭṭi*, a large brass cooking vessel.
Paṭṭa, a certain tree, *Sterculia platanifolia*.
Paṭṭi, traffic, commerce.
Paṭṭi, a bamboo; a temple.
Paṭṭi, *paṭṭi*, an enemy; a kind of coarse cotton.
Paṭṭiṭṭi, name of a sect of the Jain caste.
Paṭṭa, like, equal to; number to support the earth dead into a grave.
Paṭṭaṭṭati, *paṭṭaṭṭayati*, to invigilate, persuade.
Paṭṭi, a window, a small door; time, room.
Paṭṭi, a preparation of pulse.
Paṭṭiṭṭa, bold, brave.
Paṭṭiṭṭi, heroism.
Paṭṭa, the leaf of a book.
Paṭṭa, heavy rain, severe storm.
Paṭṭa, a carpenter's bit.
Paṭṭa, the mental relief by white ants; a small carpenter's bit.
Paṭṭa, a fish, fording; a share.
Paṭṭaṭṭa, range, course; a share.
Paṭṭaṭṭa, to divide, distribute.
Paṭṭaṭṭa, range, course; a divider.

Vasāū, growing (of a village).
Vasākh, see *visākh*
Vasōā, a Hindū holiday occurring on the first of Vasākh
Vast, a thing, goods and chattels
Vāt, distance, space, a road
Vatt, a weight, enmity, a boundary line between fields, etc
Vatt, again, moisture in the ground.
Vatwānī, a clod for cleaning.
Vayāh, a wedding
Vayāhnā, *vayāhunā*, to marry
Vayāhtā, married (of a woman)
Vayākarn, grammar
Vayākarnī, a grammarian.
Vayāpak, pervading
Vayāpī, pervading
Vēchnā, to sell
Vēdāt, the Vēdānta system of philosophy
Vēkhnā, to see
Vēl, a climbing plant
Vēlā, time, moment
Vēlnā, *vēlnā*, a rolling-pin, to roll, to seed cotton
Vēlnī, a machine for seeding cotton
Vērhā, the courtyard of a house
Vēsākh, see *visākh*
Vēsākhī, see *visākhī*
Viāhnā, = *vayāhnā*
Viāhtā, = *vayāhtā*
Vich, an interval
Vichār, consideration
Vichch, in
Vichōlā, a mediator
Vidā, dismissed
Viddiā, *viddyā*, knowledge
Vigarnā, to be spoiled
Vigārnā, to spoil
Vigārū, a spoiler
Vigrāū, damage, one who spoils
Vigrāunā, to cause to be spoiled
Vikāū, sale, selling, for sale
Vikāunā, to cause to be sold
Vikh, poison
Vilāit, *vilait*, *valāit*, or *valait*, a country, England
Vilāitī, foreign, English
Vilknā to sob, lament
Vingā, crooked, uneven

Vīr. a brother (used by a sister)
Virānā a waste, solitude
Vird daily use, practice
Virl, name of a sept of the Jat caste.
Virlā scarce rare, far apart
Virōdh enmity
Virōdhī, quarrelsome
Virt, a circle of clients
Visāh trust faith
Visālh, *vasālh*, *vēsālh*, name of a month
Visālhī, *vasōā* *vēsālhī*, the first day of Visākh, on which a festival occurs
Vishṭā, ordure
Vissarnā to be forgotten; to forget
Viṭth, a bird's dung
Viṭthnā to drop dung (of a bird)
Vuhār, conduct, behaviour; trade, traffic

DŌGRĀ OR DŌGRĪ

The Dōgrā or Dōgrī dialect of Paňjābī takes its name from Dōgar or Dugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kashmir, in which a variety of dialects, such as Rambanī and Pŏgulī, intermediate between Dōgrā and Kīshmīrī are spoken. These dialects in many respects closely resemble Dōgrā, but I have classed them with Kīshmīrī as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pahārī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamčīlī, is also a form of Pahārī, but a mixed form of speech called Bhatčalī, which is based on Dōgrī, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Paňjābī. Dōgrī is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra, here a dialect of Paňjābī is spoken which is closely allied to Dōgrā. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. Dōgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndā.

Where spoken

The word Dōgar is popularly said to be a corruption of the Sanskrit Dvigarta, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been *Durgara*, from which 'Dōgar' is derived, through the Prakrit 'Doggara'[1].

Origin of the name

As will have been gathered from the foregoing remarks, Dōgrī is bounded on the south by standard Paňjābī, on the east and north-east by Pahārī, on the north by the semi-Kīshmīrī hill dialects and on the west by Lahndā.

Language Boundaries.

There are three sub-dialects of Dōgrī mentioned in the reports. These are Kandīlī, the Kāngrā Dialect, and Bhatčīlī. Kandīlī is a mixture of standard Paňjābī and Dōgrā spoken in the hills of the north-east of Gurdaspur. The Kāngrī Dialect is the main language of the head-quarters *tahsīls* of Kangra District, and Bhatčālī is spoken in Western Chamba. Like Kandīlī, the Kāngrā Dialect is a mixture of Dōgrī and standard Paňjābī, with also a few peculiarities of its own, while Bhatčālī is a mixture of Dōgrī, Kīngrī, and Chamčālī.

Sub dialects.

The following are the estimated number of speakers of Dōgrā in localities in which it is a vernacular:—

Number of speakers.

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[1] See Dr Stein's translation of the *Rājatarangiṇī* Vol II p 432. It will be [illegible] been cerebralised. This is an example of the influence of Lahndā, in some dialects of which [illegible] Thus in the Thalī of Shahpur, the root *dā* give, becomes [illegible]

Dōgra Proper—		
Jammu and neighbourhood	434,000	
Gurdaspur	60,000	
Sialkot	74,727	
		568,727
Kandiālī (Gurdaspur)		10,000
Kāngṛā Dialect		636,500
Bhatēālī		14,000
TOTAL		1,229,227

In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891 The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891 The Bhatēālī figures are those reported by the Chamba officials In Gurdaspur Ḍōgrā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal *Tahṣīl* to the north and west of Zafarwal, and all over the Bajwat *'Alāqa* of the Sialkot *Tahṣīl*

No information is available as to the number of speakers of Dōgrā outside the region in which it is a vernacular

Characteristics of the dialect.

Dōgrā closely resembles standard Pañjābī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case The vocabulary, too, differs somewhat, being influenced by Lahndā and (especially) Kāshmīrī As regards the oblique form, all masculine nouns add a short *e* or *ai* in the singular to the nominative, while feminine nouns add *ā*, thus following the example of northern Lahndā For the accusative-dative case, the usual suffix is *lī* or *gī*, instead of the Pañjābī *nū* In Kāngrā an alternative suffix is *jō* Ḍōgrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī

Literature.

So far as I am aware the only Dōgrā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826 There are said to be some translations of Sanskrit books into Dōgrā, one of which, a version of the Līlāvatī (a mathematical work) is mentioned by Dr Bühler [1]

AUTHORITIES—

The only previous account of the Dōgrā dialect which I have seen is contained in the following :—

DREW, FREDERIC,—*The Jummoo and Kashmīr Territories A Geographical Account* London, 1875 Account of Dogrī, pp 463 ff. Dogrī Alphabet described, p 471 Appendix I (pp 503 ff.), Dogrī Grammar

Written Character

Dōgrā has an alphabet of its own, which is allied to the Ṭākrī alphabet current in the Punjab Himalayas Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Ṭākrī so as to bring it more into line with Dēvanāgarī and Gurmukhī This improved Dōgrī is used for official documents, but it has not generally displaced the old Tākrī form of script, which is that employed in the

[1] *Detailed Report of a Tour in search of Sanskrit MSS made in Kāshmīr, Rajputana, and Central India.* Bombay, 1877, p 4.

following specimens This alphabet is very imperfect Theoretically it has all the letters found in Dēvanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound More especially, *e* and *i*, and *o* and *u* are frequently confounded At other times we find vowels omitted altogether, so that the reading of a Dōgrā document is no easy task

There is another peculiarity in Dōgrā writing which should be observed It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels It is as if in Dēvanāgarī we were to write दआ when we meant to write दा An examination of the specimens will show instances of this in every line In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form It is as if I were to transliterate दआ by *d'ā* and दा by *dā*

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis I have however, altogether ignored the very frequent use of a long vowel for a short one, or *vice versa* Such cases I have passed over silently in the transliteration Dōgrī has never been printed in type of its own character I therefore give the specimens in the vernacular character in facsimile just as I have received them Types are, however, available for the form of Tākrī employed in the adjoining State of Chamba, which is closely allied to that used for Dōgrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Tākrī type of Chamba

The printed Chamba Tākrī alphabet is as follows:—

Vowels.

a ā i ī u ū

ē ai ō au ṁ

Consonants.

ka	kha	ga	gha	na
cha	chha	ja	jha	
ṭa	ṭha	ḍa	ḍha	ṇa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
ya	ra	la	va	
sa	ha	ṛa	ḷa	ṣha

Conjuncts.

yā thi hī su pū or hū

tē hoi yō yau ram or rā chhya

pra tra mha

Numerals.

1, 2, 3, 4, 5, 6,

7, 8, 9, 0

Double letters are never written They are left to be inferred by the reader. Thus, *dittā*, given, is written *ditā*, but must be read *dittā*

The following are the Ḍōgrā characters as used in the specimens :—

Vowels.

Initial Forms

a, *ā*, *i* or *ī*, *u* or *ū*, or

e, *ē* or *ai*, *ō* or *au*, *m* or ~

Non-initial Forms

ka, *kā*, *ki* or *kī*, or *ku*, *kū*, *ke* or *kē*,

kai, *kō*, *kau*, *kam* or *kã*

Note.—Great carelessness is allowed in writing the vowels and the nasal sign. They are often omitted altogether. Long and short vowels are frequently interchanged. Initial vowels are often written in the place of non initial long ones. Thus—

for *dā*, for *tā*. The letter *e* or *ē* is frequently written for *i*, and *ō* for *u*.

Consonants.

ka, *kha*, *ga*, *gha*, *ṅa*;

cha, *chha*, *ja*, *jha*, *ñ*;

ṭa, *ṭha*, *ḍa*, *ḍha*, or *ṇa*;

ta, *tha*, *da*, *dha*, *na*;

pa, *pha*, *ba*, *bha*, *ma*;

ya, *ra*, *la*, *va*, *ṭva*;

sha, *sa*, *ha*, *ṛa*

Note.—The same sign is employed for *ṇa* and *ṇa* and for *la* and *ṛa* (or *ra*, [illegible]). There is [illegible] sibilant,—the letter *sa*. When it is necessary to represent the sound of the Persian [illegible] the character for [illegible] is employed.

In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhī, Kāṅgrā, and Ḍōgrā alphabets

Gurmukhī.	Kāṅgrā.	Ḍōgrā		Gurmukhī	Kāṅgrā	Ḍōgrā.	
ਅ	अ	अ	'āṛā'	ਡ	ड	ड	da
ੲ	ए	ए	'ēṛē'	ਢ	ढ	ढ	dha
ੳ	उ	उ	'ūṛā'	ਣ	ण	ण	na
ੳ	ओ	ओ	ō	ਤ	त	त	ta
ਸ	स	स	sa	ਥ	थ	थ	tha
ਹ	ह	ह	ha	ਦ	द	द	da
ਕ	क	क	ka	ਧ	ध	ध	dha
ਖ	ख	ख	kha	ਨ	न	न	na
ਗ	ग	ग	ga	ਪ	प	प	pa
ਘ	घ	घ	gha	ਫ	फ	फ	pha
ङ	ङ	ङ	na	ਬ	ब	ब	ba
ਚ	च	च	cha	ਭ	भ	भ	bha
ਛ	छ	छ	chha	ਮ	म	म	ma
ਜ	ज	ज	ja	ਯ	य	य	ya
ਝ	झ	झ	jha	ਰ	र	र	ra
ਞ	...	ञ	ña	ਲ	ल	ल	la
ਟ	ट	ट	ṭa	ਵ	व	व	wa
ਠ	ठ	ठ	ṭha	ੜ	ड़	ड़	ṛa

DŌGRĀ GRAMMAR.

In its grammar Dōgrā closely resembles standard Pañjābī. The following are two main points of difference —

In pronunciation, no difference seems to exist between *e* and *ai*. These two vowels appear to be quite interchangeable. Sometimes one is written and sometimes the other. At the end of a word (especially in the declension of nouns) both are pronounced short and both have the same sound, which more nearly resembles that of a short *a* than anything else. Indeed *ā* is often written for it. In the skeleton grammar which follows I represent this final sound by *e*, but *ai* or *ā* would be equally correct. Similarly *ẽ* is often written *aĩ* or *ã*.

All nouns, even those ending in consonants, have an oblique form singular differing from the nominative. In the case of masculine nouns, this oblique form usually ends in the indeterminate short vowel, sometimes written *e*, sometimes *ai*, sometimes *a*, which has just been described. The termination of the feminine oblique form singular is *ā*. These terminations also occur in the northern dialects of Lahndā and in Western Pahāri. The termination of the oblique plural is *ẽ*, *aĩ* or *ã*. The postposition of the accusative-dative is generally *kī* or *gī*, and very rarely the Pañjābī *nũ*. Sometimes *de* (the locative of the genitive termination *dā*) is employed for the dative, as in *jāedāti-ri dede jai*, having gone to a rich man. The other postpositions coincide with those in use in Pañjābī.

The Pronouns do not call for any special remarks unless we draw attention to the form of the accusative-dative of the pronouns of the first, second, and third persons. 'Me' is *mikī*, *migī*, or *mī*, 'thee' is *tukī*, or *tugī*, and 'him' is *usī*. Similarly the accusative-dative of 'this' is *isī*. The conjugation of verbs presents a few irregularities. There is an alternative form ending in *dā*, of the past participle. Thus, *naede*, *ciad gōāchādā*, lost, *chāhīdī-hai*, it is proper, *giādā-thā*, it was gone. The addition of the postposition of the genitive to a past participle without altering its meaning occurs in other hill languages, e.g. in Eastern and Western Pahāri. The future has several forms which are strange to standard Pañjābī. The syllable *che* or *chai* is added to the Imperative to give a permissive force. Thus, *khāchai*, let us eat, *manīchai*, let us celebrate. In the word *khãden*, they (were) eating, the final *n* is a pronominal suffix meaning 'they,' added to the verb in imitation of Kāshmīrī. There are occasional instances of neuter participles as in *chūmiã*, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Dōgrā specimens, with the aid of the Skeleton Grammar which follows.

ḌŌGRĀ SKELETON GRAMMAR.

I NOUNS Gender —This follows standard Pañjābī

Number and Case —

	Singular		Plural	
	Direct	Oblique	Direct	Oblique
Masc —				
lauhṛā, a boy	*lauhṛe*	*lauhṛe*	*lauhṛe*	*lauhṛẽ*
babbā, a father	*babbe*	*babbã* or *babbaĩ*	*babbã* or *babbaĩ*	*babbã* or *babbaĩ*
dangar, an ox	*ḍaṅgre*	*ḍaṅgar*	*ḍaṅgar*	*ḍangrẽ*
Fem —				
bakrī, a she-goat.	*bakrīā*	*bakrīã*	*bakrīã*	*bakrīẽ*

The terminations *e* of the oblique singular, and *ẽ* of the oblique plural are short They are often written *ai* or *ā*, and *aĩ* or *ã*, respectively Thus, *sahbedā*, *sahbaidā*, or *sahbādā*, of the sāhib However written, the pronunciation resembles that of a short *a* or *ā*, respectively

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative The following are the forms of the **Vocative** —Sing, *lauhṛeā* or *ā lauhṛā*, *ḍangrā* or *ā dangar*, *bakrīā* or *ā bakrī* Plur, *ā lauhṛẽ*, *ā babbaĩ*, *ā ḍangrẽ*, *ā bakrīã*

The optional forms of the **Accusative-Dative** are —Sing, *lauhṛeĩ*, *babbaiĩ*, *ḍangreĩ*, *bakrīāĩ* Plur, *lauhṛẽĩ*, *babbaĩĩ*, *ḍaṅgrẽĩ*, *bakrīẽĩ*

The **Postpositions** are,—Acc -dat, *kī* or *gī*, *kachh*, to, Instr, *kane*, by, Abl, *thwã*, *thõ*, *kachha*, from, Gen, *dā*, as in standard Pañjābī, obl masc also *dai*, Loc., *vich*, in, *pās*, near, *par*, on, Agent, *ne* or *nai*, by

Adjectives ending in *ā* are thus declined Masc Sing, direct, *kālā*, black, oblique, *kāle*, Plur, direct, *kāle*, obl, *kālẽ*, Fem Sing., direct, *kālī*, obl, *kālīā*, Plur., direct, *kālīã*, obl, *kālīẽ* In other respects adjectives are treated as in standard Pañjābī

II PRONOUNS

	I	Thou.
Singular—		
Nominative	*ā*, *maĩ*, *mẽ*	*tũ*
Agent	*maĩ*, *mẽ*	*taĩ*, *tẽ*, *tudh*
Accusative dative	*mi-kī*, *mi-gī*, *mī*	*tu-kī*, *tu gī*
Genitive	*mēra*	*tērā*
Ablative	*mērē-thwã*	*tēre-thwã*
Locative	*mēre vich*	*tēre-vich*
Plural—		
Nominative	*as*	*tus*
Agent	*asẽ*	*tusẽ*
Accusative dative	*asẽ kī*, *gī*, *-ī*, *asẽ*.	*tusẽ-kī*, *-gī*, *-ī*, *tusẽ*
Genitive	*sārā*	*tusāṛā*, *thwāṛā*
Ablative	*sāre thwã*	*tusẽ thwã*
Locative	*sāre vich*	*tusẽ-vich*

	He, she, it, that.	This	That same	This same	Who	He, that.	Who?	Who?	[illegible]	[illegible]
Sing										
Nom	*ō, oh*	*ie, eh, ehe*	*ūai*	*īai*	*jō*	*ech*	*kuṅ, kaṅ*	*kel*	[illegible]	[illegible]
Acc.-dat	*usī*	*isī*	*usse-kī*	*isse-kī*	*jisī*	*tisī*	*kusī*	[illegible]	[illegible]	[illegible]
Obl.	*us, uh*	*is, ih*	*usse*	*isse*	*jis*	*tis*	*kus, kul*	[illegible]	[illegible]	[illegible]
Plur										
Nom	*ō, ok*	*ē, eh*	*ūai*	*īai*	*jō*	*ech*	*kuṅ, kaṅ*	*kel*	[illegible]	[illegible]
Obl	*un, une, ũ*	*in, ine, ĩ*	*unneī*	*inneī*	*jine*	*jine*	*kune*	*kine*	[illegible]	[illegible]

Kōlā, declined regularly as an adjective, is 'which?' The reflexive pronoun is *apū* Gen., *aprā* Acc.-dat., *apū* [illegible] Loc., *apne-vich*, Agent, *apū* The plural is the same as the singular

III VERBS—A.—Auxiliary Verbs and Verbs Substantive

Present Tense 'I am, etc'—

	Singular	Plural	
1	*hā, ā*	*haī, hē, aī, ē*	The past tense [illegible] usual, is [illegible]
2	*haī, hē, aī, ē*	*hō, ō*	[illegible]
3	*hai, he, ai, e*	*haī, lē aī ē lain*	plur *thiā* 'I was' [illegible]

B—Active Verb

Root,—*mār*, strike
Infinitive,—*mārnā*, to strike
Present Participle,—*mārdā* or *mārnā*, striking
Past Participle,—(1) *māriā*, struck, fem *marī*, Plur masc, *mare* fem. *mariī*
(2) *māriādā* or *mārīdā*, etc.
Conjunctive Participle,—*mārī-ke, mārīe*, or *mārīai*, having struck
Noun of Agency,—*mārne-wālā* a striker

	Present Subjunctive and old Present Indicative 'I may strike,' 'I strike' etc		Future 'I shall strike' etc	
	Singular	Plural	Singular	Plur
1	*mārī ā*	*mārē, mārele*	[illegible]	[illegible]
2	*mārē*	*mārō*	[illegible]	[illegible]
3	*māre*	*mārī, mareī*	[illegible]	[illegible]

Instead of *mārgā* (*-gī*) we may have *mārgā* (*-gī*), and, instead of *mare* (*-rī*) *mārele* (*-lī*)
Imperative *mār*, strike thou, *mārō* strike ye *mārele mārelō* let [illegible]

Participial Tenses	Imp. P. P. [illegible]
āū mārdā, or *mārnā*, I strike (if) I had [illegible]	[illegible]
āū mārdā-ā, mārnā ā, I am striking	[illegible]
āū mārdā sā, mārnā sā, I was striking	[illegible]
mē mārā I struck (him)	[illegible]
mē mārā e I have struck (him)	[illegible]
mē mārā sā I had struck (him)	

The Passive Voice is formed with *jānā*, as in [illegible]
Causals and Double Causals are formed as in [illegible]

STANDARD PAÑJĀBĪ.

In order to illustrate the standard Paṅjābī described in the preceding grammatical sketch, I have give the Parable of the Prodigal Son taken from the version of the Gospel of St. Luke published by the British and Foreign Bible Society. The translation is an excellent one, but should not be taken as representing, in all its purity, the Paṅjābī of the Majh. The standard of the grammatical sketch is rather a refined version of the Paṅjābī spoken in the Pargaṇā of the District of Ludhiana, which differs slightly from the Paṅjābī of Amritsar.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

British and Foreign Bible Society, 1890.)

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਸਨ। ਅਤੇ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਛੋਟਿਆਂ ਪਿਉ ਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮਾਲਦਾ ਜਿਹੜਾ ਮੇਰਾ ਪਰਾਪਤ ਹੈ ਸੋ ਮੈਨੂੰ ਦੇ ਦਿਓ। ਅਤੇ ਉਨਿਆਂ ਉਨ੍ਹਾਂ ਨੂੰ ਪੂੰਜੀ ਵੰਡ ਦਿਤੀ। ਅਤ ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸਭੋ ਕੁਝ ਕੱਠਾ ਕਰਕੇ ਦੂਰ ਦੇਸਾਂਵਿ ਦੱਸਿਆ ਗਿਆ ਅਤ ਓਥੇ ਆਪਣਾ ਮਾਲ ਭਰ ਦਲਾਲੀ ਨਾਲ ਉਡਾ ਦਿਤਾ। ਅਤੇ ਜਾਂ ਉਹ ਸਭ ਖਰਚ ਕਰ ਚੁੱਕਿਆ ਤਾਂ ਉਸ ਦੇਸ ਵਿਚ ਵਡਾ ਕਾਲ ਪੈ ਗਿਆ ਅਤੇ ਉਹ ਮੁਹਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਤ ਉਹ ਉਸ ਦੇਸਦੇ ਕਿਸੇ ਗਰਿਹਸਥੀਦੇ ਕੋਲ ਜਾ ਰਿਹਾ ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣੀਆਂ ਖੇਤਾਂ ਵਿਚ ਸੂਰਾਂ ਦੇ ਚਰਾਣ ਲਈ ਘੱਲਿਆ। ਅਤ ਉਹ ਉਨ੍ਹਾਂ ਛਿੱਲਣਾਂ ਨਾਲ ਜੋਹੜੇ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਪਣ ਢਿੱਡ ਭਰਨਾ ਚਾਹੁੰਦਾ ਸੀ ਪਰ ਕਿਸੇ ਉਹਨੂੰ ਕੁਝ ਨਾ ਦਿੱਤਾ। ਪਰ ਉਹਨੇ ਸੁਰਤ ਵਿਚ ਆਣਕੇ ਕਿਹਾ ਭਈ ਮੇਰੇ ਪਿਉਦੇ ਕਿੰਨੇਕੁ ਕਾਮਿਆਂਨੂੰ ਵਫ਼ਰ ਰੋਟੀਆਂ ਹਨ ਅਤੇ ਮੈਂ ਭੋਖੇ ਛੁੱਟ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਵਾਂਗਾ ਅਤੇ ਉਹਨੂੰ ਆਖਾਂਗਾ ਪਿਤਾ ਜੀ ਮੈਂ ਆਸਮਾਨਦਾ ਅਤ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤ ਹੈ। ਹੁਣ ਮੈਂ ਇਸ ਲੋਕ ਕਰਕੇ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣੀਆਂ ਕਾਮਿਆਂ ਵਿਚੋਂ ਇਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਗਿਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਨਾ ਕਿ ਉਹਦੇ ਪਿਉਨੇ ਉਹਨੂੰ ਤੱਕਿਆ ਅਤੇ ਉਹਨੂੰ ਤਰਸ ਆਇਆ ਅਤ ਦੌੜ ਕੇ ਗਲੇ ਲਗ ਲਿਆ ਅਤੇ ਉਹਨੂੰ ਚੁੰਮਿਆ। ਅਤ ਪੁੱਤ ਨੇ ਉਹਨੂੰ ਆਖਿਆ ਪਿਤ ਜੀ ਮੈਂ ਆਸਮਾਨਦ ਅਤ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ ਹੁਣ ਮੈਂ ਇਸ ਲੋਕ ਕਰਕੇ ਜੋ ਵੇਰ ਤੇਰ

[See Grierson's grammar, pp. [illegible]]

ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਤਾਨੈ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ ਕਿ ਸਭਥੋਂ ਚੰਗੇ ਬਸਤ੍ਰ ਛੇਤੀ ਕੱਢਕੇ ਇਹਨੂੰ ਪਹਿਨਾਓ ਅਰ ਇਹਦੇ ਹੱਥ ਵਿੱਚ ਅੰਗੂਠੀ ਅਰ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਦੇ ਹੋਏ ਅਸੀਂ ਖੁਸੀ ਕਰਿਯੇ ਕਿੰਉ ਜੋ ਮੇਰਾ ਇਹ ਪੁੱਤ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੇ। ਹੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਫੇਰ ਲੱਭਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀ ਕਰਨ॥

ਪਰ ਉਹਦਾ ਵਡਾ ਪੁੱਤ ਖੇਤ ਵਿੱਚ ਸੀ ਅਰ ਜਾ ਉਹ ਆਣਕੇ ਘਰਦੇ ਨੇੜੇ ਅੱਪੜਿਆ ਤਾ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾ ਵਿੱਚੋਂ ਇਕਨੂੰ ਆਪਣੇ ਕੋਲ੍ ਸੱਦਕੇ ਪੁੱਛਿਆ ਭਈ ਇਹ ਕੀ ਹੈ। ਅਤੇ ਉਸਨੈ ਉਹਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਰਾਉ ਆਇਆ ਹੈ ਅਰ ਤੇਰੇ ਪਿਉਨੈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ ਇਸ ਲਈ ਜੋ ਉਹਨੂੰ ਭਲਾ ਚੰਗਾ ਪਾਇਆ। ਪਰ ਉਹ ਗੁੱਸੇ ਹੋਇਆ ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਉਹਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਸੋ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਸਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਪਰ ਓਨ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਦਿੱਤਾ ਵੇਖ ਮੈਂ ਐਨੇ ਵਰਿਹਾਂ ਥੋਂ ਤੇਰੀ ਟਹਿਲ ਕਰਦਾ ਹਾ ਅਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀ ਮੋੜਿਆ ਅਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ੍ ਖੁਸੀ ਕਰਾ। ਪਰ ਜਦ ਤੇਰਾ ਇਹ ਪੁੱਤ ਆਇਆ ਜਿਹਨੈ ਕੰਜਰੀਆਂਦੇ ਮੂੰਹ ਤੇਰੀ ਪੂੰਜੀ ਉਡਾ ਦਿੱਤੀ ਤੈਂ ਉਹਦੇ ਲਈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੇ। ਪਰ ਓਨ ਉਸਨੂੰ ਆਖਿਆ ਬੱਚਾ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ੍ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸਭੋ ਕੁਛ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਤੇ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ ਕਿੰਉਕਿ ਤੇਰਾ ਇਹ ਭਰਾਉ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਹੁਣ ਲੱਭਿਆ ਹੈ॥

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt san. Atē unhā̃-vichchõ chhōṭēnai
One man-of two sons were And them-from-in the-younger-by

piunũ ākhiā, 'pitā-jī, māldā jihrā hissā mainũ
the-father-to it-was-said, 'father-dear, the-property-of whatever share me-to

pahũchdā-hai sō mainũ dē-diō' Atē usnai unhā̃nũ pũjī
arriving-is that me-to give-away' And him-by them-to the-wealth

waṇḍ dittī. Ar thōrē dinā̃ pichchhõ, chhōtā putt,
having-divided was-given And a-few days from-after, the-younger son,

sabhō kuchh kaṭṭhā kar-kē, dūr dēsnũ challiā-giā, ar
all anything together made-having, a-distant country-to went-away, and

ōtthē āpnā māl bad-chalṇī-nāl udā-dittā Atē jā̃ uh
there his-own property bad-behaviour-with was-squandered And when he

sabh kharach kar-chukkiā, tā̃ us dēs-vichch wadā kāl pai-giā,
all spending had-finished, then that country-in a-great famine fell,

atē uh mutāj hōṇ laggā Ar ūh us dēsdē kisē
and he distressed to-be began And he that country-of a-certain

rahin-wālēdē kōl jā rihā, atē usnai uhnũ āpnā̃
inhabitant-of near having-gone remained, and him-by as-for-him his-own

khētā̃-vichch sūrā̃dē chāran-laī ghalliā Ar uh unhā̃ chhillrā̃-nāl
fields-in swine-of the-feeding-for it-was-sent And he those husks-with

jēhrē sūr khāndē san āpṇā dhiḍd bharnā chāhundā-sī, par
which the-pigs eating were his-own belly to-fill wishing-was, but

kinē usnũ kuchh nā dittā Par uhnai surat-vichch ān-kē
by-anyone him-to anything not it-was-given But him-by senses-in come-having

kihā, 'bhai! mērē piudē kitnē-hī kāmmiā̃nũ wāphar
it-was-said, 'Lo! my father-of how-many-even servants-to superfluous

rōtiā̃ han, atē maī aitthē bhukkhā mardā-hā̃ Maī utth-kē
loaves there-are, and I here hungry dying-am I arisen-having

āpṇā piu kōl jāwā̃gā, atē us-nũ ākhā̃gā, "pitā-jī, maī
my-own father near will-go, and him-to I-will-say, "Father, by-me

asmāndā ar tērē aggē gunāh kītā-hai; hun maī is jōg
heaven-of and of-thee before sin done-is; now I (of-)this worthy

nahĩ jō phēr tērā putt sadāwã, mainũ āpnã [illegible]
am-not that again thy son I-may-be-called me thine-own servants
vichchõ ikk jihā rakkh"' Sō uh utth-kē āpnē pin [illegible]
from-in one like keep"' So he arisen-having his-own father near went
Par uh ajē dūr sī, ki uhdē piunai usnũ ditthā, ate
But he yet far was, when him-of father-by as-for-him it was seen and
uhnũ taras āiā, ar daur-kē galē lā-lā, ate uhnũ
him-to pity came, and run-having on-his-neck it-was-embraced, and him-to
chummiā Ar puttnai usnũ ākhiā, 'pitā-ji mai
it-was-kissed And the-son-by him-to it-was-said, 'father-dear, by me
asmāndā ar tērē aggē gunāh kītā-hai, hun maĩ is jog
heaven-of and of-thee before sin done-is, now I this worthy
nahĩ jō phēr tērā putt sadāwã' Par pitā-nai āpnē
am-not that again thy son I-may-be-called' But the-father by his-own
chākrãnũ kihā ki, 'sabh-thõ changō bastr chhetī
servants-to it-was-said that, 'all-than good clothes quickly
kaddh-kē, ihnũ pahināō, ar ihdē hatth-vichch ĩgutthī, ar
brought-out-having, him dress, and him-of the-hand-on a-ring, and
pain juttī pāō, atē khāndē-hōē asĩ khusī karīye
on-feet boot put-on, and eating us happiness let-us-make
Kĩu jō mērā ih putt mōiā sī, atē phēr ji-piā-hai,
Because that my this son dead was, and again alive-fallen-is,
guāch giā-sī, atē phēr labbhiā-hai' So uh laggē khusī
lost gone-was, and again found-is' So they began rejoicing
karan
to-do

Par uhdā wadā putt khēt-vichch sī, ir jã uh ān-kē
But him-of the-elder son the-field-in was, and when he come-having
ghardē nērē apparīā, tã rag-i ichdī
the-house-of in-the-neighbourhood arrived then music-dancing of the sound
sunī Tad naukrã-vichchõ ikknũ āpnē kol [illegible]
was-heard Then the-servants-from-in one of-him if near called-having,
puchchhiā 'bhai, ih kī hai?' Atē usnai uhnũ [illegible]
it-was-asked 'ho, this what is?' And him-by him to it-was-said
'tērā bhirāu āiā-hai, ar tērē piunai vadā [illegible]
'thy brother come-is, and thy father-by a-great feast [illegible]
is-lai jō uhnũ bhalā changā jiā' Par uh
this-for that him-to well in-health he-has-been-received' But he
hōiā atē andar jānnũ uhdā ji [illegible]
became, and within going-for his [illegible]

[illegible] pithar ãg-hẽ usnẽ manãu lagẽ, par us
father outside come-having him-to to-remonstrate began, but by-him

ãgnẽ pitrẽ unar dittã, 'vẽkh, maĩ ãtnẽ varsã-thõ tẽrĩ
his-own father-to answer was-given, 'see, I so-many years-from thy

gulãmĩ kartã-hũ, atẽ tẽrã hukam kadẽ nahĩ mõyã, ar
service doing-am. and thy command ever not was-disobeyed, and

tũ mainẽ kadẽ ik pathũrã bhi nã dittã, jõ maĩ
by-thee me-to ever one kid even not was-given, that I

ãpnẽ hamẽ-nãl khusi karẽ. Par jab tẽrã ih put
my-own friends-with happiness I-may-make. But when thy this son

ãyã, jisnai kanjarãã mẽh tẽrĩ pẽsẽ udã-ditĩ, tãĩ
came, whom-by harlots-of by-means thy wealth was-squandered. by-thee

uskẽ lãĩ vadã pamsã parõsã-hai.' Par ũs usnẽ
him-of for-the-sake a-great feast beer-feasted-is.' But by-him him-to

ãkhã, 'putrã, tũ sadã mẽrẽ nãl hai, atẽ merã
it-was-said, 'child, thou always of-me by-the-side are, and my

sab kuch tẽrã hai. Par khusi karnã, atẽ anand hõnã
all anything thine is. But happiness to-be-done, and joyful to-be

ũchit, ẽ, kyõ ki tẽrã ih bhrãu mõyã sã, atẽ phir
proper was, because that this thy brother dead was, and again

jilã-hai; ar guãch gyã-ẽ, atẽ hun labbhiã-hai.'
alive-father-is; and lost gone-was, and now found-is.'

MĀJHĪ

Mājhī is the dialect of the Mājhā tract of the Punjab It is often incorrectly called Mānjhī, just as Mājhā is often wrongly called Mānjhā The Mājhī or Midland, lies in the Dōāb between the rivers Ravi and Beas-cum-Sutlej It therefore includes the districts of Amritsar and Gurdaspur[1] and most of the district of Lahore The number of speakers of Mājhī was estimated for the purposes of this Survey to be as follows —

Lahore	1,013,821
Amritsar	973,054
Gurdaspur	800,750
TOTAL	2,807,625

Mājhī Pañjābī is by universal consent the purest form of the language but is not the standard adopted by most of the grammars As explained above (pp 609 ff), these are mainly based on the dialect of Ludhiana, which lies some way to the south-east Mājhī has certain peculiarities of its own which will presently be described The most prominent one is the entire absence of the cerebral *l*

As specimens of Mājhī I give a version of the Parable of the Prodigal Son which comes from Amritsar, an extract from a folksong from the same locality and another folksong from Lahore

The version of the Parable I give in facsimile of the copy received, as a specimen of Gurmukhī handwriting, and also in Gurmukhī type with the usual transliteration and translation The second is given in Gurmukhī type with transliteration and translation The third is given in the Gurmukhī and also in the Persian character, with transliteration and translation

The following are the main points of difference from the Ludhiana standard that are exhibited by the specimens

The cerebral *l* is never sounded in Amritsar The ordinary dental *l* is always substituted for it Thus, *nāl*, not *nāl*, with The letter *d* is often doubled Thus, *tuhāddā*, for *tuhādā*, your, *waddā*, for *wadā*, great, *durāddā* or *durāddā*, far On the other hand, letters which are doubled in the standard dialect of Ludhiana are often not doubled in Amritsar Thus, *uth-kē*, for *utth-kē*, having risen, *vich*, not *vichch*, in, but *vichchō*, from in, *lagiā*, joined, but *laggā*, began, *labh-piā*, not *labbh-piā*, got, *apariā*, for *appariā*, arrived

Nasalisation is frequent Thus, *āpnā dhan*, his own wealth, *āvndi-hai*, she is coming, *bharnā chāhundā-sī*, he was wishing to fill, *jāicāgā*, I will go, *chumiā* it was kissed, *manāiē*, let us celebrate Some of these nasalised forms are relics of the old neuter gender

In the declension of nouns, the initial *v* of the postposition *vich*, in, is often elided, and the remainder of the postposition is attached to the main word as a termination as in *gharich*, for *ghar-vich*, in the house The postposition of the agent *nai* is *nai* or *nai* Note relics of old neuters as in *āpnā dhan*, *chummiā*, etc, quoted above

[1] A corner of Gurdaspur lies to the west of the Ravi, but it may be [illegible] purposes

Note also false genders, caused by attraction, in phrases like *ihdī hatthī*, on this one's hand Note, moreover, that *hatthī* is used in the *singular*

In the pronouns, the nasal of *asī*, we, and *tusī*, you, is omitted, so that we have *asī* and *tusī* Other forms not shown in the grammar are *maĩnaĩ*, by me, *sāddā*, our, *taĩnaĩ*, by thee, *tuhāddā*, your *Tū*, thou, often has its oblique singular *tudh* The oblique plural of the pronoun of the third person is *unā*, not *unhā*

In the verb substant ve, we have *haĩ* and *han*, both meaning both 'we are' and 'they are' The past tense has the following forms :—

	Sing.	Plur
1	*sā*	*sā*
2	*saĩ*	*sau*
3	*sī*	*sē*

The present participle of finite verbs often ends in *nā* instead of *dā* Thus, *mārnā-hā*, I am striking

Irregular forms noted are *dēu*, give thou; *dēh*, give, *jāh*, go, *jāwāgā*, I will go *Āunda* or *āndā* is 'coming'

In one important point these specimens do not illustrate the dialect of the Mājhā. This is the occasional use of personal terminations with the past tenses of verbs This is properly a characteristic of the outer circle of languages, and does not belong to Pañjābī, as illustrated in the grammars On the other hand, it regularly appears in Lahndā, and, as explained in the introduction to this section, there is a Lahndā basis at the bottom of Pañjābī, which is almost concealed by the language of the Inner Group that has established itself in the Central and Eastern Punjab As we go westwards from the old Sarasvatī, the Lahndā basis becomes more and more prominent, and hence we occasionally find these terminations in Mājhī In Mājhī they are only found in the third person of transitive verbs, and are, for the singular, *us*, *ōs*, or *ōsu*, and, for the plural, *ōnē* Thus, instead of the regular *us ākhiā*, he said, we frequently hear *ākhiōs*, and instead of *unhā* (or *unā*) *ākhiā*, they said, *ākhiōnē* So *dittōs*, he gave, *kahiōs*, he said, *kītōsu*, he did, *mannius*, he heeded, *dittōnē*, they gave, *kītōnē*, they did

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN I.

੧੬ ਇਕ ਮਨੁੱਖ ਦੇ ਦੋ ਪੁਤ ਸੇ॥ ਅਤੇ ਛੋਟੇ ਨੇ ਉਨਾਂ ਵਿਚੋਂ ਆਪਣੇ ਪਿਉ ਨੂੰ ਆਖਿਆ,
ਬਾਪੂਜੀ, ਮਾਲ ਦੀ ਵੰਡ ਜਿਹੜੀ ਮੈਨੂੰ ਆਂਦੀ ਹੈ ਦੇਉ॥ ਅਤੇ ਉਸਨੇ ਉਨਾਂ ਨੂੰ ਆਪਣੀ
ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ॥ ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਭੇ ਕੁਝ ਕਠਾ ਕਰਕੇ
ਦੂਰਾਡੇ ਦੇਸ ਨੂੰ ਚਾਲਿਆ ਗਿਆ, ਅਰ ਓਥੇ ਆਪਣਾ ਧਨ ਫੈਲ ਚਾਲੀ ਦਿਨ
ਗੁਆ ਦਿੱਤਾ॥ ਅਤੇ ਜੱਦੋਂ ਸੱਭੋ ਕੁਝ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿਚ ਵੱਡਾ
ਕਾਲ ਆਇਆ॥ ਅਰ ਓਹ ਮੁਹਤਾਜ ਹੋਣ ਲਗਾ॥ ਅਤੇ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ ਨ
ਵਾਲੇ ਦੇ ਕੋਲ ਜਾਕੇ ਕੰਮੀਂ ਰਹਿ ਪਿਆ॥ ਅਰ ਓਸਨੇ ਉਹ ਨੂੰ ਆਪਣੀਆਂ
ਖੇਤੀਆਂ ਵਿਚ ਸੂਰ ਚਾਰਨ ਲਈ ਘਲਿਆ॥ ਅਰ ਜਿਹੜੇ ਛਿੱਲਨ ਸੂਰ ਖਾਂਦੇ
ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾ ਢਿੱਡ ਭਰਨਾਂ ਚਾਹੁੰਦਾ ਸੀ॥ ਪਰ ਕਿਸੇ ਨੇ ਨ
ਦਿੱਤੇ॥ ਅਰ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉ ਦੇ
ਹੀ ਕੰਮੀਆਂ ਨੂੰ ਢਾਢਵ ਰੋਟੀਆਂ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ॥ ਮੈਂ
ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਦਾ ਗਾ, ਅਰ ਓਸ ਨੂੰ ਆਖਾਂਗਾ, ਬਾਪੂਜੀ ਮੈਂ
ਰੱਬ ਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ। ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ
ਜੋ ਕੋਈ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਮੈਨੂੰ ਆਪਣਿਆਂ ਕੰਮੀਆਂ ਵਿਚੋਂ ਇਕ ਜਿਹਾ
ਰੱਖ॥ ਸੋ ਓਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ, ਪਰ ਜਿਹੜਾ ਅਜੇ ਦੂਰ ਹੀ ਸੀ ਉਸ
ਪਿਉ ਨੇ ਓਹ ਨੂੰ ਦੇਖਿਆ ਤੇ ਜਿਸ ਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਸ
ਚੁੰਮਿਆਂ ਅਤੇ ਪੁੱਤ ਨੇ ਉਸ ਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬ ਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ
ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਕੋਈ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਪਰ ਪਿਉ ਨੇ ਆਪਣੇ

ਚਾਕਰਾਂ ਨੂੰ ਕਿਹਾ, ਸਭਤੋਂ ਚੰਗੇ ਲੀਰੇ ਕਢ ਕੇ ਇਹ ਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ॥ ਅਤੇ ਖਾਈਏ ਤੇ ਖੁਸੀਆਂ ਮਨਾਈਏ॥ ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ॥ ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਚ ਸੀ॥ ਜਦ ਓਹ ਆਕੇ ਘਰਦੇ ਨੇੜੇ ਅਪੜਿਆ, ਤਾਂ ਰਾਗ ਨਾਚ ਦੀ ਅਵਾਜ ਸੁਣੀ॥ ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇਕੱ ਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਹੈ॥ ਅਤੇ ਓਸ ਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ; ਅਰ ਤੇਰੇ ਪਿਉ ਨੇ ਮਮਾਨੀ ਕੀਤੀ ਹੈ॥ ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ॥ ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣ ਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ॥ ਤਾਂ ਓਹਦਾ ਪਿਉ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾ ਉਣ ਲੱਗਾ॥ ਅਰ ਓਹਨੇ ਆਪਣੇ ਪਿਉ ਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਦੇਖ ਮੈਂ ਐਨੇ ਵਰਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ॥ ਪਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ॥ ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ ਆਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾਇਆ, ਤੈਂ ਓਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ॥ ਪਰ ਓਹਨੇ ਓਸਨੂੰ ਆਖਿਆ, ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ, ਅਤੇ ਮੇਰਾ ਸੱਭੋ ਕੁੱਝ ਤੇਰਾ ਹੈ॥ ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗਾ ਸੀ॥ ਕਿਉਂਜੋ ਇਹ ਤੇਰਾ ਭਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ ਲਭ ਪਿਆ ਹੈ॥

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI.

MĀJHĪ DIALECT (DISTRICT, AMRITSAR)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਸੇ। ਅਤੇ ਛੋਟੇਨੇ ਉਨਾਂ ਵਿੱਚੋਂ ਆਪਣੇ ਪਿਉਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ, ਮਾਲਦੀ ਵੰਡ ਜਿਹੜੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ। ਅਤੇ ਉਸਨੇ ਉਨਾਂਨੂੰ ਆਪਣੀ ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਭੋ ਕੁਜ ਕੱਠਾ ਕਰਕੇ ਦੂਰਾਡੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ, ਅਰ ਓਂਥੇ ਆਪਣਾ ਧਨ ਵੈਲਦਾਰੀ ਵਿਚ ਗੁਆ ਦਿੱਤਾ। ਅਤੇ ਜੱਦੋਂ ਸੱਭੋ ਕੁਜ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾ ਓਸ ਦੇਸ ਵਿੱਚ ਵੱਡਾ ਕਾਲ ਆ ਪਿਆ। ਅਰ ਓਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਤੇ ਉਹ ਉਸ ਦੇਸਦੇ ਕਿਸੇ ਰਹਣਵਾਲੇਦੇ ਕੋਲ ਜਾਕੇ ਕਾਂਮਾਂ ਰਹਿ ਪਿਆ। ਅਰ ਓਸਨੇ ਉਹਨੂੰ ਆਪਣੀਆ ਪੈਲੀਆ ਵਿਚ ਸੂਰ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਜਿਹੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਦੇ ਸੀ ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾਂ ਢਿੱਡ ਭਰਨਾ ਚਾਂਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਓਸਨੂੰ ਨਾ ਦਿੱਤੇ। ਅਰ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉਦੇ ਕਿੰਨੇ ਹੀ ਕਾਮਿਆਨੂੰ ਵਾਫਰ ਰੋਟੀਆ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾ। ਮੈਂ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਵਾਂਗਾ, ਅਰ ਓਸਨੂੰ ਆਖਾਗਾ। ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ। ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾ। ਮੈਨੂੰ ਆਪਣਿਆ ਕਾਮਿਆ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਓਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ। ਪਰ ਓਹ ਅਜੇ ਦੂਰ ਸੀ ਜੋ ਉਹਦੇ ਪਿਉਨੇ ਓਹਨੂੰ ਵੇਖਿਆ ਤੇ ਓਸਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜ ਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਹਨੂੰ ਚੁੰਮਿਆਂ। ਅਤੇ ਪੁੱਤਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈ ਰੱਬਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀ ਜੋ ਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਪੱਰ ਪਿਉਨੇ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਕੇ ਇਹਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਈਯੇ ਤੇ ਖੁਸੀਆ ਮਨਾਈਯੇ। ਕਿਉ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜਿਉ ਪਿਆ ਹੈ, ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਚ ਸੀ। ਜਦ ਓਹ ਆਕੇ ਘਰਦੇ ਨੇੜੇ ਅਪੜਿਆ, ਤਾ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾ ਵਿੱਚੋਂ ਇੱਕਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਗਲ ਹੈ। ਅਤੇ ਓਸਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ, ਅਰ ਤੇਰੇ ਪਿਉਨੇ

ਮਮਾਨੀ ਕੀਤੀ ਹੈ । ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ । ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਤਾਂ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਹਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਅਰ ਉਹਨੇ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਵੇਖ ਮੈਂ ਐਨੇ ਵਰ੍ਹਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ । ਪਰ ਤੈਂ ਮੈਂਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪਣਿਆ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ। ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ ਆਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾ ਦਿੱਤਾ, ਤੈਂ ਉਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ। ਪਰ ਉਹਨੇ ਓਸਨੂੰ ਆਖਿਆ ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸੱਭੋ ਕੁੱਜ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ। ਕਿਉਂ ਜੋ ਇਹ ਤੇਰਾ ਭਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ, ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ ਲਭ ਪਿਆ ਹੈ॥

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀJHĪ DIALECT (DISTRICT, AMRITSAR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt sē Atē chhōtēnu unhī vichchō
One man-of two sons were And the-younger-by them from-among
āpnē piunū ākhiā, 'bāpū-jī, māldī wand jihrī mainū
his-own father-to it-was-said, 'father-dear, property-of share which me-to
ãundī-hai dēu' Atē usnai unãnū āpnī jadīt wand
coming-is give' And him-by them-to his-own possessions having-divided
dittī Ar thōrē dinã pichchhō chhōtā putt sabbo kuj
was-given And a-few days afterwards the-younger son all anything
katthā kar-kē durādē dēsnū chalā-gā, ar otthē āpnī
together made-having a-distant country-to went-away, and there his own
dhan wail-dārī vich guā dittā Atē jaddō sabbō kuj kharach
wealth profligacy in was-lost And when all anything expended
kar-chukiā, tã us dēs vich waddā kāl a-pia, ar
was-made-completely, then that country in a-great famine fell, and
ōh mutāj hōn laggā Atē uh us dēsdē kisē rahin-wālē
he needy to-be began And he that country-of a-certain dweller-of
kōl jā-kē kāmmã rahi-piā Ar ōsnai uhnū āpnī pahī
near gone-having labourer remained And him-by him for his-own fields
vich sūr chāran-laī ghallā Ar jihrē chhillar sūr
in swine feeding-for it-was-sent And what husks the swine
khāndē-sī uh unã nāl āpnã dhidd bharnã chāhundā-sī, par
eating-were he those with his-own belly to-fill wishing-was, but
kinē ōsnū nã dittē Ar jad surat vich ai,
by-anyone him-to not they-were-given And when memory in became,
tē ākhiā, 'mērē piudē kinnē-hī kimmīnū wājhar
then it was-said, 'my father-of how-many-even labourers-to superfluous
rōtiã han, ar maī bhukkhā mardā-hī Maī uth-kē apnē pia
loaves are, and I hungry dying-am I arisen-having my own father
kōl jāwãgā, ar ōsnū ākhãgā, "bāpū-ji, maī Rab[illegible]
near will-go, and him-to I-will-say, "father-dear, I God-of and

tērē aggē gunnāh kītā-hai, ar hun maĩ is jōgā nahĩ
of-thee in-front sin done-is, and now I this worthy (am-)not

jō phēr tērā putt sadāwã Mainũ āpniã kãmmiã
that again thy son I-may-be-called. Me thine-own labourers

vichchõ ikk jihā rakkh'' Sō ōh uṭh-kē āpnē piu
from-among one like keep'' So he arisen-having his-own father

kōl āiā Par ōh ajē dūr sī jō uhdē piunai ōhnũ
near came But he still distant was that him-of the-father-by him-for

vēkhiā, tē ōsnũ taras āiā daur-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck

lagiā, ar uhnũ chummiã Atē puttnai uhnũ ākhiā,
he-was-attached, and him-for it-was-kissed And the-son-by him-to it-was-said,

'bāpū-jī, maĩ Rabbdā ar tērē aggē gunnāh kītā-hai, hun maĩ
'father-dear, by-me God-of and of-thee in-front sin done-is, now I

is jōgā nahĩ jō phēr tērā putt sadāwã' Par
this worthy (am-)not that again thy son I-may-be-called' But

piunai āpnē chākrãnũ kihā, 'sab-tõ changē līrē
the-father-by his-own servants-to it-was-said, 'all-than good garments

kadh-kē ihnũ puāō, ar ihdī hatthĩ
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands

chhāp, tē pairĩ juttī pāō, atē khāīyē tē khusīã
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings

manãīyē, kiũ-jō ih mērā putt mōiā sī, tē phēr
we-may-celebrate, because-that this my son dead was, and again

jiū-piā-hai, guāch giā sī, tē labh-piā-hai' Sō ōh laggē
alive-fallen-is, lost gone was, and found-fallen-is.' So they began

khusīã kaian.
rejoicings to-make

Par ōhdā waddā putt pailī vich sī Jad
But him-of the-great son the-field in was When

ōh ā-kē ghardē nērē apariā, tã rāg nāchdī awāj
he come-having the-house-of near arrived, then music dance-of sound

sunī Tad naukrã vichchõ ikknũ sadd-kē puchchhiā,
was-heard Then the-servants from-among one-to called-having it-was-asked,

'ih kī gall hai?' Atē ōsnai ōhnũ ākhiā, 'tērā bhirā
'this what matter is?' And him-by him-to it-was-said, 'thy brother

āiā-hai, ai tērē piunai mamānī kītī-hai, kiũ-jō ōsnũ
come-is, and thy father-by a-feast made-is, because-that him-for

rājī-bājī pāiā' Ar ōh gussē hōiā, atē andar jānnũ
safe-and-sound it-was-found' And he angry became, and within going-for

ōsdā jī nā kītā Tã uhdā piu bāhar ān-kē
him-of the-mind not was-made. Then him-of the-father outside come-having-

uhnũ manāun laggā Ar uhnai āpnē pitnũ uttar vich
him-to to-remonstrate began And him-by his-own father-to answer in
ākhiā, 'vēkh, maĩ ainē warhiã-thõ tēri tahal kardā-hã, te
it-was-said, 'see, I these-many years-from thy service doing-am, and
tērā hukam kadē nahĩ mōriā Par taĩ mainũ kadē ik
thy order ever not was-turned-aside But by-thee me-to ever a
pathōrā bī nã dittā, jō maĩ āpnĩ bēlĩã nal khusi
kid even not was-given, that I my-own friends with rejoicing
kardā Par jad tērā ēh put (*for* putt) ain, jisnai tēri sari
might-have-made But when thy this son came, whom by thy all
dhan kañjarīã nāl udā-dittā, taĩ uhdē laĩ mainānī kītī
wealth harlots with was-squandered, by-thee him-of for a-feast was made'
Par uhnai ōsnũ ākhiā, 'putt, tũ sadā mērē nal haĩ, te
But him-by him-to it-was-said, 'son, thou always of-me with art, and
mērā sabbō kujj tērā hai Par khusī karnī, ar anand
mine all anything thine is But rejoicing to-be-done, and joy
honā jōg sī, kiũ-jō ih tērā bhirā moiã sī, te
to-be-become proper was, because-that this thy brother dead was, and
phēr jīũ-piā-hai, ar guāch piā-sī, tō labh-piā-hai'
again alive-fallen-is, and lost fallen-was, and found-fallen-is'

[No 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MAJHĪ DIALECT. (DISTRICT, AMRITSAR.)

SPECIMEN II.

ਗੱਲਾਂ ਸੁਣਕੇ ਸਾਹਬਾਂਦੀਆਂ ਕਾਂ ਜਾਂਦੇ ਸਰਮਾ ।
ਭੁਖਿਆਂ ਚੁੰਜਾਂ ਮਾਰੀਆਂ ਪਰੀਂ ਨ ਉੱਡਾ ਜਾ ॥ ੧ ॥
ਮੋਇਆਂਦਾ ਮਾਸ ਨ ਛੱਡ ਦੇ ਪੌਂਹਚ ਕੇ ਲੈਂਦੇ ਖਾ ।
ਨਾਲ ਜਰਾਨਾ ਜੱਟਦੇ ਨਾ ਲਈ ਪੱਗ ਵਟਾ ॥ ੨ ॥
ਚੰਗੀ ਕਰ ਬਹਾਲੀਏ ਪੇੜੇ ਲਏ ਚੁਰਾ ।
ਸੋਹਨੀ ਸੂਰਤ ਬਾਵਰੀ ਜਲ ਕੇ ਹੋਣੀ ਸਵਾਹ ॥ ੩ ॥
ਉਹਦਾ ਬੁਰਾ ਨ ਤੱਕੀਏ ਜਿਹਦਾ ਲਈਏ ਲੂਣ ਖਾ ।
ਜੇ ਧੀ ਹੁੰਦੀ ਅਸੀਲਦੀ ਜੰਡ ਨਾਲ ਲੈਂਦੀ ਵਾਹ ॥ ੪ ॥
ਮੋਇਆ ਮਿਰਜਾ ਸੁਣ ਕੇ ਬੈਠੀ ਕੰਡ ਭੁਵਾ ।
ਗੋਰ ਪੁਛੈਂਦੀ ਤੁਧਨੂੰ ਮੈਂਵੇ ਜਾਣਾ ਆ ॥ ੫ ॥
ਝੂਠੇ ਘਰਨੂੰ ਛੱਡ ਦੇ ਸੱਚੇ ਵਲ ਜਾ ।
ਵੇਕੜਦਾ ਘੋਲ ਹੋ ਪਿੰਡੇ ਪਾਨੀ ਪਾ ॥ ੬ ॥
ਜਟ ਮਰ ਗਿਆ ਤੂੰ ਜੀਉਂਦੀ ਲੱਖ ਲਾਨਤ ਤੇਰੇ ਭਾ ।
ਕਾਂਵਾਂ ਬੋਲੀ ਮਾਰੀਆਂ ਸਾਹਬਾਂ ਮਰੀ ਕਟਾਰੀ ਖਾ ॥ ੭ ॥
ਲੋਵਾਂ ਪਈਆਂ ਰਹੀਆਂ ਹੇਠਾਂ ਜੰਡਦੇ ਭੁਤ ਵੜੇ ਭਿਸਤੀਂ ਜਾ।
ਕੋਈ ਮੁਸਾਫ਼ਰ ਮਰ ਗਿਆ ਕਿਨੇ ਨ ਮਾਰੀ ਧਾ ॥ ੮ ॥
ਭਾਈ ਹੁੰਦੇ ਬੋਹੜਦੇ ਦੁਖ ਲੈਂਦੇ ਵੰਡਾ ।
ਬਾਝ ਭਰਾਵਾਂ ਜਟ ਮਾਰਿਆ ਕਿਨੇ ਨ ਕੀਤੀ ਹਮਦਰਦ ॥ ੯ ॥
ਬੋਹੜੰਓ ਮਿਰਜਿਆ !!

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀJHĪ DIALECT (DISTRICT, AMRITSAR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Gallã sun-kē Sāhbãdīyã kã jāndē sarmī
The-words heard-having Sāhbān-of the-crows (were-)going ashamed

'Bhukkhiã chujjã mārīã, parī na uddā-jā (1)
'Hungry beaks were-struck, by-feathers not it-could-be-flown (1)

'Mōiãdā mās na chhadd-dē, paũhach-kē laīnde-khā
'The-dead-of flesh not having-left, arrived-having we-ate-up

'Nāl parānā Jatdē, nā laī pagg watī (2)
'With love the-Jat-of, not was-taken turban having exchanged (2)

'Changī kar bahālī-ē, pēdē laē churī
'Good having-made thou-caused-to-sit-art, dough taken having-stolen

'Mōh'nī sūrat, bāwarī, jal-kē hōnī sawāh (3)
'Lovely form, O-mad-one, burnt-being is-to-become ashes (3)

'Uhdā burā na takkī-ē, jihdā laī-ē lūn khā
'Him-of evil not thought-is, whom-of been-taken-is salt having eaten

'Jē dhī hundī asīldī, jand nal
'If daughter thou-hadst-been noble(-caste)-of, jand with

laīndī phāh (4)
thou-wouldst-have-taken hanging (4)

'Mōiā Mirjā sun-kē, baithī kand bhuwā
'Dead Mirza having-heard, seated the-back was-turned

'Gōr puchhaindī "tudhnũ mai-thē jānā-ā" (5)
'The-grave (is-)asking "thee-to me-near to-be gone-is" (5)

'Jhūthē gharnũ chhadd-dē, sachchē wal jā
'The-untrue home abandon, the-true-one towards go

'Chhēkardā ghol hai, pindē pānī pā (6)
'The-last-of combat is, on the-body water put (6)

'Jat mar-gā, tũ jīundī, lakkh lānat tērē bhāī'
'The-Jat is-dead, thou art-alive, 100,000 curses of-thee on'

Kãwã bōlī mārīã, Sāhbã marī katārī khā (7)
The-crows' word struck, Sāhbān died dagger eating (7)

Lōthã̃ paiã̃ rahiã̃ hēthã̃ janddē, but warē Bhistī jā
The-corpses fallen remained below the-jand-of, spirits entered Heaven having-gone.

'Kōī musāphar mar-giā,' kinē na mārī dhā. (8)
'Some wayfarer died,' by-anyone not was-struck alas (8)

Bhāī hundē bauhardē, dukh laindē wandā
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share

Bājh bharāwã̃ Jat mārīā, kinē na kītī ham-rā (9)
Without brothers the-Jat was-killed, by-anyone not was-made help (9)

Bauharīō Mirjīā!
Return Mirza!

FREE TRANSLATION OF THE FOREGOING.

(*Sāhbān, beloved of Mīrzā the Jatt, finds his corpse under a* jand *tree, being eaten by crows She reproaches them*)

1 When they heard Sāhbān's words, the crows became ashamed 'When our wings could not carry us further, and we were compelled by hunger, we pecked at his body

2 'It is not our custom to leave untouched the flesh of a corpse, and so when we came here we ate it We had no special bond of love with him, nor had we exchanged turbans in token of brotherhood

3 'He thought thee to be good and faithful, and seated thee (by his hearth), but thou hast stolen the unbaked dough[1] Mad one, thy beauteous body will some day be burnt to ashes

4 'Slight not thou him whose salt thou hast eaten If thou hadst been a daughter of a noble caste, thou wouldst have hanged thyself from the *jand* tree at whose foot thy lover lieth

5 'When thou heardest of his death thou didst sit with thy face turned away from him, while the grave is calling to thee, "To me, to me, must thou come."

6 'Forsake thou the false home of this world, and seek thou the true home of death There is but one struggle, the last one, left for thee Cast thou the funeral water on thy form[2]

7 'The Jatt is dead, and thou art still alive. For this may a hundred thousand curses light on thee' When she heard the taunts of the crows, Sāhbān drew her dagger and killed herself

8. Their bodies remained lying under the *jand* tree, but their souls went to heaven No one cried alas! for them, for their bodies lay unrecognised as those of passing travellers in a foreign land

9 Had he had brothers they would have come to share his sorrows. The Jatt died brotherless, and no one came to help him

Alas, Return thou, Mīrzā!

---

[1] The crows mean that Mīrzā had no special claim of affection on them, but that he had upon her That she was avoiding the payment of this claim by not killing herself by his corpse He had thought her faithful, but, by her being still alive, she was showing herself unfaithful She was like a faithless wife, whom her husband puts in charge of the oven, and who, instead of baking the bread, steals the unbaked dough and eats it Why hesitate to die She must die some day

[2] An allusion to the washing of a Musalman's body before burial.

The following ballad deals with the marriage of Nau Nihāl Singh in 1837 A.D. The Kharak Singh mentioned in the poem was the successor of Ranjit Singh and reigned for three months, being deposed by his son Nau Nihāl Singh in 1840. Kharak Singh did not die on the battle field but in his bed, and there were suspicions that he was poisoned.

Nau Nihāl married Jas-kaur, the daughter of Shām Singh of Atari, who afterwards died gallantly fighting the British at Sobraon in 1846. This is probably the "black fate" referred to in verse 4.

Nau Nihāl himself was killed on the day of his father's cremation by an archway falling upon him.

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀJHĪ DIALECT (DISTRICT, LAHORE)

SPECIMEN III.

(GURMUKHĪ CHARACTER)

ਚੜ੍ਹਿਆ ਚੇਤ੍ਰ ਪਈ ਪੁਹਾਰ। ਯਾਰੋ ਵੱਡੀ ਹੋਈ ਸਰਕਾਰ। ਧਮਕੋ ਕਾਬੁਲ ਤੇ ਕੰਧਾਰ ਡੇਰੇ ਘੱਤੇ ਅਟਕੋਂ ਪਾਰ ॥

ਵੱਡਾ ਖੜਕ ਸਿੰਘ ਸਰਦਾਰ। ਤੂੰ ਕਿਉਂ ਬੈਠਾ ਮੌਤ ਵਿਸਾਰ। ਉ ਵੀ ਚੜ੍ਹਿਆ ਨਾਲ ਕਰਾਰ। ਓੜਕ ਚੱਲਨਾ ॥

ਚੇਤੋਂ ਫੇਰ ਆਈ ਵਸਾਖੀ। ਤੇ ਸਰਕਾਰ ਵੱਡੀ ਮਸਤਾਕੀ। ਸੁੰਦਰ ਬਨ ਬਨ ਆਵਨ ਹਾਥੀ। ਨਜਰਾ ਲੈ ਲੈ ਮਿਲਨ ਸੁਗਾਤੀਂ। ਸੂਬੇ ਰਲ ਮਿਲ ਚੜ੍ਹਨ ਜਮਾਤੀਂ। ਮੁੱਢੋਂ ਸਦਕਾਰਦੇ ॥

ਬੈਠੇ ਫੇਰ ਅਟਾਰੀ ਵਾਲੇ। ਚੰਗੇ ਚੰਗੇ ਸੱਦ ਬਹਾਲੇ। ਉਨਾਦੇ ਲੇਖ ਜੋ ਹੋ ਗਏ ਕਾਲੇ। ਟਕੇ ਤੋਰਨ ਤੋਲਾ ਵਾਲੇ। ਢਿੱਲ ਨ ਲਾਵੰਦੇ ॥

ਰਾਣੀ ਜਸਕੌਰ ਘਰ ਜੇਮੀ। ਨੀਵੇਂ ਦੀਦੇ ਬੋਹਤ ਸਰਮੀ। ਉੱਚੇ ਲੇਖ ਤੇ ਚਿੱਤ ਕਰਮੀਂ। ਭਰ ਭਰ ਥਾਲ ਵਗਾਵਣ ਦੱਮੀ। ਕਰਨ ਖੈਰਾਇਤਾਂ ॥

ਵਸਾਖੋਂ ਫੇਰ ਹੋਈ ਚਤਰਾਈ। ਬੇਟੀ ਸ਼ਾਮ ਸਿੰਘ ਘਰ ਜਾਈ। ਲਾਰੀ ਦੂਹ ਕਰਨ ਕੁੜਮਾਈ। ਮੁਲਕ ਇਨਾਮ ਜੋ ਖਾਂਦੀ ਦਾਈ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਹੁਣ ਜੇਠ ਮਹੀਨਾ ਚੜ੍ਹਿਆ। ਕੌਰ ਸਜਾਦਾ ਖਾਰੇ ਚੜ੍ਹਿਆ। ਰਲ ਮਿਲ ਚਾਈਆਂ ਸਾਲੂ ਫੜਿਆ। ਓਨੂੰ ਰੂਪ ਸਵਾਯਾ ਚੜ੍ਹਿਆ। ਰਾਣੀ ਜਸਕੌਰ ਦਿਲ ਹਰਿਆ। ਸਦਨ ਮਨਾਉਂਦੇ ॥

ਅੱਗੇ ਹੋਈ ਜਞ ਤਿਆਰ। ਚੜ੍ਹਿਆ ਮਾਝੇਦਾ ਸਰਦਾਰ। ਜਾਂਜੀ ਸੋਹਨੇ ਜਿਉਂ ਗੁਲਜਾਰ। ਘੋੜੇ ਕੁੱਦਣ ਕੁਲ ਬਾਜਾਰ। ਲਾੜੇ ਪਹਨੀ ਵੇਰ ਤਲਵਾਰ। ਘੋੜੇ ਚੜ੍ਹਿਆ ਸਨ ਹਥਿਆਰ। ਜੰਞ ਸੁਹਾਂਉਂਦੀ।

ਪਹਨ ਪੁਸਾਕਾਂ ਬੈਠਾ ਨ੍ਹਾਕੇ। ਦਿੱਤਾ ਤਿਲਕ ਪਰੋਹਤ ਆਕੇ। ਸੇਹਰਾ ਬਾਪ ਪਹਨਾਵੇ ਆਕੇ। ਗਾਵਣ ਸੱਯਾਂ ਮੰਗਲ ਜਾਕੇ। ਸਗਨ ਮਨਾਂਉਂਦੀਆਂ॥

ਹੋਈ ਜੰਞ ਤਿਆਰ। ਸੂਬੇ ਚੜ੍ਹੇ ਬੇਸੁਮਾਰ। ਪਹਨ ਪੁਸਾਕਾਂ ਸਨ ਤਲਵਾਰ। ਵੰਡਣ ਮੁਹਰਾਂ ਬੇਸੁਮਾਰ। ਲਾਗੀ ਲੇਕਰ ਹੋਏ ਨਿਹਾਲ। ਸੱਯਦ ਸਾਧੂ ਸਨ ਪਰਵਾਰ। ਲੇਨ ਖੈਰਾਇਤਾਂ ਨਾਮ ਗੁਫਾਰ। ਦੇਨ ਅਸੀਸ ਭਰੇ ਭੰਡਾਰ। ਸਾਹਬ ਧਿਆਉਂਦੇ॥

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBI

MĀJHĪ DIALECT

(DISTRICT LAHORE)

SPECIMEN III

(PERSIAN CHARACTER)

چڑھیا چیتر پئی بہار - یارو وڈی ہوئی سرکار - دھمکے کابل ے
قندھار - ڈیرے کہتے اٹکوں پار *
وڈا کھڑک سنگھ سردار - توں کیوں بیٹھا موت وسار - اُو وِی
چڑھیا نال قرار - اوڑک چلنا *
چیتوں بھر آئی وساکھی - ے سرکار وڈی مستاکی - سُندر بن بن
آون ہانھی - بدراں لے لے ملس سُوہانیں - موے رل مل چڑھن
جماعتیں - مُڈھو سرکارِ *
بیٹھے بھر آٹاری والے - جگے جگے سد بہالے - اُنانِ لیکھ جو ہوگئے
نالے - تکے نوروں نولاں والے - ڈھل نہ لاوندے *
راہی جس کور کہر جمی - بیوین دیدے بہت شرمین - اُچے
لیکھ تے چت کرمیں - بھر نُور نہال وگاون دمین - کرن حیرانان -
وساکھوں بھر ہوئی چترائی - بیٹھی شام سنگھ گھر جائی -
بگی ڈھونڈھ کوں لڑھائی - ملک انعام جو کھاندی دائی - مڈھو
سرکار دے *

[No 4]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI

MĀJHĪ DIALECT (DISTRICT, LAHORE)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION

Charhiā Chētr, paī puhār
Rose Chait, fell showers

Yārō, waddī hōī Sarkār
O-friends, great is Sardar

Dhamkē Kābul tē Kandhār
Are-terrified Kābul and Qandahār

Dērē ghattē Atkõ pār 1
Tents were-pitched from-the-Indus beyond 1

Waddā Kharak Singh sardār,
Great Kharak Singh the-sardār,

Tũ kiũ baiṭhā maut visār
Thou why seated death forgetting

U vī charhiā nāl karār
He also rose with firmness-of-mind

Ōrak challnā 2
In-the-end it-must-be-gone 2

Chētõ phēr āī Wasikhī,
From-Chait again came the-first-day-of-Baisākh,

Tē Sarkār waddī mastākī
And the Sardār great being-pleased.

Sundar ban ban āwan hāthī
Handsome becoming becoming come the-elephants

Najrī lai lai milan sugātī
Presents taking taking they-receive gifts

Sūbē ral-mil charhan jamātī,
The-chiefs jointly-with start bodies-of-men,

Muddhõ Sarkārdē
With the-Sardār-of

Baiṭhē phēr Atārī-wālē
Were-seated then the-men-of-Atārī

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[illegible]. 7

Aggē hōī jañj tiār
Then became the-wedding-procession ready

Charhā Mājhēdā Sardār
Mounted the-Mājhā-of the-Sardār

Jāñjī sōhnē jiū guljār
The-members-of-the-procession (are-)beautiful like a-garden

Ghōrē kuddan kul bājār
Horses leap (in-)the-whole bazaar

Lārē pahnī phēr talwār
By the-bridegroom was-put-on then a-sword

Ghōrē charhā san hathiār
On-a-horse he-mounted with arms

Jañj suhāundī 8
The-procession (was-)appearing-beautiful 8

Pahan pusākā̃ bathā nhākē
He-puts-on garments sat bathed-having

Dittā tilak parohit ākē
Was-given a-forehead-mark by-the-priest come-having

Sēhrā bāp pahnāvē ākē
The-chaplet the-father puts-on(-him) come-having

Gāwan sayyā̃ mangal jāī
They-sing the-female-playmates songs-of-joy gone-having

Sagan manāundiā̃ 9
Good-omens they-(are-)invoking 9

Hōī jañj tiār
Became the-procession ready

Sūbē charhē bē-sumār
Governors rode innumerable

Pahan pusākā̃ san talwār
They-put-on garments with sword

Wandan muhrī bē-sumār
They-distribute gold-mohars innumerable

Lāgī lē-kar hōē nihāl
The-go-betweens taken-having became prosperous

Sayyad sādhū san parwar
Sayyads Sādhūs with families

Lēn khairātā nām Gafūr
Take alms (in-)the-name(-of) God

Dēn asīs 'bhrē bhandār'
They-give blessing 'may-be-full the store-house'

Sāhib dhyāundē 10
God they(-are)-worshipping 10

FREE TRANSLATION OF THE FOREGOING

1 The month of Chait has commenced, and showers have fallen My friends, great is the might of the (Sikh) Government Kābul and Qandahār tremble before it, and its tents are pitched beyond the Indus [1]

2 Kharak Singh is a mighty chief Why art thou sitting at home, forgetting the death (that thou shouldst earn on the battlefield) [2] He arose in the firmness of his soul, for in the end all must die

3 After Chait has come the first of the month of Baisākh, and well is the Government pleased One by one come the glorious elephants Men receive presents and gifts, and in the train of the Government, start the troops with their chiefs

4 There are seated the men of Atārī [2], made to sit are they in seats of honour Black is the fate before them, money do they give forth, each piece weighing a rupee No delay show they in their starting

5 Rānī Jaskaur was born in (Shām Singh's) house Bashful of eye was she, and very modest High was her fate written as one of lofty deeds, and (at her birth) trays full of pice were cast away in charity

6 (The searchers for a husband [3] went forth, saying) 'wisdom comes to one born in Baisākh A daughter has been born in Shām Singh's house as they sought (for a fitting mate for) her betrothal From the Government did her nurse receive a whole tract of country for her reward

7 Now the month of Jēth has risen, and Prince Kaur Nau Nihāl has mounted the basket [4] Jointly do his sisters-in-law seize the red cloth, and thereby enhance his beauty. Pleased is the heart of the Rānī Jaskaur, as they invoke good omens

8 Then became ready the marriage procession, and the Sardār of the Mājhā mounted his horse All the members of the procession shone like a garden, as they made their steeds curvet through the bazaar Then the bridegroom donned his sword, and leaped full-armed upon his horse Glorious indeed then was the procession [5]

9 Then he bathed, and sat down after putting on his wedding garments The priest came and applied the *tilak*-mark to his forehead His father put on his head the wedding chaplet, and all the bride's playmates sang songs of joy, invoking happy omens

10 Then became ready the procession (home to the bridegroom's house) Governors of the country round rode in it innumerable They put on magnificent apparel and were girt with swords, as they scattered to the throng gold coins innumerable The marriage-menials took them up and became wealthy, while the Musalmān and Hindū mendicants with their families gathered alms in the name of The Great Forgiver In return they gave blessings, as they worshipped the Almighty, and cried, 'may your storehouse be ever full'

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[1] Aṭak, or Attock, is often used to signify the Indus, on which it is situated. Conversely, in the song of Rājā Rasālū the name of the river is employed to signify the city *Sindh tō rārī ragarī*, *Aṭak kai rārī ṭhāṅō*, Indus is my city, and Atak is my home

[2] The name of a village near Amritsar Aṭārī-wālā is a family name The Aṭārī-wālē are Shām Singh and his relations.

[3] A *lāgī* or *lāgī* is a functionary at a marriage who is entitled to fees Most of them are menials Here the go-betweens who arrange the marriage are specially alluded to

[4] The marriage ceremony of the young couple is being described At one period the bride and bridegroom sit on a basket and are bathed. Another part of the ceremony consists in the female relations of the bridegroom seizing his cloth, which they refuse to let go till each is given a present

[5] The order of events is not followed. This procession is that in which the bridegroom comes to the bride's home. On this occasion he comes armed on horseback, with a small boy, to act as a squire, behind him This looks like a survival of the old fashion of marriage by capture

PAÑJĀBĪ OF THE JULLUNDUR DOAB

The Jullundur Doab, or the country lying between the rivers Beas and Sutlej, includes the two districts of Jullundur and Hoshiarpur and the state of Kapurthala. The Pañjābī of this tract is locally known as Dōābī, but it differs hardly at all from the standard Pañjābī of Ludhiana.

In the hills to the north and east of Hoshiarpur there is a dialect locally called Pahārī, which on examination turns out to be nearly the same as ordinary Doabi, only having a slight admixture of the idioms spoken in the Simla Hill States and in Kangra. The same dialect is spoken in the adjoining Simla Hill States of Kahlur (or Bilaspur) and Mangal, and is there known as Kahlūrī or Bilāspurī. We therefore arrive at the following estimate of the number of speakers of Dōābī in its various forms —

Ordinary Dōabi—		
Jullundur	905,817	
Kapurthala	206,476	
Hoshiarpur	848,635	
		2,051,448
Hoshiarpur Pahāri	114,540	
Kahlūrī of Kahlur	91,700	
Kahlūri of Mangal	1,681	
		207,921
TOTAL		2,2[illegible],[illegible]

As a specimen of the ordinary Dōābī, I give a conversation between two villagers received from Hoshiarpur. The following remarks on the few peculiarities of the dialect are mainly based on this specimen, but also on other specimens received from other parts of the Doab.

The spelling is capricious. Thus we have both *rich* and *bich*, in , *hundā* and *hondā*, being . The letter *y* is often inserted after *i* before another vowel, or else substituted for the *i*. Thus, *hōiā*, or *hōyā*, become , *hōndiyā̃*, being (fem. plur.). In many cases short *i* is substituted for long *ī*, as in *hōiā̃* for *hōiā̃* (fem. pl.). Cerebral letters are employed capriciously. Thus, *baid*, a bullock, but *nāl*, not *nāl*, with . So, *hōnā*, not *hōnā* to be, *ānā*, to come, *bīj̃nā*, to sow. Double letters at the end of a word are simplified. Thus, *rich*, not *richch*, in, but *richchō*, from in , *gal*, not *gall*, a thing, a word, plur. *gallā̃*, *hath*, not *hatth*, a hand, *ghat* for *ghatt*, decrease.

In *Jamīn-kān*, we have *kān* used as a sign for the dative. Compare the Lahnda *kan*. *Kuj* is 'anything,' not *kujh*. As in Amritsar, 'these' is *ī̃* not *ī̃*.

The form *haī* for the first person singular of the present of the verb substantive is peculiar to this part of the Punjab.

Note the contracted form *gaiyā̃*, gone (plur. fem.).

The initial consonant of *rich*, in, is often elided, as in Amritsar and Ludhiana.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF JULLUNDUR DOAB. (DISTRICT HOSHIARPUR)

ਭਾਨੇ ਤੇ ਵਰਯਾਮੇ ਵਿਚ ਏਹ ਗੱਲਾਂ ਹੁੰਦਿਯਾ ਸੀ॥

ਭਾਨਾ—ਭਾਈ ਦੱਸੋ ਕਿੱਥੋਂ ਆਨਾ ਹੋਯਾ॥

ਵਰਯਾਮਾ—ਮੁੰਡੇਦੇ ਸੌਹਰਿਆਂ ਵਲ ਗਏ ਸੀ। ਔਥੇ ਇੱਕ ਬਲ੍ਦਦੀ ਦਸ ਪੌਂਦੀ ਸੀ। ਬਲ੍ਦ ਤਾਂ ਚੰਗਾ ਹੈ ਪਰ ਮਾਰ ਖੁੰਡ ਹੈਗਾ। ਓਹਦੇ ਸੋਲਾਯਾਂ ਵਾਂਗ ਸਿੰਗ ਹਨ। ਰੰਗ ਗੋਰਾ। ਦੌਂਦਾ ਹੈ। ਪਰ ਮੁੱਲ ਬੱਡਾ ਮੰਗਦੇ ਹਨ ਚਾਲੀ ਰੁਪੈਏ। ਏਹ ਮੁੱਲ ਖਰਚਨਦੀ ਫੁਰਸਤ ਨਹੀਂ ਹੈ। ਭਾਈ ਕੀ ਕਰਿਯੇ। ਪੈਲੀ ਕੁਜ ਨਾ ਨਿਕਲੀ। ਤਿਨ ਕਨਾਲ ਜਮੀਨ ਬਿੱਚੋਂ ਚਾਰ ਪੂਲਿਆਂ ਹੋਇਆ। ਏਹਦੇ ਵਿੱਚੋਂ ਕੀ ਖਾਈਏ ਤੇ ਕੀ ਵਰਤਾਈਏ। ਜੇਹਦੇ ਨਾਲ ਕਮੀਨ ਕਾਨ ਬੀ ਬਰੋ ਨਹੀਂ ਸਾਨੇ। ਓਹ ਗਲ ਹੋਈ।

ਗਾਂਉਂਦੀਦਾ ਸੰਘ ਪਾਟਾ।
ਪੱਲੇ ਨ ਪਿਯਾ ਸੇਰ ਆਟਾ।
ਕਰਮ ਹੀਨ ਖੇਤੀ ਕਰੇ।
ਬਲ੍ਦ ਮਰੇ ਟੋਟਾ ਪੜੇ।

ਛੇ ਮਹੀਨੇ ਮਰ ਭਰਕੇ ਇਨਾਂ ਚਾਰ ਪੂਲਿਆਂਦਾ ਮੂੰਹ ਦੇਖਿਆ। ਪਾਣੀ ਸਿੰਜਦਿ ਯਾਂਦੇ ਹਥ ਅੰਬ ਗਏ ਤਾਂ ਸੰਘਾ ਬੈਹ ਗਿਯਾ। ਅੱਗੇ ਰਬਦੀ ਕੀ ਮਰਜੀ ਹੋਈ ਰੈ। ਇਕ ਗਰੀਬੀ ਦੂਜੀ ਬਰਖੁਰਦਾਰੀ। ਜੇ ਪੂਲਿਯਾਂ ਥੋੜਿਯਾ ਸੀ, ਤਾਂ ਝਾੜ ਬੀ ਘਟ ਝੜਿਆ ਦਾਨਾ ਪਤਲਾ ਹੈ। ਖਬਰਾ ਦਾਨਿਯਾਂਨੂੰ ਕੀ ਹੋਇਆ। ਰਬਦਿਆਂ ਗੱਲਾਂ ਲਖਿਯਾਂ ਨਹੀਂ ਜਾਂਦਿਆਂ। ਭਾਨਾ ਭਾਈ ਫੱਗਣ ਮਹੀਨੇ ਜੇਹੜਾ ਝੋਲਾ ਵੱਗਿਆ ਸੀ। ਓਹਦੇ ਨਾਲ ਕਣਕਾਂ ਪਤਲਿਆਂ ਪੈ ਗੌਯਾਂ। ਕਣਕਾਂ ਕੀ ਕਰਨ ਜਦ ਉੱਪਰਲਾ ਚੁਪਕਰ ਬੈਠਾ। ਜਦਦੀ ਹਾੜੀ ਬੀਜੀ ਤਦਦੀ ਓਹਨੇ ਕੁਜ ਖਬਰ ਜਿਮੀਦਾਰਾਂਦੀ ਨਾ ਲਿੱਤੀ ਕਿ ਜਿੰਦੇ ਹਨ ਕਿ ਮਰ ਗਏ। ਮੀਂਹ ਬਿਨਾ ਕੁਜ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇੱਕ ਕਮਾਉਂਦੀ ਕਮਾਈ ਬਿਨਾ ਬਰਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਦੂਜੇ ਕਣਕਦੇ ਪਤਲਾ ਹੋਨੇਦੀ ਏਹ ਬੀ ਗਲ ਹੈ ਕਿ ਬਾਬੇ ਬੁਡਢੇਦੇ ਪੈਨ ਤੋਂ ਹਲਦੀ ਬਾਹੀ ਘਟ ਹੋਈ। ਭਾਈ ਕਣਕ ਤਾਂ ਚੰਗੀ ਹੁੰਦੀ ਜੇ ਕਰ ਬਾਹੀ ਖਰੀ ਹੁੰਦੀ। ਬਾਰਾਂ ਸੀਵਾਂ ਬਾਹ ਕੇ ਦੇਖ ਕਣਕਦਾ ਝਾੜ। ਜਿਯੋਂ ਜਿਯੋਂ ਬਾਹੈ ਕਣਕਨੂੰ ਤਿਯੋਂ ਤਿਯੋਂ ਦੇਵੇ ਸਵਾਦ॥

ਕਣਕ ਕਮਾਦੀ ਸੰਘਨੀ ਭਾਂਗੋ ਭਾਗ ਕਪਾਹ ।
ਕੰਬਲਦਾ ਝੁੰਬ ਮਾਰਕੇ ਛੱਲਿਆ ਇੱਚੀ ਜਾਹ ॥

ਸੋ ਭਾਈ ਕਣਕਦਾ ਬਾਹਨਾ ਬੀਜਨਾ ਔਖਾ ਹੈ। ਜੇਕਰ ਬਾਹੀ ਬੀਜੀ ਦੇਰੀ ਜਾਏ ਤਾ ਝਾੜ ਬੀ ਅੱਛਾ ਹੋਂਦਾ ਹੈ ਤੇ ਕਣਕ ਬੀ ਮੋਟੀ ਹੋਂਦੀ ਹੈ॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF JULLUNDUR DOAB (DISTRICT, HOSHIARPUR.)

TRANSLITERATION AND TRANSLATION.

Bhāinō tē Waryāmō-vich ēh gallē hundiyē-sī.
Brothers and Waryāmō-vich face regards [illegible]

Bhāī, Bhāī, dassō kitthō tuā hōyā.
Brother, Brother, tell where you coming from.

Waryāmō. Munḍēdē sutharī-val grē-sī. Authē ikk
Waryāmō. Son-of carpenter-village-to gone-I-was There one

bahādur dās pōtī-sī. Bajī tā changā hai, par
valiant-of servant-of grandson. The-blood indeed good is but

mār-khuṇḍā haigā. Ōhdē sōhāyē wēg sing han, rang gōrā,
additional-[illegible] is. His-of [illegible] like horns are, colour white,

[illegible] hai. Par mull bōḍḍā maingē han. Chār rupaiē.
[illegible] is. But price great asking they are Four rupees.

Ēh mull khurchandī phursat nahī hai. Bhāī, kī kariyē?
This price [illegible] is Brother, what may-we-do?

Paḍī kuj nā rakhī. Tin kanāl jamīn bichchō chār
Only [illegible] not [illegible]. Three [illegible] land [illegible] four

pūlā hōvā. Ēhdē vichchō kī khāṭē tē kī
[illegible] [illegible]. This-of [illegible] what may-we-eat and what

murdā. ṭahdē nil kamīn-kān ōī ḍarō nahī sānē?
may-we-distribute. [illegible] [illegible] the-labourers-to even fear not [illegible]?

Ōh gal hōī.
That [illegible] is

'Ghundīā sāgī pāṇā.
'[illegible]

'Paḍī na piyā sīr āṇā.
'[illegible] of [illegible] [illegible].

'Karma hīn khārī kanē.
'[illegible] [illegible] [illegible] [illegible]

'Bōlā [illegible]. Ṭūṭī paṇā.'
'[illegible] [illegible] Scattered [illegible].'

Chhī [illegible] [illegible] inā chār pūhādā mūh dēkhī.
Six [illegible] [illegible] [illegible] [illegible] [illegible] face [illegible]

Pānī siñjdiyāḍē hath amb-gaē, tī sanghī hath giyā
Water irrigating-of hands chafed-went, and throat [illegible]

Aggē Rabdī kī marjī hoī? Ik zarībī dujī
Moreover God-of what will happened? First poor-to, second

bar-khurdārī Jē pūhyā thōriyī sī, tī jhar
calamity What bundles few there-were, then the produce

bī ghat jhamā Dīnā patlī hai Khabrī dinyīnū
even less was-produced The-grain scanty is News give-to

kī hōiā? Rabdiā gallā lakhiyā nahī jandī Bhānā bhai,
what happened? God-of things known not (are) going Bhanā, brother,

Phaggan mahīnē jēhrā jhōlā waggia-sī, ōhdē nāl Kankī pathī
Phālguna in-month what blast blown-had, that-of with the-wheats scant

pai-gayyā Kankā kī karan, jad Uppar dā chup kar baithā
became The-wheats what can-do, when The-One above silently is-seated

Jad-dī hārī bījī, tad-dī ōhnē kuj khahdā
Since the-spring-crop was-sown, since-then Him-by any feed

jamīdārādī nā littī, ki jindē-han, ki mar gē Mīh
the-cultivators-of not was-taken, that living-they-are, or they died Rain

binā kuj nahī hō-sakdā Ikk, kamaudī kamā binā barkat
without anything not can-be-done One, earner-of earnings without blessing

nahī hundī Dujē, kanakdē pathī honēdī ch hai zal
not (is-)becoming Secondly, wheat-of thin becoming-of this also thing

hai, ki bābē buddhēdē pain-tō hāldī bīhī zhat
is, that grandfather old-of sickness-from plough-of ploughing insufficient

hōī Bhāī, kanak tī changī hundī jē kar bahī
became Brother, wheat indeed good would-have-been if ploughing

khalī hundī Bārā siwī bah-kē, dēkh kanakdī jhar
thorough had-been Twelve times ploughed-having, see wheat-of outturn

Jiyō-jiyō bāhai kanaknū, tiyō-tiyō dēwē sawād
As-as one-ploughs wheat-to, so-so it-gives flavour

'Kanak kamādī sanghnī, dāgō-dāg kapāh
'*Wheat sugarcane thick, stick-by-stick cotton*

'Kambaldā jhumb mār-kē, chhallī bichchī jāh'
'*Blanket-of cord struck-having, maize among go*'

Sō, bhāī, kanakdī bāhnī bījnā mubhā hai Jē kar
So, brother, wheat-of ploughing sowing difficult is If

bāhī bījī changī jāwē, tī jhār bī achchhā hō-sakdā
ploughing sowing good go then the-outturn also good be-can

kanak bī mōtī hōndī-hai
wheat also dense becoming-is

FREE TRANSLATION OF THE FOREGOING.

A CONVERSATION BETWEEN BHĀNĀ AND WARYĀMĀ

Bhānā —Brother, where have you come from ?

Waryāmā —I am coming from the house of my son's father-in-law I had heard of a bullock there which I thought would suit me It is a good beast but is apt to gore people Its horns are like needles, its colour light, and its teeth two in number But they are asking too much for it They want forty rupees, and I can't afford to spend that amount of money Brother, in these hard times how could I ? The crop failed From three *kanāls*[1] of land I only got four bundles altogether What is there in that for us to eat and to pay our labourers ? Why, there is not even enough for the cost of cutting it It's like the proverb—

'the singer sings till her throat bursts, and not a seer of flour falls into her outstretched scarf When a cultivator loses his luck, his bullocks die, and he gets a scarcity on the top of it '

I killed myself working for six months, and then all I see is the face of these four bundles My hands are chafed and my throat is hoarse from the labour of irrigating Yet what was God's will ? First poverty, then calamity Even the few bundles I did reap had hardly any grain in them I don't know what came of the grain, for it's beyond me to understand God's ways Brother Bhānā, that cold blast in Phālgun made the wheat unproductive What could the poor grains do, when the One above sits silently, and does nothing to protect them Ever since we sowed the spring crop, He hasn't cared whether the cultivators were living or dead In the first place there is no blessing on the earnings of those who have worked so hard, and in the second place the wheat has been thin because we had not enough hands to plough on account of my old grandfather's illness The wheat would have been a fine crop, if it had had a thorough ploughing Just see the outturn when you plough your wheat twelve times The more you plough it, the better the flavour You know the old proverb—

'Sow your wheat and sugarcane thick, and your cotton a stick's distance between each plant But maize must be so far apart that a man with a blanket cowl on his head can walk through it without touching it '

So, brother, the ploughing and sowing of wheat is a difficult job. If the ploughing and sowing is good, the outturn will be good, and the crop of wheat will be a dense one

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[1] A *kanāl* is a local land measure equivalent to 435 5 square yards

KAHLŪRĪ OR BILĀSPURĪ

The languages of most of the Simla Hill States are various forms of Western Pahārī. The most western states are Kahlur, Mangal, Nalagarh, and Mail[illegible] In the west of the two latter states the language is Pōwadhī Pañjābī, and will be dealt with under that head The dialect of their eastern parts is Handūrī Pahārī The dialect of the states of Kahlur and Mangal is called Kahlūrī or Bilāspurī (Bilaspur being the [illegible] town of Kahlur) Kahlur lies immediately to the east of the Hoshiarpur District In the adjoining hilly part of that district a dialect is spoken which is locally called Pahārī It is the same as Kahlūrī.

Kahlūrī has hitherto been described as a form of Western Pahārī An examination of the specimen will show that this is not the case It is simply a rude Pañjābī, similar to that spoken in Hoshiarpur The estimated number of its speakers is as follows —

Kahlur State	[illegible]
Mangal State	[illegible]
Hoshiarpur District	[illegible]
Total	[illegible]

It is unnecessary to give full specimens of this dialect A [illegible] version of the Parable of the Prodigal Son, given in transliteration [illegible] character

Towards the North-East of Hoshiarpur, [illegible]

[No 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible]

[illegible] Division. [illegible] State, [illegible] Scale.

[illegible]

give a folktale from West Umballa, written in the Dēva-nāgarī character, and another from Thana Karamgarh in the state of Patiala, written in the Persian character On pp 806 ff will be found a List of Words and Sentences from Umballa These specimens illustrate very fairly the variations which Pañjābī undergoes in the Pōwādh tract

Most of these are due to the influence of the neighbouring Western Hindī. Such are the occasional use of words like *āgē* instead of *aggē*, before, and of *lahnā* instead of *ālhnā* to say. So also we have the substitution of *m* for *w* between two vowels, as in *āmāgā* for *āwāgā*, I will come

We find (as in Western Hindī dialects and in Rājasthānī), the locative of the genitive employed to form a dative, as in *īhdē pāō*, put on (*pāo*) to him (*īhdē*).

In pronouns, we find the forms *hamānū*, to us; *tumānū*, to you, alongside of the true Pañjābī forms: and the genitive of the reflexive pronoun is *apṇā*, not *āpnā* *Jad* is used for both 'then' and 'when,' exactly as in the dialects of Western Hindī and as in Rājasthānī.

In verbs, *thā* is more common for 'he was' than *sī*, though both are used. The first person plural sometimes ends in the Western Hindī *aī*, instead of in *ā*. Thus, *hōwaī*, let us become; *chhalaī*, let us eat

Other peculiarities not so directly traceable to the influence of Western Hindī are the following. The insertion of an aspirate in *bhalad* (Patiala), an ox. The use of the neuter (occasionally also found in standard Pañjābī) in words like *chummiā*, it was kissed. The pronunciation of *wichch*, in, as *bichch* The frequent dropping of the first syllable of this word as in *khūhchō* for *khūh-bichchō*, from in the well; *unhāchō*, from among them. In pronouns, the occasional employment of *tōhāḍā* for 'your,' and of *ōh*, for the oblique form singular of the third personal pronoun. Also the frequent transposition of an aspirate, as in *unhū*, for *uhnū*, to them; *ōdhā*, for *ōhdā* of him; *īdhā*, for *īhdā*, of this; *jēṛhā*, for *jēhṛā*, who

In the verb substantive the 2nd plural of the present tense is often *ō*, for *hō*, you are

[No 7]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI.

PŌWĀDHĪ DIALECT (THĀNĀ KULAIAN, JIND STATE)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਥੇ। ਉਨ੍ਹਾਚੋ ਲੌਢੇਨੇ ਪੇਓਨੂੰ ਆਖਿਆ ਕਿ ਓ ਪੇਓ ਮਾਲਦਾ ਹਿੱਸਾ ਜੋ ਮੈਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਮੈਂਨੂੰ ਦੇ। ਜਦ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਨੂੰ ਬੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਬਿੱਚੋ ਲੌਢੇ ਪੁੱਤਨੇ ਸਾਰਾ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਰਦੇ ਦੇਸਦਾ ਪੇਂਡਾ ਕਰਿਆ ਔਰ ਉੱਥੇ ਅਪਣਾ ਮਾਲ ਬਿਕਰਮੀ ਬਿੱਚ ਖੋਇਆ। ਔਰ ਜਦ ਸਾਰਾ ਗੁਮਾ ਚੁੱਕਾ ਉਸ ਦੇਸ ਬਿੱਚ ਬੜਾ ਮੰਦਵਾੜਾ ਪਿਆ ਓਹ ਕੰਗਾਲ ਹੋਣੇ ਲੱਗਿਆ। ਜਦ ਉਸ ਦੇਸਦੇ ਇੱਕ ਰਾਜੇਦੇ ਜਾ ਲੱਗਿਆ। ਓਹਨੇ ਓਹਨੂੰ ਖੇਤਾ ਬਿੱਚ ਸੂਰ ਚਾਰਣ ਭੇਜਾ ਔਰ ਓਹਨੂੰ ਆਸ ਥੀ ਕਿ ਇਨ ਛਿਲਕ ਤੇ ਜੋ ਸੂਰ ਖਾਂਦੇ ਹਨ ਅਪਣਾ ਢਿੱਡ ਭਰੇ, ਕੋਈ ਉਸਨੂੰ ਨ ਦਿੰਦਾ ਥਾ। ਜੋ ਸੋਝੀ ਬਿੱਚ ਆ ਕੇ ਕਹਾ—ਮੇਰੇ ਪੇਓਦੇ ਬਹੁਤੇ ਮਿਹਨਤੀਆਨੂੰ ਬਾਲ੍ਹੀ ਹੋਟੀ ਹੈ, ਔਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾ। ਮੈਂ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲੇ ਜਾਊਂਗਾ ਔਰ ਉਨ੍ਹੂ ਕਹੂੰਗਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ ਹੇ। ਹੋਰ ਹਣ ਇਸ ਲੇਕ ਨਹੀ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊ ਮੈਨੂੰ ਅਪਣੇ ਮਿਹਣਤੀਆ ਬਿੱਚੋ ਇੱਕਦੇ ਬਰਾਬਰ ਕਰ। ਫਿਰ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲ ਚੱਲਿਆ। ਓਹ ਅੱਜੇ ਦੂਰ ਥਾ ਓਹਨੂੰ ਦੇਖਕੇ ਓਹਦੇ ਪੇਓਨੂੰ ਤਰਸ ਆਇਆ ਹੋਰ ਭੱਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਹੋਰ ਬਾਲ੍ਹਾ ਚੁੰਮਿਆ। ਪੁੱਤਨੇ ਓਹਨੂੰ ਕਹਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ, ਹੋਰ ਹੁਣ ਇਸ ਲੇਕ ਨਹੀ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊ। ਪੇਓਨੇ ਅਪਣੇ ਨੌਕਰਾਨੂੰ ਕਹਾ, ਚੰਗੇ ਤੇ ਚੰਗੇ ਕਪੜੇ ਕੱਢ ਲਿਆਓ, ਇਹਦੇ ਪਾਓ। ਹੋਰ ਈਧੇ ਹੱਥ ਬਿੱਚ ਛਾਪ, ਹੋਰ ਪੈਰਾਂ ਬਿੱਚ ਜੁੱਤੇ ਪਾਓ, ਹੋਰ ਅਸੀ ਛਕੇ ਹੋਰ ਖੁਸੀ ਹੋਈ ਕਿਉਂਕਰ ਮੇਰਾ ਏਹ ਪੁੱਤ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਖੋਇਆ ਗਿਆ ਥਾ ਹਣ ਮਿਲਿਆ ਹੈ। ਫਿਰ ਓਹ ਖੁਸੀ ਕਰਨ ਲੱਗੇ॥

ਓਹਦਾ ਬੜਾ ਪੁੱਤ ਖੇਤ ਬਿੱਚ ਥਾ। ਜਦ ਘਰਦੇ ਨੇੜੇ ਆਇਆ, ਗਾਓਂਦੇ ਹੋਰ ਨੱਚਦਿਆਂਦੀ ਅਬਾਜ ਸੁਣੀ। ਫਿਰ ਇੱਕ ਨੌਕਰਨੂੰ ਬੁਲਾ ਕੇ ਪੁਛਿਆ, ਇਹ ਕੀ ਹੈ। ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਤੇਰਾ ਭਾਈ ਆਇਆ ਹੈ, ਹੋਰ ਤੇਰੇ ਪੇਓਨੇ ਬੜੀ ਰੋਟੀ ਕਢੀ ਹੈ, ਕਿਸ ਬਾਸਤੇ ਜੋ ਓਹਨੂੰ ਭਲਾ ਚੰਗਾ ਥਿਆਇਆ। ਓਹਨੇ ਗੁੱਸੇ ਹੋਕੇ ਨ ਚਾਹਾ ਜੋ ਅੰਦਰ ਜਾਵੇ। ਫਿਰ ਓਹਦੇ ਪੇਓਨੇ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾਇਆ। ਓਹਨੇ ਪੇਓ ਨੂੰ ਜਬਾਬ ਦਿੱਤਾ

ਦੇਗਾਂ ਇਤਨੇ ਬਰ੍ਹੇ ਤੇ ਮੈਂ ਤੇਰੀ ਟੈਹਲ ਕਰਦਾ ਹਾਂ, ਔਰ ਕਦੇ ਤੇਰੇ ਕਹਣੇਂਦੇ ਬਾਹਰ ਨਹੀਂ ਦੱਲਾ, ਪਰ ਤੈਂ ਕਦੇ ਬੱਕਰੀਦਾ ਮੇਮਨਾ ਮੈਨੂੰ ਨਹੀਂ ਦਿੱਤਾ, ਜੋ ਅਪਣੇ ਮਿਤਰਾਂਦੇ ਨਾਲ ਖੁਸੀ ਮਨਾਵਾਂ, ਹੋਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਹਨੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰੀਆਂ ਬਿੱਚ ਖੋਇਆ, ਤੈਂ ਓਧੇ ਬਾਸਤੇ ਬੜੀ ਰੋਟੀ ਕਰੀ, ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਓ ਪੁੱਤ ਤੂ ਨਿਤ ਮੇਰੇ ਕੋਲ ਹੈ, ਹੋਰ ਜੋੜ੍ਹਾ ਮੇਰਾ ਹੈ ਓਹ ਤੇਰਾ ਹੈ। ਫਿਰ ਖੁਸੀ ਹੋਣਾ ਔਰ ਖੁਸ ਹੋਣਾ ਚਾਹੀਏ ਥਾ, ਕਿਉਂਕਰ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਹੋਰ ਖੋਇਆ ਗਿਆ ਥਾ ਹੁਣ ਥਿਆਇਆ ਹੈ ॥

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mihnatā-bicheh thīdā bachar hai." Phir uṭh-kē apṇē pēō
labourers-from-in one-of equal made." Then arisen-having his-own father
kōl challā. Ōh abhē dūr thā, ōhnū dēkh-kē ōhdē pēōnū
to he-started. He yet distant was, him-to seen-having him-of father-to
rahm āiā, hōr dhaṭṭ-kē ōhnū gal lā-liā, hōr
pity came, and run-having him-to (on-his-)neck it-was-applied, and
bahut chummā. Puttrā ōhnū kahā, "ō pēō, maiṇē
much it-was-kissed. The-son-by him-to it-was-said, "O father, me-by
Rabbdā tēdā kōl gunā hai; hōr hun is lāik nahī
God-of of-thee near sin done-is; and now this worthy (I-)am-not
ke tēdā puttar kahāvāṇā." Pēōnē apṇē naukarānū
that again thy son I-am-be-called." The-father-by his-own labourers-to
kahā, "changē-tē changā kapṛā lēā, ēhdē pāō;
it-was-said, "good-from good clothes having-taken-out bring, him-to put-on;
hōr ēhdē hatth-vichch chhāp, hōr pairāṇ-vichch jutē pāō; hōr asī
and his hand-in ring, and feet-in shoes put-on; and we
chhalkē, hōr khuśī hōvē: kēōnkē mērā ēh puttar mar-gēā-thā, hun
merry and glad be; because my this son dead-gone-was, now
jivēā-hai; khōvā-gēā-thā, hun milēā-hai." Phir ōh khuśī karan laggē.
alive-is; lost-gone-was, now found-is." Then they joy to-do began.

Ōhdā vaḍā puttar khēt-vichch thā. Jad ghardē nēṛē āiā,
His elder son field-in was. When the-house-of near he-came,
gānē hōr nachchiyāṇdī dī awāz sunī. Phir ēk naukarnū
singing and dancing-women-of voice was-heard. Then one servant-to
bulā-kē puchhiā, "ih kī hai?" Ōhnē ōhnū kahā,
called-having it-was-asked, "this what is?" Him-by him-to it-was-said,
"tēdā bhrā āiā-hai; hōr tēdā pitā vaḍā kanā-hai, kēōnkē
"thy brother come-is; and thy father-by a-great feast done-is, because
ōh ōhnū chaṅgā chaṅgā thīā." Ōhnē gussē hō-kē na
he him-to safe-by-safe found." Him-by angry become-having not
chāhā ōh andar jāṇā. Phir ōhdā pēōnē bāhar
it-was-wished he inside to-go. Then his father-by outside
āē-kē ōhnū manāiā. Ōhnē pēō-tē jواb
come-having him-to persuaded. Him-by the-father-to answer
diā, "dēkh, main kaī varhē tēdī chākarī kardā-hāṇā, atē
it-was-given, "see-then, so-many years-from I thy service doing-am, and
kadē tēdā hukam nahī challā; par tū kadē bakrīdā
ever thy command-of out not went; but thy-thee ever goat-of
bachchā nahī dittā, tā apṇē mitrāṇdē nāl khuśī
child not gave-to not, that my-own friends-of with happiness

manāwā̃ Hōr jad tērā ēh putt āiā phrē [illegible] [illegible]
I-may-celebrate And when thy this son came whom-by thy property
kañjarīā̃-bicheh khōiā, taī ōdhē basté barī rōtī [illegible]
harlots-among was-wasted, by-thee him-of for a-great feast [illegible]
Ōhnē ōhnū̃ kahā, 'ō putt, tū nit mērē kol hai, [illegible]
Him-by him-to it-was-said, 'O son, thou always of-me near art, and
jērhā mērā hai ōh tērā hai, phir khusī hōnī aur khush
what mine is that thine is, then (un-)happiness to be and glad
hōnā chāhīē thā, kiūkar tērā bhāī mur-giā-thā, hun [illegible]
to-be proper was, because thy brother dead-gone-was, now [illegible],
hōr khōiā-giā-thā, hun thāiā-hai'
and lost-gone-was, now found-is'

[No. 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. (THĀNĀ KULABAN, JIND STATE).

SPECIMEN II.

ਇਕ ਆਦਮੀ ਧਾੜਵੀ ਥਾ। ਓਹ ਸਾਡੇ ਦੇਸ ਆਗਿਆ। ਓਧੇ ਮੁੜਦੇ ਹੁਏਦੇ ਮਨ ਬਿਚ ਆਈ ਚਾਰ ਪੰਜ ਰੁਪਏਦੀ ਰੂੰ ਲੇ ਚੱਲਾਂ। ਮੁੜ ਕੇ ਪਿੰਡ ਬਿਚ ਰੂੰ ਲੈਣ ਬੜ ਗਿਆ। ਇਕ ਬੁੱਢੀ ਬੈਠੀ ਕਤਦੀ ਥੀ। ਓਹਨੂੰ ਰੂੰ ਪੂਛੀ। ਓਹਨੇ ਆਖਿਆ ਹੈ ਭਾਈ ਏਹ ਬਾਣੀਏਨੂੰ ਬੋਲ ਮਾਰ ਲਿਆ। ਓਹ ਬਾਣੀਏਨੂੰ ਬੁਲਾ ਲਾਇਆ। ਓਹ ਬੁੱਢੀ ਬੋਲੀ ਏਨੂੰ ਰੂੰ ਜੋਖ ਦੇ॥ ਧਾੜਵੀ ਬੋਲਿਆ ਬੁੱਢੀ ਏਹਨੂੰ ਚਾਰ ਪੰਜ ਆਨੇ ਦੇ ਕੇ ਜੋ ਮੈਂ ਬੱਧ ਤੁਲਾ ਲੂੰ। ਤੂ ਹੀ ਕਿਉਂ ਨਹੀਂ ਜੋਖ ਦਿੰਦੀ। ਫਿਰ ਝੀਖੇਂਗੀ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਲੇ ਜਾ ਭਾਈ ਮੈਂ ਅਰੰਤ ਬਿਚ ਲੂੰਗੀ। ਓਹ ਕਹਿੰਦਾ ਅਰੰਤ ਕਿਹਨੇ ਦੇਖਾ ਹੈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਮੈਂ ਦੇਖ ਆਈ ਹਾਂ। ਓਹ ਕਹਿੰਦਾ ਤੂ ਕਿੱਕਰ ਦੇਖ ਆਈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਧੀ ਜਮਾਈ ਮੇਰੇ ਕੋਲ੍ ਬਸਦੇ ਥੇ। ਮੇਰੀ ਮੈਂਹ ਸੂਣੀ ਥੀ। ਓਨ੍ਹਾਂਦੀ ਸੂਈ ਹੁਈ ਥੀ। ਮੈਨੇ ਧੀਨੂੰ ਆਖਿਆ ਸੇਰ ਘੇਓ ਉਧਾਰਾ ਦੇ ਦੇ। ਜਿੱਦਣ ਮੇਰੇ ਦੁਧ ਹੋਗਿਆ ਤੈਨੂੰ ਦੇ ਦੂੰਗੀ। ਧੀਨੇ ਘੇਓ ਦੇ ਦਿੱਤਾ। ਫਿਰ ਓਹ ਮਰ ਗਈ। ਮੈਂ ਕੁਮਾਰੀਆਂ ਗਈ। ਓੱਥੇ ਗਈ ਹੁਈ ਧੀਨੇ ਫੜ ਲਈ। ਕਹਾ ਕਿ ਮੇਰਾ ਸੇਰ ਘੇਓ ਉਧਾਰਾ ਦਿੱਤਾ ਹੋਇਆ ਦੇ ਦੇ। ਮੈਨੇ ਕਹਾ ਮੇਰੇ ਕੋਲ੍ ਕੀ ਹੇ। ਜਮਾਈਨੂੰ ਦੇ ਦੂੰਗੀ। ਮੇਰੇ ਕੋਲ੍ ਬਸਦਾ ਹੈ। ਧੀ ਬੋਲੀ ਓਧਾ ਕੁਛ ਵਾਸਤਾ ਨਹੀਂ। ਜੇੜ੍ਹਾ ਮੈਂ ਦਿੱਤਾ ਹੈ ਓਹ ਮੇਰਾ ਦੇ ਦੇ। ਫਿਰ ਸੇਰ ਭਰ ਮਾਸ ਪੱਟ ਬਿਚੋਂ ਮੇਰਾ ਲੈ ਕੇ ਥੈੜ੍ਹਾ ਵੱਡਿਆ। ਏਹ ਦੇਖਲੈ ਟੋਹਣਾਂ ਪੱਟ ਬਿਚ ਸਕੀ ਧੀਦਾ ਪਾਇਆ ਹੁਆ ਹੈ। ਤੂ ਰੂੰ ਬੱਧ ਘੱਟ ਲੈ ਜਾ ਅਰੰਤ ਲੈ ਲੂੰਗੀ। ਧਾੜਵੀਨੂੰ ਏਹ ਗਲ ਸੁਣ ਕੇ ਗਿਆਨ ਆ ਗਿਆ। ਰੂੰ ਲਿੱਤੀ ਨਹੀਂ। ਅਪਣੇ ਘਰਨੂੰ ਵੱਲਾ ਗਿਆ। ਘਰ ਜਾ ਕੇ ਜੇੜ੍ਹਾ ਮਾਲ ਲੂਟਿਆ ਕਸੂਟਿਆ ਥਾ ਬਾਮਣਾਂ ਫਕੀਰਾਂਨੂੰ ਪੁੰਨ ਕਰ ਦਿੱਤਾ ਧਾੜਵੀਦਾ ਕੰਮ ਛੱਡ ਦਿੱਤਾ॥

[No 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

PŌWĀDHĪ DIALECT (THĀNĀ KULARAN, JIND STATE)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik ādmī dhārvī thā Ōh sādē dēs ā-giā Ōdhē
One man robber was He (to-)our country came His-of
murdē-huēdē man-bich āī 'chār pañj rupaēdī rũ lē
returning-of mind-in came 'four five rupees-of cotton having-taken
challã' Mur-kē pind-bich rũ lain baṛ-giā Ik
I-may-go' Returned-having the-village-in cotton to-take he-entered One
buddhī baithī katdī-thī, ōhnũ rũ pūchhī Ōhnē
old-woman seated spinning-was, her-to (for-)cotton it-was-asked Her by
ākhiā, 'hai bhāī, ēh bānīēnũ bōl-mār hã' Ōh bānīēnũ
it-was-said, 'O brother, this banyā-to calling bring' He the-banya-to
bulā lāiā Ōh buddhī bōlī, 'ēnũ rũ jōkh
having-called brought That old-woman spoke, 'him-to cotton having-weighed
dē.' Dhārvī bōhā, 'buddhī, ēhnũ chār pañj ānē dē-lē
give' The-robber spoke, 'old-woman, him-to four five annas given-having
jō maĩ baddh tulā lũ Tū-hī kiũ nahī
if I more having-caused-to-weigh take Thou-thyself why not
jōkh dindī, phir jhīkhẽgī' Buddhī
having-weighed (art-)giving, afterwards thou-will-repent' The old-woman
kahindī, 'lē-jā, bhāī, maĩ agant-bich lũgī' Ōh
was-saying, 'take-away, brother, I the-future-life-in shall-take' He
kahindā, 'agant kihnē dēkhā hai?' Buddhī kahindī,
(was-)saying, 'the-future-life whom-by seen is?' The-old-woman (was-)saying,
'maĩ dēkh āī-hã.' Ōh kahindā, 'tũ kikkar dēkh
'I having-seen come-am' He (was-)saying, 'thou how having-seen
āī?' Buddhī kahindī, 'dhī jamāī mēri
came?' The-old-woman (was-)saying, 'daughter son-in-law my
basdē-thē, mērī maĩh sūnī thī, unhãdī
living-were, my she-buffalo in-calf was, their-of
thī, mainē dhīnũ ākhiā, "sēr
was, me the-daughter-to it-was-said, "seer ghee

jiddan mērē dudh hō-giā, taiñū dē-dūgī."
when in-my(-house) milk (shall-)have-become, thee-to I-shall-give'

Dhīnē ghēō dē-dittā Phir ōh mar-gaī. Maī kumāriā̃
The-daughter-by ghee was-given Then she died I Hades

gaī: ōtthē gaī-huī dhīnē phar-laī; kahā ki, "mērā
went; there the-gone daughter-by I-was-seized; it-was-said that, "my

sēr ghēō udhārā dittā-hōiā, dē-dē" Mainē kahā, "mērē kōl
seer ghee loan given, give" Me-by it-was-said, "me near

kī hai? Jamāinū̃ dē-dūgī; mērē kōl basdā-hai." Dhī
what is? The-son-in-law-to I-shall-give; me near living-he-is" The-daughter

bōlī, "ōdhā kuchh wāstā nahī̃ Jēihā maī dittā-hai, ōh mērā
spoke, "him-of any concern is-not What by-me given-is, that mine

dē-dē" Phir sēr bhar mās paṭṭ bichō̃ mērā lai-kē khairhā
give" Then seer full flesh thigh from-in my taken-having seizure

chhaddiā Ēh dēkh-lai, tōhnā̃ paṭṭ-bich sakī dhīdā pāiā-huā hai.
was-left This observe, cavity thigh-in real daughter-of made is

Tū rū̃ baddh-ghaṭṭ lai-jā, agant
Thou cotton increasing-diminishing (i.e bargaining) taking-go, (in)-the-future-life

lai-lūgī.' Dhārvinū̃ ēh gal sun-kē giān ā-giā; rū̃
I-shall-take' The-robber-to this word heard-having knowledge came; cotton

littī nahī̃; apnē gharnū̃ challā-giā Ghar jā-kē jērhā
was-taken not; his-own house-to he-went-away Home gone-having what

māl lūṭiā kasūtiā thā, bāmnā̃ phakīrā̃nū̃ punn kar
property looted plundered was, Brahmans beggars-to charity doing

dittā; dhārvīdā kamm chhadd-dittā
was-given; robber-of profession was-abandoned

FREE TRANSLATION OF THE FOREGOING

There was a robber who came to this country. On his way home it came into his head that he would buy some four or five rupees' worth of cotton So he turned back and entering a village saw an old woman sitting spinning He asked her if she would sell him any cotton She replied, 'brother, call that shopkeeper' So he brought the shopkeeper, and the old woman told the latter to weigh the cotton. Then said the robber, 'what if I have bribed this shopkeeper with four or five annas to give more than the proper weight? Why don't you weigh it yourself? Otherwise you may be sorry for your bargain.' The old woman said, 'I'll get it from you in the next world.' 'Who,' said the robber, 'has seen the next world?' 'I,' said she, 'have both been there and have seen it' 'How was that?' said he She replied, 'my daughter and my son-in-law used to live near me My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calved, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk She lent it me Shortly after this

she died, and I paid a visit to Hades There my daughter caught [illegible] demanded back the seer of ghee which I had borrowed "Bless you," said I "I [illegible] nothing with me here Your husband lives near my house, and I'll pay him [illegible] I get home" She replied, "he has nothing to do with it It was I who gave it you Pay me back my own" So I had to give her a seer of flesh out of my thigh before she would let me go Look, here is the actual cavity from which she took it You go on with your traffic and take your cotton I'll be paid in the next world" When the robber heard these words he was converted and did not take the cotton He went straight home, distributed all his ill-gotten wealth in charity to Brāhmans and beggars, and gave up the profession of a robber

The following specimen of Pōwādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgarī character.

[No 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

PŌWĀDHĪ DIALECT (DISTRICT UMBALLA)

इक्क जुलाहेदी अड्डी रातनूँ अक्ख खुल गई। अपणी जुलाहीनूँ केहा के मैनूँ डोडे मऊ के दे। तीमीने केहा के मै-ते हुण नहीं उठ हुन्दा। जुलाहेने फेर केहा जे हुण तूँ मैनूँ डोडे मऊ के देवें तॉ मैं तैनूँ हजार हजार रुपये-दिआँ चार वातॉ सुणावाँ। जुलाहीने डोडे मऊ के दित्ते ओर हुक्का भरके दित्ता। जुलाहा वातें सुणावन लग्गिआ। उस वेऊे शहरदे वादशाहदा पुत्त गली विच्च जांदा था। जुलाहेदी गल्ल सुण कर सोचिआ के इसदिआँ गल्लॉ सुण के जाणा है के एह केहिआँ गल्लॉ सुणांदा है। जुलाहेने चार गल्लाँ सुणाइआँ। १ जेहड़ा आदमी अपणी मुटियार तीमीनूँ पेओके छड्डे ओह अहमक है। २ जो अपणे ते वड़ेदे नाऊ यारी लावे ओह अहमक है। ३ जो विण पुछे पंच वणे ओह अहमक है। ४ जो घर में हुंदे सुदे लड़ वन्ह के ना तुरे ओह अहमक है। जुलाहा वाताँ सुणा के सो गिआ॥

FREE TRANSLATION OF THE FOREGOING.

A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink[1] for him She replied that it was out of the question for to think of getting up at that time of night He said, 'if you'll make me some poppy-drink, I'll tell you four things, each worth a thousand rupees' So she got up and prepared the poppy-drink and gave it to him, and also filled his hookah for him Then the weaver began to tell her the four things It chanced that just then the son of the king[2] of that city was passing by in the lane near the weaver's house He heard what the latter was saying, and thought to himself that he had better stop to hear what this valuable information was This is what he heard The weaver began, 'Firstly, the man who lets his grown up wife stay in her father's house is a fool Secondly, the man who makes friends with a greater man than himself is a fool. Thirdly, the man who becomes an arbitrator without being asked is a fool Fourthly, the man who sets out on a journey without first tying some money in the edge of his cloth is a fool' Having said this the weaver went to sleep

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[1] It is made by rubbing poppy heads in water

[2] The *Julāhā* or weaver is the stock fool of Indian legend The point here is that the prince takes the trouble to listen to what such a man says, and is rewarded by the exceedingly trite remarks which the latter conveys to his wife

[No 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI

PŌWĀDHĪ DIALECT (THĪNĀ KARAMGARH STATE PATIALA)

دیکھو کیتے ہتھ نال مُنّا دب رکھیا ہے سچے ہتھ وچہ پُرانی ہے -
سامنے درخت دے ہیٹھ حقہ ار پانی دا گھڑا پیا ہے - اوتھے ہی اک منڈا
بیٹھا ہے - کرساں بچارہ تھوڑی جی رات ے اوٹھیا ہے - ہل اور بھلداں
نوں لیکے تڑکے تڑکے کھیت پر آں پہونچیا ہے - جد سورج سر پر آوندا
ہے - تاں گھروالي روٹی لیوندی ہے - ایہہ ہل کھول دندا ہے - بھلداں
نوں چارہ پوندا ہے - اپ ہتھ منہہ دھوے ٹھنڈا ہوندا ہے - روٹی کھاندا
ہے - حقہ پیندا ہے - بھلداں نوں پانی پلوندا ہے - پیکے تھوڑا جیہا چر ارام
لیندا ہے - گھروالی ساگ سوگ لیکے چلی جاندی ہے - کم نُتہا ہوندا ہے -
تاں بچارہ اِسي دھندے وچہ دن پورا کردندا ہے - نہیں تاں ہور کم کار
کردا ہے - جد سورج چھپن لگدا ہے تاں ہل اور بھلداں نوں لیکے گھر
آوندا ہے - سر پر چارہ دي گٹھڑي لیوندا ہے - بھلداں دے آگے چارہ پوندا
ہے - گھروالي دھار کڈھدی ہے - روٹی پکوندی ہے - ایہہ کھوسی کھوسی نال
بچاں وچہ بیٹھ کے کھاندا ہے - پھیر ایہے جیہے سواد نال پیر پسار کے
سو دا ہے اک بادشاہاں نوں پھلاں دي چھیجاں پر بھی نصیب نہیں *

[No. 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

PŌWĀDHĪ DIALECT (THĀNĀ KARAMGARH, STATE PATIALA)

TRANSLITERATION AND TRANSLATION.

Dēkhō, khabbē hatth nāl munnā dab rakkhiā-hai, sajjē
See, left hand with plough-handle pressing kept-is, right

hatth vich purānī hai Sāmnē darakhtdē hēth huqqa ar pānīdā
hand in or-whip is In-front a-tree-of beneath hoolah and water-of

gharā piā-hai Utthē-hī ikk mundā baithā hai Kirsān
jar put-down-is Here-also a child seated is The-cultivator

bichārā thōrī-jī rāt-tē utthiā-hai Hal aur bhaldā-nū
the-poor-man a-little-very night-from arisen-is Plough and oven

lē-kē tarkē-tarkē khēt-par ān pahūchiā-hai Jad sūraj
taken-having very-early the-field-on having-come arrived-he-is When the-sun

sir-par āundā-hai, tā ghar-wālī rōttī haundī-hai Ēh hal
the-head-on coming-is then the-house-mistress bread bringing-is He the-plough

khōl-dindā-hai Bhaldā-nū chāra paundā-hai Āp hatth mūh
loosening-is The-oven-to fodder causing-to-fall-he-is Himself hand mouth

dhō-kē thandā hōndā-hai Rōttī khāndā-hai Huqqa pīndā-hai
washed-having cool becoming-he-is Bread eating-he-is Hoolah drinking-he-is

Bhaldā-nū pānī plōndā-hai Pai-kē thorā-jēhā chir arām
The-oven-to water causing-to-drink-he-is Fallen-having a-little-very time rest

hindā-hai Ghar-wālī sāg-sūg lē-kē chalī jāndī-hai
taking-he-is The-house-mistress vegetables-etc taken-having gone going-is

Kamm buhtā hōndā-hai Tā bichāra isī dhandē-vichch din
Work much becoming-is Either the-poor-fellow this occupation-in the-day

pūrā kar-dindā-hai Nahī-tā hōr kamm-kār kardā-hai Jad sūraj
full making-is Otherwise other business doing-he-is When the-sun

chhipan lagdā-hai, tā hal aur bhaldā-nū lē-kē ghar āundā-hai
to-be-hidden beginning-is, then plough and oven taken-having house coming-he-is

Sir-par chāra-dī gathrī haundā-hai Bhaldā-dē āgē chāra
Head-on fodder-of bundle bringing-he-is Oven-of in-front fodder

paundā-hai Ghar-wālī dhār kaddhdī-hai Rōttī pakōndī-hai
causing-to-fall-he-is The-house-mistress mill drawing-is Bread cooking-she-is

Ēh khusī-khusī bāl-bachchā-vichch baith-kē khāndā-hai Phir ēhē jēhē
He happy-happy children-among sat-having eating-is Again he such

suwād	nāl	pair	pasār-kē	sondā-hai,	ik	bādshāhī-n̄	phall̄-an
comfort	*with*	*feet*	*extended-having*	*sleeping-is,*	*as*	*kings-to*	*flowers of*
chhīj̄ā-par	bhī	nasīb	nahī̄				
beds-on	*even*	*fortune*	*is-not*				

FREE TRANSLATION OF THE FOREGOING

See how he goes along carrying his plough-handle under his left arm with his ox-whip in his right hand He has set down, at the foot of a tree, his breakfast and a water-jar, and his little boy is seated beside them The poor cultivator has risen from his bed while there is still a little of the night left, and with his plough and oxen reaches his field at dawn At midday, when the sun is over his head, his wife brings him his food He unyokes his plough and throws some fodder before his oxen As for himself, he washes his hands and his mouth to make himself cool, and takes his meal Then he waters his oxen, and after that takes a very little rest His wife gathers wild herbs for spinach and takes them home, but he has still much work to do He keeps on at the same business of ploughing till evening, or else he betakes himself to some other occupation When the sun begins to set he takes his plough and his oxen home, carrying on his head a bundle of fodder which he has cut Then he throws some of the fodder before the oxen, while his wife milks the cows Then she cooks the evening meal, and he sits down to eat it happily surrounded by his children Then he stretches out his legs and goes to sleep with more pleasure than ever was the lot of kings upon their beds of flowers

RĀṬHĪ

The Musalmān tribes, which are said to have come from the west, and who are now settled in the Ghaggar valley in the district of Hissar, are known as *Pachhādā*, or westerners, and also as *Rāṭh*, or the ruthless ones As their second name indicates, they are a turbulent lot Their language is known as Pachhādī or Rāthī A similar language is spoken in the Ghaggar valley in the Kularan *thānā* of the Jind state Here it is called Jānd or Nailī. Nailī is probably the same as *nālī*, which is the local name of the Ghaggar valley I do not know the origin of the name Jānd unless it refers to the *jand* bush which is a very prominent object in this wild tract

Under whatever name it is called, Pachhādī, Rāthī, Jānd, or Nailī it is the same form of speech, *i e*, Pōwādhī Pañjābī, strongly mixed with the Bāngarū dialect of Western Hindī spoken immediately to its east The pronunciation is fond of nasal sounds Here and there we meet a form borrowed from the Mālwāī Pañjābī spoken immediately to the west

The number of speakers reported is—

Hissar (Rāthī)	36,490
Jind (Jānd) . .	2,500
	38,990

I give three specimens of this dialect, *viz*, a portion of the Parable of the Prodigal Son and a folktale from Hissar, and another folktale from Jind These show sufficiently the mixed character of the dialect As might be expected, the Jind specimen has more Western Hindī in it than the others

It is unnecessary to discuss this mixed form of speech at any length It is sufficient to note that the genitive is sometimes formed by adding *kā*, and sometimes by adding *dā* The oblique form (or locative) of the genitive *mērē*, is used to mean 'to me'; so *jāt-kē*, to a Jāt The sign of the dative is *nũ* or *nē* Sometimes we have the Bāngarū *sã*, I am ; *sai*, he is The termination *gī* is used in the present as well as in the future Thus, *āēgī*, she comes ; the Mālwāī future *jãsũ*, I will go, occurs The past participle of *ghallnā*, to send, is *ghattā*, not *ghallā*

Note the nasal pronunciation of *chãhãdā*, wishing . *āũdã*, coming , *jãsũ*, I will go, and the substitution of a dental *dh* for a cerebral *dh* or *rh* in *badhē*, for *barhē* (specimen II)

[No II]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBI

RĀTHĪ DIALECT (DISTRICT, HISSAR)

SPECIMEN I.

इक आदमी ते दोय पुत्र सन। उन्हाँचूँ लोडा पुत्रने आपदे पेवने आख्या केड़ा माल मेंनूँ आउँदाँ है मेंनूँ दे। पेवने माल लोड़े पुत्रनूँ वंड दित्ता। थोड़े दियाँ मगरूँ सारा माल इकट्ठा करते परदेस जाँटा रहा। उथे वद-खोई व भेडे कामाँ विच सारा माल गँवाँ दित्ता। सारा माल गँवाँ बैठा के कुछ न रहा। उस देस विच बुरा काल पया। वुह बुख मरण लगा। फेर उस देसदे सिरदार कोलों गोला जा लग्या। उस सिरदारने आपदे खेत-ड़ाँदे विच सूराँदा छेड़ू कर दित्ता। केडे वुह छिल सूर खाँदे वुह छिल भी उसनूँ नाँ घियाये। वुह चाँहाँदा सी के यह छिल मेंनूँ घियाँ जाँय तो उसदे नाल ढिड भर लेवाँ। वुह छिल भी उसनूँ कोई नँहीं देंदाँ सी॥

[No II]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT (DISTRICT, HISSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ik ādmī-tē dōy putr san Unhãchũ lōrā putrnē
One man-to two sons were Them-from-in the-younger son-by

āpdē pēwnũ ākhyā, 'kērā māl mẽnũ ãũdã-hai mẽnũ
his-own father-to it-was-said, 'whatever property me-to arriving-is me-to

dē' Pēwnē māl lorē putrnũ band
give' The-father-by the-property the-younger son-to having-divided

dittā Thōrē diyã magrũ sārā māl ikatthā kartē
was-given A-few days after the-whole property together in-making

par-dēs jãdā-rahā Uthẽ bad-khōī wa bhērē
a-foreign-country going-remained There wicked-habits and bad

kāmã-vich sārā māl gãwã-dittā Sārā māl
doings-in all the-property was-squandered-away All the-property

gãwã-bēthā-kē kuchh na rahā Us dēs-vich burā
wasted-completely-been-having anything not remained That country-in a-bad

kāl payā Wuh bukh maran lagā Phēr us dēsdē
famine fell He hungry to-die began Then that country-of

sirdār-kōlõ gōlā jā lagyā Us sirdārnē
a-great-man-near servant have-gone he-became-attached That great-man-by

āpdē khētrãdē-vich sūrãdā chhērū kar-dittā Kērē wuh chhil
himself-of fields-of-in pigs-of swineherd was-made Which those husks

sūr khãdē wuh chhil bhī usnũ nã thiyāyē Wuh chãhãdā-sī
the-pigs ate those husks even him-to not were-got He wishing-was

kē 'yah chhil mẽnũ thiyã-jãy, tō usdē-nāl dhid
that 'these husks me-to (if-)they-be-found, then those-of-with belly

bhar-lēwã' Wuh chhil bhī usnũ kōī nāhĩ dẽdã-sī
I-might-fill' Those husks even him-to any-one not giving-was

[No 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT (DISTRICT, HISSAR)

SPECIMEN II.

एक जाट के एक जाटनी थी । जाट जद खेत में वग जांदा तो पाछे ते मोहन-भोग चूर्मा कर के खाँदी । और साँझनै जाट जद आंदा जाटनी जाटनै कहँदी मैं तो मरूँगी मेरे तो रोग हो गया । सिर दूखे । पेट दूखे । पैर फूटें । किसे वैदनै या स्यानेनै दिखा ओपरी पूछा करा । जद जाट मन में सोची इस का मास और गुल्ला तो रोज वधे और यिह कहे मेरे रोग लाग गया । युह केह वान से । एक दिन जाट पर्स में सो गया । खेत न गया । थोडी वार पाछे घराँ गया । तो जाटनी मोहन-भोग करदी पाई । जद जाटनै सोची इस का इलाज वंधे तो ठीक लागे । जद जाट एक फकीर पा गया और कहा मेरी जाटनी मस्ती होई आएगी, मोहन-भोग या चूर्मा तो खावे और जद साँझनै खेत ते मैं आऊँ मेरे जोनै कलह वनावे । जद फकीरनै कही तों चार सूत की कूकडी लीआ. मैं तन्नै मंत्र के दे दूँगा। तो जाट चार कूकडी फकीरनै दे आया । तो फकीर वें कूकडी पढ के जाटनै दे दी । जाटनै सुफे के चारों कोनिआँ में चारों कूकडी धर दी । जाट कूकड़ी धर के वाहिर चला गया और कह गया मैं किसे वैदनै बुलान जांसूं । रात पड़े आऊँगा । जाट तो चला गया तो जाटनी पाछे ते सुफे में वड़ी । जद एक कूकड़ी वोली कि आई है । जद दूसरी वोली कि धान दे । जद तीसरी वोली कि डरी नहीं । जद चौथी वोली डरे तो खावे क्यों । इसे तरियाँ जाटनी चार या पाँच वार वड़ी तो कूकडियाँ इसे तरां वोलीं । जद जाटनी भैभंक हो के खाट में ढै पड़ी । इतने में जाट आ गया और कहा कि वैद तो तडके आवेगा । आज कोई नहीं आंदा । जद जाटनी वोली तैं नपूता यह वला काढ । मैं तो आई सूं । जद जाट चारों कूकडियाँ काढ कर फकीरनै दे आया ॥

[No 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT (DISTRICT, HISSAR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk jāt-kē ēk-jātanī thī Jāt jad khēt-mẽ bag-jãdā tō
One Jāt-of one-Jātanī was The-Jāt when the-field-in used-to-go then

pāchhē-tē mōhan-bhōg chūrmā kar-kē khãdī, aur sãjhnai
after-from mōhan-bhōg chūrmā made-having she-used-to-eat, and the-evening-in

jāt jad ãdā jātanī jātnai kahãdī, 'maĩ tō
the-Jāt when he-used-to-come the-Jātanī the-Jāt-to used-to-say, 'I verily

marũgī, mērē tō rōg hō-gayā, sir dūkhē, pēt dūkhē,
shall-die, to-me verily sickness has-become, head aches, stomach aches,

pair phūtẽ, kisē waidnai yā syānēnai dikhā, ōparī-pūchhā
the-feet burst, some physician-to or wise-man-to show, spells-incantations

karā' Jad jāt man-mẽ sōchī, 'is-kā mās air
get-made' When (by-)the-Jāt mind-in it-was-thought, 'her-of flesh and

gullā tō rōj badhē, aur yih kahē, "mērē rōg lāg-gayā"
bones verily daily increase, and she says, "to-me illness attached-went"

Yuh kēh bān sai?' Ēk din jāt pars-mẽ sō-gayā,
This what manner is?' One day the-Jāt common-resting-place-in slept,

khēt na gayā Thōrī bāi pāchhē gharã gayā, tō
the-field(-to) not went Short time after in-the-house went, and

jātanī mōhan-bhōg kaidī pāī Jad jātnai sōchī,
the-Jātanī mōhan-bhōg preparing was-found Then the-Jāt-by it-was-thought,

'is-kā ilāj bandhe tō thīk lāgē' Jad jāt ēk
'her-of remedy (if-)it-is-done then right it-may-become' Then the-Jāt one

phakīr pā gayā, air kahā, 'mērī jātanī mastī-hoī āēgī,
fakīr near went, and said, 'my Jātanī wanton-become becomes,

mōhan-bhōg yā chūrmā tō khāvē, aur jad sãjhnai khēt-tē
mōhan-bhōg or chūrmā verily she-eats, and when the-evening-in the-field-from

maĩ āũ, mērē jīnai kalah banāvē' Jad phakīrnai kahī,
I come, my mind-to trouble she-makes' Then fakīr-by it-was-said,

'Taũ chār sūt-kī kūkarī lī-ā, maĩ tan-nai mantr-kē dē-dũgā'
'Thou four thread-of bundles bring, I thee-to charmed-having will-give'

day, and she says she's sick!' So one day he did not go to his field, but lay down and had a snooze in the village rest-house After a little while he went home, and found his wife making *mōhan-bhōgs* Then he thought to himself, 'I must cure her of this, and she'll soon be all right' So he went to a holy-man and laid the case before him 'My wife,' said he, 'is turning wanton She eats *mōhan-bhōgs* and *chūrmās*, and then, when I come home from my field in the evening, she troubles my life' The holy-man told him to bring him four reels of thread, and he would put a spell upon them So the Jāt brought the four reels of thread to the holy-man, who charmed them, and gave them back to him. Then the Jāt took the reels home and put one in each of the four corners of the room Then he told his wife that he was going out to look for a doctor, and would be back by nightfall

As soon as he was out of the way, the wife went into the room to make some more *mōhan-bhōgs* Then the reels of thread began to speak The first said, 'has she come?' The second said, 'let her come' The third said, 'isn't she afraid?' The fourth said, 'if she is afraid, why does she eat?' The woman came into the room four or five times, and this happened on each occasion At last she became terrified out of her wits, and fell down on her bed in a faint Meanwhile the Jāt came home, and said, 'the doctor's coming in the morning I couldn't get any one to come to-day' She replied, 'for Heaven's sake, O Childless One,[1] turn this devilry out of the house I am quite well now' So the Jāt took out the four reels, and, after giving them back to the holy-man, returned home

[1] A term of abuse

[No 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

JĀND DIALECT (JIND STATE)

ਇਕ ਰਾਜੇ ਕਾ ਛੋਰਾ ਬਿਯਾਹ ਨ ਕਰਾਵੇ। ਰਾਜਾ ਐਹਲਕਾਰਾਨੂੰ ਕਹਣ ਲਗਿਆ, ਇਨੂੰ ਸਮਝਾਓ ਬਿਯਾਹ ਕਰਾਵੇ, ਐਹਲਕਾਰਾਨੇਂ ਤੀਵੀਆਦੀਆਂ ਤਸਵੀਰਾ ਜਿਸ ਜਾਗਾ ਵਾਹਿ ਲੰਘਿਆ ਕਰਦਾ ਲਾ ਦੀਆ। ਇਕ ਬਚਿੱਤਰ ਕੋਰ ਧੀ ਜੱਟ ਕੀ ਤਸਵੀਰ ਪਸਿੰਦ ਕਰਕੇ ਵਾਹਿਨੇਂ ਹਾ ਕਰ ਲੀ ਉੱਨੂੰ ਬਿਯਾਹਣ ਚੜ੍ਹ ਗਏ। ਇੱਕ ਭਠਿਯਾਰੀ ਛੋਟੇਦੀ ਯਾਰ ਥੀ ਵਾਹਿ ਭੀ ਗੈਲ ਚਲੀ ਗਈ ਉੱਨੇ ਕਹਿਆ ਪਹਿਲਾ ਬਚਿੱਤਰ ਕੋਰਨੂੰ ਮੈ ਦੇਖ ਆਵਾ। ਦੇਖਕੇ ਕਹ ਦੀਆ ਵਾਹਿ ਬਦਸਕਲ ਹੈ ਤੂੰ ਅੱਖਾ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲਈਂ। ਉੱਨੇ ਅੱਖਾ ਦੁਖਦੇਆ-ਦਾ ਬਹਾਨਾ ਕਰਕੇ ਪੱਟੀ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲੇ ਲੀਏ। ਬਿਯਾਹ ਕੇ ਜਦ ਅਪਣੇ ਘਰ ਆਏ ਰਾਤ-ਨੂੰ ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਗਈ। ਛੋਰੇਨੇ ਅੱਖਾ ਬੰਨ੍ਹ ਕੇ ਕਹ ਦੀਆ ਪਾਦੀਆ ਪੈ ਰੋਹ। ਤਿਨ ਦਿਨ ਵਾਹਿ ਇਸੀ ਤਰਾ ਪਾਦੀਆ ਪੈ ਦੀ ਰਹੀ। ਉੱਨੇ ਦਲੀਲ ਕਰੀ ਅੱਖਾ ਖੁਲਾਵਾਂ। ਵਾਹਿ ਰੋਜ ਸਰਾਏ ਮੈਂ ਭਠਿਯਾਰੀ ਕੇ ਪਾਸ ਰਹਾ ਕਰਦਾ। ਬਚਿੱਤਰ ਕੋਰ ਦਹੀ ਬੇਚਣ ਵਾਲੀ ਗੁੱਜਰੀ ਬਣਕੇ ਉਸ ਸਰਾਇੰ ਮਾਂਹਿ ਗਈ। ਵਾਹਿ ਸਕਲ ਦੇਖਕੇ ਬਹੁਤ ਤੜਫਿਆ ਪੁਛਣ ਲਗਿਆ ਜੋ ਕੋਈ ਰੱਖੇ ਤੂੰ ਰਹਿ ਜਾਏ। ਉਨੇਂ ਕਹਾ ਹਾ। ਛੋਰੇਨੇ ਕਹਾ ਤੇਰਾ ਛੋਰਾ ਕਿੱਥਾ। ਉੱਨੇ ਕਹਾ ਪਾਦੀ ਕੀ ਸਰਾਂਇ ਮਾਂਹਿ। ਵਾਹਿ ਪੁਛਦਾ ਫਿਰਾ ਪਤਾ ਨਹੀ ਲਗਿਆ। ਰੋ ਪਿੱਟ ਕੇ ਘਰ ਮਾ ਆਣ ਬੜਾ। ਰਾਤਨੂੰ ਬਚਿੱਤਰ ਕੋਰ ਜਦ ਗਈ ਫਿਰ ਅੱਖਾ ਬੰਨ੍ਹ ਲਈਆ। ਵਾਹਿ ਪਾਦੀਆ ਪੈ ਰਹੀ। ਤੜਕੇ ਉੱਠਕੇ ਕਹਣ ਲਗੀ ਐਹਮਕ ਥਾ ਸਮਝਾ ਨਹੀ। ਘੋੜੇ ਪਰ ਚੜ੍ਹਕੇ ਆਦਮੀ ਕੀ ਸਕਲ ਮਾਂਹਿ ਵਾਹਿ ਸਰਾਇ ਮਾਂਹਿ ਫਿਰ ਗਈ। ਓਨੂੰ ਪੁਛਿਆ। ਉਦੇ ਰਾਜੇ ਕਾ ਛੋਰਾ ਹੈ। ਅਰਦਲੀਆਂਨੇ ਕਹ ਦੀਆ ਹੇਗਾ। ਉੱਨੇ ਕਹਾ ਕਹ ਦੇਓ ਬਚਿੱਤਰ ਸਹਿ ਬੁਲਾਵੇ ਹੈ। ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਆ ਗਿਆ। ਦੋਏ ਘੋੜਿਆ ਪਰ ਚੜ੍ਹਕੇ ਸਕਾਰਨੂੰ ਚਲੇ ਗਏ। ਦਾਬਨ ਮਾਂਹਿ ਜਾਕੇ ਸਕਾਰ ਮਾਰਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਸਕਾਰ ਪਕੜਿਆ ਵਾਹਿ ਹਲਾਲ ਕਰਨ ਲਗਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਕੀ ਉਂਗਲੀ ਵੱਢ ਗਈ ਛੋਟੇਨੇ ਅਪਣੇ ਸਾਫੇ ਵਿੱਚੋ ਕਪੜਾ ਫਾੜਕੇ ਉਂਗਲੀ ਬੰਨ੍ਹ ਦਈ ਔਰ ਕਹਣ ਲਗਿਆ ਮੇਰਾ ਕਲੇਜਾ ਕਾਟ ਦਿਆ। ਦੋਏ ਸਹਰਨੂੰ ਚਲੇ ਆਏ। ਪਹਿਲਾ ਛੋਰੇਦਾ ਘੋੜਾ ਛਜਾ ਕਰ ਦੇਖ ਕੇ ਉੱਨੂੰ ਖੜਾ ਰਕਕੇ ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਘੋੜਾ ਦਬੋਲਿਆ ਔਰ ਘਰ ਮਾਂਹਿ ਆਨ ਬੜਿਆ। ਵਾਹਿ ਉਡੀਕ ਕੇ ਸਰਾਇ ਮਾਂਹਿ ਚਲਾ ਗਿਆ। ਸੰਝਨੇ ਜਦ ਘਰ ਆਏ ਬਚਿੱਤਰ ਕੋਰ ਕਹਣ ਲਗੀ ਕਿੱਥੇ ਪਰ।

ਉੱਨੋਂ ਕਹਾ ਪਾਂਦੀਆਂ। ਬਚਿੱਤਰ ਕੌਰਨੇ ਕਹਿਆ ਏ ਦੁਸਮਨ ਜਦ ਮੇਰੀ ਉਂਗਲੀ ਬੱਢੀ ਥੀ ਤੇਰਾ ਕਾਲਜਾ ਬੱਢਾ ਥਾ, ਅਬ ਤੂੰ ਕਹਤਾ ਹੈਂ ਮੈਨੂੰ ਪਾਂਦੀਆਂ ਪੈ ਰਹੋ। ਉਸੀ ਵਕਤ ਉੱਨੇ ਪੱਟੀ ਅੱਖਾਂ ਕੀ ਖੋਲ ਲਈ ਸਕਲ ਕੋ ਦੇਖਤਾਈ ਰੋਇਆ ਔਰ ਕਹਾ ਕਿ ਇਤਨੇ ਦਿਨ ਮੈਨੂੰ ਭਠਿਆਰੀਨੇ ਧੋਖੇ ਮਾਂਹਿ ਰੱਖਿਆ॥

[No 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

JĀND DIALECT (JIND STATE)

TRANSLITERATION AND TRANSLATION

Ik rājē-kā chhōra biyāh na karāwē [illegible]
One Rājā-of son marriage not causes-to-make The-Pa[illegible]

aihl-kārāñū kahan lagiā, 'inū samjhā, [illegible]
the-officials-to to-say began, 'him-to make-understand, [illegible]

karāwē' Aihl-kārīnē tīwīdī tasvīr pasand [illegible]
he-may-cause-to-make' The-officials-by women-of picture [illegible]

langhā-kardā lā-dīī Ik Bachittar Kaur, dhī
used-to-pass-through were-brought(-and)-put One Bachittar Kaur, daughter

Jaṭṭ-kī tasvīr pasand kar-kē wīhnē 'hī' kar-lī Unnū
a-Jāt-of picture approved made-having him-by 'yes' was-made He-to

biyāhan charh-gaē Ikk bhathiyārī chhōredī vir thī, wāh bhī
to-marry they-started One inn-girl the boy-of beloved was, she [illegible]

gal chalī-gaī Unnē kahā, 'pahlī Bachittar Kaurnū [illegible]
with(-him) went He-by it-was-said, 'first Bachittar Kaur to [illegible]

dekh āwā' Dēkh-kē kah-dīā, 'wāh bal [illegible]
having-seen may-come' Seen-having it-was-said, 'she [illegible]

akkhā bannh-kē phērē lai' Unnē akkhī [illegible]
eyes tied-having circumambulation take' Him-by [illegible]

bahānā kar-kē pattī bannh-kē phēr [illegible]
pretence made-having (a-)bandage tied-having circumambulation [illegible]

Biyāh-kē jad apnē ghar ē, rātnū wāh [illegible]
Married-having when their-own house (their-)came, night-at she [illegible]

pīs gaī Chhōrēnē akkhī bannh-kē kah-dīā 'pāhī
near went The-boy-by eyes tied-having it-was-said, 'at the feet [illegible]

pai rauh' Tīn din wāhī isī tarī pāhī [illegible]
lying remain' Three days she (in-)this manner at-the-feet [illegible]

rahī Unnē dalīl karī, 'akkhī Khulīnī
remained He-by consideration was-made 'eye [illegible]

Wāh rōj sarāē-mai bhathiyārī-kē pīs rahī-[illegible] Bachittar Kaur
He every-day the-inn-in the-inn-girl-of near [illegible] Bachittar Kaur

dahī bēchan-wālī Gujjrī [illegible]
curds seller Gujjrī (cowherdess) [illegible]

Wāhi sakal dēkh-kē bahut tarphiā Puchhan lagiā, 'jō kōī
He face seen-having much was-agitated To-ask he-began, 'if anyone
rakkhē tū rahi-jāē?' Unnē kahā, 'hā' Chhōrēnē
keep(-thee), thou wouldst-live?' Her-by it-was-said, 'yes' The-boy-by
kahā, 'tērā dērā kitthā?' Unnē kahā, 'pādī-kī
it-was-said, 'thy staying-place where(-is)?' By-her it-was-said, 'foot-end-of
sarāi-māhi.' Wāhi puchhdā phirā, patā nahī lagiā
inn-in' He asking wandered, trace not was-found.
Rō-pitṭ-kē ghar-mā ān-baṛā Rātnū Bachittar
Wept-beaten-himself-having the-house-in coming-entered Night-to Bachittar
Kaur jad gaī, phir akkhā bannh-laiā Wāhi pādiā pai
Kaur when went, again eyes were-tied She the-foot-end lying
rahī Tarkē uṭṭh-kē kahan lagī, 'aihmak thā,
remained At-dawn got-up-having to-say she-began, 'fool he-was,
samjhā nahī' Ghōṛē-par chaṛh-kē ādmī-kī sakal-māhi wāhi
he-understood not A-horse-on mounted-having a-man-of form-in she
sarāi-māhi phir gaī Ōnhē puchhiā 'urē Rājē-kā chhōrā
the-inn-in again went By-her it-was-asked 'here the-Rājā-of son
hai?' Ardalīānē kah-diā, 'haigā' Unnē kahā, 'kah-dēō
is?' Orderlies-by it-was-said, 'he-is.' Her-by it-was-said, 'tell(-him)
Bachittar-Sāhi bulāvē hai' Wāhi us-kē pās ā-giā. Dōē ghōriā-par
Bachittar-Sāhi calling is' He her-of near came. Both horses-on
charh-kē sakārnū chalē-gaē Dāban-māhi jā-kē sakār
mounted-having hunting-for went-forth Forest-in gone-having hunted-animal
mārīā Bachittar-Sāhinē sakār pakariā Wāhi halāl
was-killed Bachittar-Sāhi-by a-hunted-animal was-caught He slaughtering
karan lagiā Bachittar-Sāhi-kī ūglī baḍḍh-gaī Chhōrēnē apṇē sāphē
to-do began Bachittar-Sāhi-of finger cut-was The-boy-by his-own turban
bichchō kaprā phāṛ-kē ūglī bannh-daī, aur kahaṇ lagiā,
in-from cloth having-torn the-finger binding-was-given, and to-say he-began,
'mērā kalējā kaṭ-giā' Dōē saharnū chalē-āē Pahilā chhōrēdā
'my heart was-cut' Both the-city-to came At-first the-boy-of
ghōrā bhajā-kar dēkh-kē unnū khaṛā kar-kē
horse caused-to-run-having seen-having him-to standing-still made-having
Bachittar Sāhinē ghōrā dabalhā, aur ghar-māhi ān-baṛiā
Bachittar Sāhi-by the-horse was-made-to-run, and the-house-in entered
Wāhi uḍik-kē sarāi-māhi chalā-giā Sañjhnō jad ghar
He waited-having the-inn-in having-gone-went Evening-at when the-house
āē, Bachittar Kaur kahan lagī, 'kitthē pawā?' Unnē
is-came, Bachittar Kaur to-say began, 'where should-I-lie?' Him-by

kahā, 'pādiā' Bachittar Kaurnē kahā, [illegible]
it-was-said, 'at-the-foot-end' Bachittar Kaur-by it-was said 'O [illegible]
jad mērī ūglī baddhī-thī tērā kaljī baddhī-thī, [illegible]
when my finger cut-was thy heart cut-was, [illegible]
mainū pādiā pai rahō' Usī wakt unnē [illegible]
me-to at-foot-end lying remain' At-that-very time [illegible]
akkhā-kī khōl-laī Sakal-kō dēkhtāī [illegible] aur [illegible]
eyes-of was-opened The-form-to on-seeing-even he-wept [illegible]
'itnē-din mainū bhathiārinē dhōkē-mīhī rikkhī'
'so-many-days me-to the-inn-girl-by deception-in it-was kept'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a king whose son would not marry. So he told his ministers to make the prince marry. They hung pictures of various young women on the wall of a place by which the prince used to pass, and he agreed to marry the original of one of the pictures, namely, a Jāt girl named Bachittar Kaur. So they all set out for the marriage. Now he was entangled with a low wench of the town inn, and she accompanied him on his journey to his wedding. She advised him to let her first go and see Bachittar Kaur, and then she would come back and describe her to him. He [illegible] her, and when she returned she said, 'she's horribly ugly. I'd advise you to bandage your eyes when you are walking round the wedding altar with her.' So the prince pretended that his eyes were sore, and kept them tight bandaged during the wedding ceremony. After the marriage rites had been duly performed they returned home, and at nightfall his bride was brought to him. The boy had his eyes tight bandaged, and told her to lie down at the foot of the bed and stay there. This thing went on for three days, and then she said to herself that she must get his eyes unbandaged somehow or other. As for the prince he used to go to the inn each day to visit his trollop. So Bachittar Kaur disguised herself as a Gūjar tyre-seller and went to the inn. As soon as the prince saw her face he fell desperately in love with her, and asked her if she was willing to live with anyone as his kept woman. 'Yes,' said she. So the prince asked her where she lived. 'At the Foot-of-the-Bed Hotel,' said she and went away. So the prince wandered about the town asking for the Foot-of-the-Bed Hotel, but no one could tell him where it was, and he returned home weeping and beating his breast. At night he tied up his eyes as usual, and Bachittar Kaur came and lay at the foot of the bed. At dawn she said to herself, 'Well he is a fool, not to understand.' Then she dressed herself like a man and mounted a horse and rode off to the inn. She asked if the prince's son was there. The orderlies told her he was. 'Then tell him,' said she, 'that Bachittar Shāh wants to see him.' So the prince came out, and they both rode off to the [illegible] to hunt. In the forest Bachittar Shāh captured a deer, and cut down its throat in orthodox manner. As she did so she cut her finger, and the prince took a piece of [illegible] off his turban and tied up the wound. As he did so he said, 'it [illegible] my heart, that is really cut.' Then they returned to the city. When [illegible] to go on ahead, she made him stop. Then she galloped [illegible]

safely without being observed He waited for his comrade to return, but as she did not, he went to the town inn to console himself there When he came home in the evening Bachittar Kaur asked him where she was to lie 'At the foot of the bed,' said he Then she cried out, 'O mine enemy, when my finger was cut, your heart was cut; and now you tell me to lie at the foot of the bed' Then the prince tore the bandage from off his eyes, and when he saw her beauty he wept and cried, 'Ah, for so many days hath that inn-wench deceived me'

MĀLWĀĪ.

The Mālwā is the name of the old settled dry country of the Sikh Jatts [illegible] of the river Sutlej It includes the whole of the British district of Ferozepore and the greater part of Ludhiana It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind Moreover, we must further include the Chirak *Tahsīl* of the state of Kalsia, which lies in the Ferozepore district In Ludhiana, to the north of the Mālwā, the rich country on the south side of the Sutlej, in which sugar-cane grows, is known as the Pōwādh The Powādh as we have already seen, extends further to the south-east, and occupies part of Umballa, and the east of the Phulkian states We may say that the western boundary of the Mālwā is the Sutlej Its northern is the Pōwādh country of Ludhiana, and (in Ferozepore) again the Sutlej Its eastern boundary may be roughly taken as the 76th degree of East Longitude, east of which Pōwādhī Pañjābī is spoken

South of the Mālwā, in the south of the district of Ferozepore, and in the Sirsa *Tahsīl* of Hissar, lies the Rōhī or Jangal This is the great dry tract between the valleys of the Ghaggar and of the Sutlej, which was to the Sikhs until lately what the prairie, or backwoods, or bush, was to the early colonists in America and Australia[1] Cultivation is extending into the Jangal from the Mālwā, and as tracts become settled they become considered as part of the Mālwā, so that the area of the Jangal is continually decreasing South of the Jangal lies the Bāgrī-speaking country of Bikaner A mixture of Bāgrī and Pañjābī, which I call Bhattiānī, is spoken in the extreme south of Ferozepore, and moreover, in that district, extends north along the left bank of the Sutlej under the name of Rāthaurī

The language of the Mālwā and Jangal tracts is practically the same It is called Mālwāī, or the language of the Mālwā, Jangalī, or the language of the Jangal, and Jatkī, because most of its speakers are Jatts The use of the latter name should be avoided, so as to prevent confusion with the altogether different Jatkī which is a form of Lahndā

The number of speakers of Mālwāī, under its varying names, is estimated to be as follows —

Locality	[illegible]
Ferozepore	[illegible]
Ludhiana	[illegible]
Faridkot	[illegible]
Maler-Kotla	[illegible]
Patiala	[illegible]
Nabha	[illegible]
Jind	[illegible]
Kalsia	[illegible]
Total	[illegible]

These figures are somewhat too large, as those for Ludhiana include the [illegible] of the Pōwādh tract, which have not been separately estimated [illegible] however, of importance

[1] See [illegible]

Mālwāī does not differ materially from the standard Pañjābī of the grammars. In fact, if we are to judge from the specimens, the standard form of the language is used everywhere (except in that cerebral *n* and *l* disappear as we go south), and the irregular forms are not substituted but are employed at option

The principal peculiarity of Mālwāī is that, as we go south, a dental *n* and *l* are substituted for a cerebral *n* and *l* respectively. Thus in Ferozepore we have *jānā*, not *jānā*, to go, *hun*, not *hun*, now, *nāl*, not *nāl*, with, and *kōl*, not *kōl*, near The letters *b* and *v* are freely interchangeable Thus, *bēkh*, for *vēkh*, see, *bich* or *vich*, in. The last word also illustrates another characteristic of Mālwāī, that the final consonant of a word is not doubled Thus, *vich*, not *vichch*, in (but *vichchõ*, from in, in which the *ch* is not final), *ik*, not *ikk*, one Sometimes even medial consonants are not doubled as in *ghaliā* (not *ghalliā*), *jutī* (not *juttī*), *nachandī* (not *nachchandī*), all from Ferozepore It is noteworthy that this non-doubling, with a short preceding vowel, is typical of the Piśācha languages. When *i* falls between two vowels, it is, as elsewhere, often written *y* Thus, *āyā*, for *āiā*, came This is, however, little more than a point of spelling. *W* between two vowels is often changed to *m* Thus, *hōmãgā*, for *hōwãgā*, I shall be This also occurs in Pōwādhī

In pronouns, *āpã* is used to mean 'we' This is borrowed from Rājasthānī, but the meaning of the word is changed In Rājasthānī and Gujarātī, *āpã* means only 'we, including the person addressed' Thus, to give an oft-quoted example, if you say to your cook, 'we shall dine at eight o'clock,' you must not use *āpã*, or you will invite your cook to dine with you

In Mālwāī there does not seem to be any such restriction of meaning Thus Mr. Newton gives, as an example of its use, *Mālwē dēs-tē āpã āē-hã*, we have come from the Mālwā region

For the second person plural, note the form *thōnũ*, to you, in the Nābhā specimen

In Ferozepore, *āwdā* is regularly employed to mean 'own,' instead of the standard *āpnā*. *Apnā*, with the first *a* short and a dental *n*, is also commonly met with over the whole tract

In the other pronouns *t* is often substituted for *s* Thus (Mr Newton's examples) *ut* (for *us*) *vēlē*, at that time, *it* (for *is*) *kar-kē*, for this reason, *kitē* (for *kisē*) *wal*, in some direction, *kit* (for *kis*) *kamm*, of what use

Kuchh or *kush* is 'anything' Indeed *chh* seems to be often pronounced as *ś* or *sh* in other words

In verbs the second person singular often loses its nasal and takes the Western Hindī form Thus, *hai*, for *haĩ*, thou art

Kharōnā, to stand up, is contracted from *khai ā-hōnā* So also in Lahndā

Other borrowings from Western Hindī are—

(1) The occasional employment of the agent case for the subject of an *intransitive* verb in the past tense Thus (Ferozepore), *chhōtē putrnē giā*, literally, by the younger son it was gone, *i e* the younger son went.

(2) The occasional employment of *kā* for the genitive Thus, *satã dinã-kī* (for *dinãdī*) *muhlat*, a delay of seven days, *gal-kā antrā*, the explanation of the thing

As specimens of Mālwāī I give—

(1) A version of a portion of the Parable of the Prodigal Son from Ludhiana

(2) A conversation between two villagers from Ludhiana
(3) Another version of the Parable from *Tahsīl* Muktsar in Ferozepore
(4) A folktale from *Tahsīl* Fazilka, Ferozepore
(5) A folktale from District Phul in the Nabha state
(6) A short passage from Thana Gobindgadh in Patiala

The first five are in the Gurmukhī character, and the sixth in the Persian character

As the Ludhiana specimens possess some local peculiarities, I give them first, with a brief account of the points which specially apply to this locality

In Ludhiana, the village people are fond of adding *u* to words ending in a consonant Thus, *chiru*, a space of time, *mālu*, property, *dhanu*, wealth, *lahīku*, how much? *paru*, but, *kuchh* or *kuchhu*, anything, *biāj* or *biāju*, interest, *dudhu*, milk This also occurs in the Braj Bhākhā dialect of Western Hindī

In spelling, *y* is sometimes substituted for *i* between two vowels, thus, *hōyā*, for *hōiā*, became

In the declension of nouns, *vichch*, in, becomes *chi*, added directly to the noun as a termination Thus, *mulakchi*, in a country, *luchchpanēchi*, in debauchery, *khētāchi*, in fields Similarly, *vichchõ*, from in, becomes *chõ* Thus, *unhāchõ*, from among them

The first two personal pronouns often take the forms *hamā* and *tumā* in the oblique plural Thus, *hamānũ*, to us, *tumānũ*, to you These are still more common in the neighbouring Pōwādhī, where Paṅjābī merges into Hindōstānī There is a curious inversion of the aspirate in *thuādā*, for *tuhādā*, your, and *ōdhā*, for *ōhdā*, his Compare *thōnũ*, to you, in the Nabha specimen The genitive of the reflexive pronoun is *apnā*, not *āpnā* This also is an Eastern form

The verb *dēnā*, to give, makes the first person plural of its future *dēmāgē*, we shall give This is another Eastern peculiarity

As specimens of the village dialect of Ludhiana I give a portion of a version of the Parable of the Prodigal Son, and a conversation between two villagers

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INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT, LUDHIANA)

SPECIMEN I.

ਕਿਸੇ ਆਦਮੀਦੇ ਦੋ ਪੁੱਤ ਸੀ। ਉਨ੍ਹਾਂਚੋਂ ਛੋਟੇ ਪੁੱਤਨੇ ਬਾਪਨੂੰ ਆਖਿਆ ਪੇਓ ਮਾਲਦਾ ਜੇਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਆਉਂਦਾ ਹੈ ਵੰਡ ਦੇ। ਉਹਨੇ ਅਪਣੇ ਜੀਉਦਿਯਾਂ ਓਧਾ ਹਿੱਸਾ ਵੰਡ ਦਿੱਤਾ। ਥੋੜ੍ਹਾਈ ਚਿਰੁ ਹੋਯਾ ਸੀ ਛੋਟਾ ਸਭ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਜੇ ਦੇਸਨੂੰ ਚਲਿਯਾ ਗਿਆ। ਓਥੇ ਜਾਕੇ ਸਾਰਾ ਮਾਲੁ ਧਨੁ ਲੁਚਪਣੇਚਿ ਉਡਾ ਦਿੱਤਾ। ਜਦ ਸਾਰਾ ਮੁੱਕ ਚੁੱਕਿਆ ਉਸ ਮੁਲਕਚਿ ਕਾਲ੍ ਪੈ ਗਿਆ। ਤਾਂ ਉਸ ਦੇਸਦੇ ਇੱਕ ਸਹਿਰੀ ਨਾਲ੍ ਜਾ ਰਲਿਆ। ਓਹਨੇ ਉਸਨੂੰ ਅਪਣਿਆਂ ਖੇਤਾਂਚਿ ਸੂਰ ਚਾਰਣ ਘੱਲ ਦਿੱਤਾ। ਓਧਾ ਜੀ ਕੀਤਾ ਜੇੜ੍ਹੇ ਛਿਲਕੇ ਸੂਰ ਖਾਉਂਦੇ ਹਨ ਮੈਂ ਭੀ ਓਹ ਖਾਕੇ ਢਿੱਡ ਭਰ ਲਾਂ ਪਰ ਓਹਨੂੰ ਖਾਨਨੂੰ ਕਿਸੇਨੇ ਛਿਲਕੇ ਭੀ ਨਾਂ ਦਿੱਤੇ॥

[No 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT, LUDHIANA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kisē ādmīdē dō putt sī Unhāchō chhōtē puttnū
A-certain man-of two sons were Them-from-in the-younger son-by
bāpnū ākhiā, 'pēō, māldā jēhrā hissā mainū
the-father-to it-was-said, 'father, property-of whatever share me to
āundā-hai, wand dē' Uhnē apnē jīndiyā ōdhā
arriving-is, having-divided give' Him-by in-his-own life-time his
hissā wand dittā Thōrā-ī chiru hōyā-sī chhōtā
share having-divided was-given A-short time been-was the-younger
sabh kuchh katthā kar-kē ikk dūjē dēsnū chaliyā-gia
all anything together made-having one other country-to went-away
Ōthē jā-kē sārā mālu-dhanu luchchpanēchi udā-dittā
There gone-having all property-wealth debauchery-in was-caused-to-fly-away.
Jad sārā mukk-chukkiā, us mulkchi kāl pai-giā Tā
When all was-finished, that country-in famine fell Then
us dēsdē ikk sahirī nāl jā rahiā Ōhnī
that country-of one citizen with having-gone (he-)joined Him-by
usnū apniā khētāchi sūr chāran ghall-dittā Ōdhā ni
him-for his-own fields-in pigs to-feed it-was-sent His mind
kītā, 'jēṛhē-chhilkē sūr khāundē-han, maī bhī ōh
was-made, 'whatever-husks the-pigs eating-are, I too those
khā-kē dhidd bhar-lā', par ōhnū khānnū kisēnē chhilkā
eaten-having belly may-fill', but him-to eating-for anyone-by the husks
bhī nā-dittē
even were-not-given

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INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT, LUDHIANA.)

SPECIMEN II.

ਬੂਟਾ ਸਿੰਘ–ਕਿਓਂ ਭਾਈ ਫਸਲ ਕਹੀਕੁ ਹੋਈ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਭਾਈ ਕਾਹਦੀ ਫਸਲ ਹੈ ਮੰਦਵਾੜੇਨੇ ਮਾਰ ਲਈ। ਹਾੜੀਦੀ ਬਿਜਾਈ ਤਾਂ ਚੰਗੀ ਹੋ ਗਈ ਸੀ। ਪਰੁ ਪਿੱਛੋਂ ਬਰਖਾ ਨਾ ਹੋਈ। ਕਣਕ ਹੁਲਿ ਗਈ। ਛੋਲਿਆਨ੍ਹੂੰ ਬੁੱਲਾ ਮਾਰ ਗਿਆ। ਸਰੋਂਨ੍ਹੂੰ ਸੁੰਡੀ ਖਾ ਗਈ॥

ਬੂਟਾ ਸਿੰਘ–ਥੁਆਡੇ ਕੱਸੀ ਨਹੀਂ ਲਗਦੀ॥

ਨਥਾ ਸਿੰਘ–ਮੇਰੇ ਘੁਮਾਕਨ੍ਹੂੰ ਕੱਸੀ ਲਗਦੀ ਸੀ। ਬੇਲ੍ਹੇ ਸਿਰ ਗੁਦਾਵਰਨੇ ਪਾਣੀ ਨਾ ਦਿੱਤਾ। ਓਹ ਬੀ ਪਾਣੀ ਬਿਨਾਂ ਹੌਲ੍ਹੀ ਹੋਈ॥

ਬੂਟਾ ਸਿੰਘ–ਹੁਣ ਕੀ ਹਾਲ ਹੋਊ॥

ਨਥਾ ਸਿੰਘ–ਕੁਛੁ ਸਰਕਾਰਦਾ ਕਰਾਇਆ ਦੇਮਾਗੇ ਕੁਛੁ ਟੱਬਰ ਪਾਲ੍ਹਾਂਗੇ॥

ਬੂਟਾ ਸਿੰਘ–ਕੁਛੁ ਕਿਸੀ ਮਹਾਜਨਦਾ ਦੇਣਾ ਤਾਂ ਨਹੀਂ॥

ਨਥਾ ਸਿੰਘ–ਮੁੰ ਦੇ ਬਿਆਹਨ੍ਹੂੰ ਦਸ ਕੌਡਾਂ ਲਈਆਂ ਸੀ। ਉੱਤੋਂ ਬਿਆਜੁ ਪੈ ਗਿਆ ਕੁਛੁ ਫਸਲ ਨਾ ਲੱਗੀ। ਸਾਹਦੀ ਪੰਡ ਭਾਰੀ ਹੋ ਗਈ। ਹੁਣ ਕੁਛ ਦੇਣ੍ਹੂੰ ਨਹੀਂ। ਬਿਆਜ ਨਾਲ੍ਹ ਲੁਆ ਦੇਮਾਂਗੇ॥

ਬੂਟਾ ਸਿੰਘ–ਖੁੱਲਾ ਦੇਣਾ ਹੈ ਕਿ ਛੁਏਂ ਗੈਹਣੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਚਾਰਕ ਘੁਮਾਂ ਗੈਹਣੇ ਹੈ। ਖੁੱਲਾ ਬਿਆਜੁ ਬੀ ਹੈ, ਪਰੁ ਹੁਣ ਮੰਦਵਾੜੇ ਕਰਕੇ ਕੋਈ ਖੁੱਲਾ ਨਹੀਂ ਦਿੰਦਾ॥

ਬੂਟਾ ਸਿੰਘ–ਮੈਂ ਮੈਹ ਖਰੀਦਣੀ ਹੈ। ਥੁਆਡੇ ਪਿੰਡ ਕਿਸੇ ਕੋਲ੍ਹੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ–ਸੁਣ ਵਾਲੀ ਮੈਹ ਇੱਕ ਜੱਟ ਕੋਲ੍ਹ ਹੈ, ਪਰੁ ਰੁਪੈਈਆ ਥੌਹਤਾ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ–ਦੁਧੁ ਘਿਉ ਕਿੰਨਾਕੁ ਹੈ। ਸੂਏ ਕੌਥੇ ਹੈ॥

ਨਥਾ ਸਿੰਘ—ਤੀਜੇ ਸੂਏ ਸੂਣਾ ਹੈ। ਦੋ ਸੇਰ ਮਖਣੀ ਹੈ ਬੀਹ ਬਾਈ ਸੇਰ ਦੁਧੁ ਹੈ। ਸੱਤਰ ਰੁਪੈਈਏ ਓਹਨੂੰ ਦੇ ਰਹੇ, ਪਰੁ ਓਹੁ ਅੱਸੀ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ—ਐਂਨਾ ਮੁੱਲੁ ਨਹੀਂ ਲਾਉਂਦੇ। ਕੋਈ ਚਾਲੀ ਪੰਜਾਹ ਵਾਲੀਦੀ ਲੋੜ ਹੈ॥

ਨਥਾ ਸਿੰਘ—ਕਿਤੇ ਹੋਰ ਦੇਖ ਲਓ॥

[No. 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT, LUDHIANA)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Būtā Singh — Kiõ, bhāī, fasal kahīku hōī-hai?
Būtā Singh — How, brother, the-crop how-much been-is?

Nathā Singh — Bhāī, kāhdī fasal hai? mandwārēnē
Nathā Singh — Brother, what-of the-crop is? the-drought-by

mār-laē Hārīdī bijāī, tã,
(we-)have-been-killed Spring-crop-of sowing, however,

changī hō-gaī-sī, paru pichchhõ barkhā nā hōī,
good had-been, but afterwards rain not became,

kanak hulī-gaī, chhōlã̃nũ̃ bullā mār-giā
wheat was-damaged, gram-to cold-wind injured

Sarõnũ sundī khā-gaī
Rape-seed-to caterpillars had-eaten

Būtā Singh — Thuādē kassī nahī̃ lagdī
Būtā Singh — In-your(-village) canal not being-extended

Nathā Singh — Mērē ghumã̃-k-nũ̃ kassī lagdī-sī;
Nathā Singh — My ghumāō-about-one-to the-canal being-extended-was,

bēlē-sir Gudāwarnē pānī nā dittā;
in-time the-Field-Kanungo-by water not was-given;

ōh bī pānī binã̃ haulī hōī
that(-crop) too water without poor became

Būṭā Singh — Hun kī hāl hōũ
Būtā Singh — Now what circumstances will-occur.

Nathā Singh. — Kuchhu Sarkārdā karāiā dēmã̃gē, kuchhu
Nathā Singh — Some Government-of demand we-shall-give, some

tabbar pālã̃gē
family we-shall-support

Būtā Singh — Kuchhu kisī mahājandā dēnā tã̃ nahī̃?'
Būtā Singh — Anything any banker-of debt however is-not?'

Nathā Singh — Mundēdē biāhnũ̃ das-kaudã̃ laiã̃-sī, uttõ
Nathā Singh — The-son-of marriage-for ten-cowries taken-were, thereon

bıāju paı-gıā, kuchhu phasal nā laggī
interest was-added, at-all the-crop not flourished.
Sāhdī pand bhārī hō-gaī Hun kuchh
Banker-of burden heavy became Now anything
dēnnũ nahĩ Bıāj nāl
paying-for is-not Interest with(-to)
luā-dēmãgē
we-shall-give-in-addition

Būtā Sıngh —Khullā dēnā haı, kı bhuẽ gaıhnē haı?
Būtā Singh — Open debt is, or land hypothecated is?

Nathā Sıngh — Chāı-k ghumã̄ gaıhnē haı, khullā bıāju
Nathā Singh —Some-four ghumāō hypothecated is, open interest-bearing
bī haı, paru hun mandwārē kar-kē kōī
too is, but now drought owing-to anyone
khullā nahĩ dındā
open not giving

Būtā Sıngh — Maĩ maıh kharīdnī haı, thuādē pınd
Būtā Singh —By-me she-buffalo to-be-purchased is, in-your village
kısē kōlē haı?
anyone near is?

Nathā Sıngh —Sūn-wālī maıh ıkk Jatt kōḷ haı, paru rupaıīā
Nathā Singh — In-calf she-buffalo one Jatt near is, but rupees
bauhtā mangdā haı
many demanding is

Būtā Sıngh —Dudhu ghıu kınnā-ku haı? Sūē kauthē
Būtā Singh — Milk ghee how-much is? Calvings how-many
haı?
is?

Nathā Sıngh — Tījē sūē sūnā-haı Dō sēr makhnī haı,
Nathā Singh —In-third calving calved-she-is Two seer butter is,
bīh bāī sēr dudhu haı. Sattar rupaıīē
twenty twenty-two seer milk is Seventy rupees
ōhnũ dē-ıahē, paru ōhu assī mangdā-haı
him-to giving-was, but he eighty demanding-is

Būtā Sıngh — Aınnā mullu nahĩ lāũdē Kōī-chālī
Būtā Singh —So-much price not I-will-spend Some-forty
pañjāh-wālīdī lōr haı
fifty-worth-of need is

Nathā Sıngh — Kıtē hōr dēkh-laō
Nathā Singh —Some-where else look-out

FREE TRANSLATION OF THE FOREGOING.

Conversation between Būtā Singh and Nathā Singh

Būtā Singh —O brother, how much was the outturn of last harvest?

Nathā Singh —O brother, owing to the drought it was not much The outturn of the spring crop promised better, but it was damaged owing to want of rain The gram was completely destroyed by a cold wind, and the rape seed was eaten by caterpillars

Būtā Singh —Is your village irrigated by a canal?

Nathā Singh —Only one ghumāō[1] of my land was irrigated by a canal, but the Field Kanungo refused to give water, when the water was badly wanted, and therefore the outturn of that land was poor

Būtā Singh —Now, what will happen?

Nathā Singh —I will have to pay the revenue, and also to support my family

Būtā Singh —Have you taken loan from any banker?

Nathā Singh —I took 10 rupees on the marriage of my son, and have to pay now the interest on it The harvest is poor The loan I took from a banker is a heavy burden on me, and now I have nothing to pay the debt Later on, I will pay the principal with interest

Būtā Singh —Did you take the loan as a debt, or did you hypothecate the land as a security for it?

Nathā Singh —Four ghumāō of land were hypothecated, the extra sum I took on loan, I will now have to pay the interest on it, but as the outturn is small, I cannot pay the principal at present

Būtā Singh —I want to buy a buffalo Has any man of your village got one for sale?

Nathā Singh —A Jatt has a buffalo in calf, but the price he demands is too much

Būtā Singh.—How much milk and ghee does the buffalo give? and how many times has it calved?

Nathā Singh —It has calved thrice already It gives 22 seers and 2 seers of milk and butter respectively Seventy rupees were offered to that Jatt for the buffalo, but he demands 80 rupees

Būtā Singh Such a large sum I cannot spare for buying a buffalo, I want to buy a buffalo worth 40 or 50 rupees

Nathā Singh —Search for a buffalo somewhere else

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[1] A *ghumāō* is a local land measure Three double paces squared equal one *mandlā* Fifty-six *mandlās* equal one *ghumāō*

The Mālwāī spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens —

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INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT FEROZEPORE, TAḤSĪL MUKTSAR)

ਇਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਸੀਗੇ। ਉਨ੍ਹਾ ਵਿਚੋਂ ਛੋਟੇ ਪੁਤ੍ਰਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਜੇਹੜਾ ਹਿੱਸਾ ਮਾਲਦਾ ਮੈਂਨੂੰ ਆਵਦਾ ਹੈ, ਓਹ ਮੈਂਨੂੰ ਦੇ ਦੇ। ਤਾਂ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋ ਛੋਟੇ ਪੁਤ੍ਰਨੇ ਸਬ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇਕ ਦੂਰ ਵਲਾਯਤਨੂੰ ਉੱਠ ਗਿਆ। ਤੇ ਓਥੇ ਆਵਦਾ ਮਾਲ ਭੈੜੇ ਲਛਨਾ ਵਿਚ ਗਵਾਯਾ। ਜਦਾਂ ਸਬ ਕੁਛ ਲਗ ਗਿਆ ਤਾਂ ਓਥੋਂਦੇ ਇਕ ਸਰਦਾਰ ਕੋਲ ਗਿਆ। ਓਸਨੇ ਓਹਨੂੰ ਆਵਦੀ ਪੈਲੀ ਵਿਚ ਸੂਰ ਚਰਾਵਨ ਘਲਿਆ। ਤੇ ਓਹ ਤਰਸਦਾ ਸੀ ਜੋ ਉਨ੍ਹਾ ਛਿੱਲਾਂ-ਨਾਲ ਜੋ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਵਦਾ ਢਿਡ ਭਰੇ। ਓਹਨੂੰ ਕੋਈ ਖਾਨਨੂੰ ਨਹੀ ਦੇਂਦਾ ਸੀ। ਤਦ ਓਹਨੂੰ ਸੁਰਤ ਆਈ ਤੇ ਆਖਨ ਲੱਗਾ। ਜੋ ਮੇਰੇ ਪਿਓਦੇ ਸੀਰੀਆਂਨੂੰ ਵੀ ਰੋਟੀਦੀ ਪਰਵਾਹ ਨਹੀ, ਤੇ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾ। ਮੈਂ ਉੱਠਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾਵਾਗਾ ਤੇ ਓਹਨੂੰ ਆਖਾਂਗਾ ਜੋ ਪਿਓ ਮੈਂ ਤੇਰਾ ਤੇ ਰਬਦਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਸਜਦਾ ਨਹੀ ਜੋ ਤੇਰਾ ਪੁਤ ਸਦਾਵਾ। ਮੈਂਨੂੰ ਆਵਦੇ ਸੀਰੀਆ ਵਿਚ ਰਖ ਲੈ। ਫੇਰ ਓਹ ਟੁਰਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾ ਨਿਕਲਯਾ। ਤੇ ਓਹ ਅਜੇ ਦੂਰ ਹੀ ਸੀ ਜੋ ਓਹਦੇ ਪਿਓਨੂੰ ਓਸ ਤੇ ਤਰਸ ਆਯਾ, ਤੇ ਭਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਤੇ ਓਹਨੂੰ ਚੁੰਮਯਾ। ਪੁਤ੍ਰਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਮੈਂ ਰਬਦਾ ਤੇ ਤੇਰਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਲੈਕੀ ਨਹੀਂ ਜੋ ਹੁਨ ਤੇਰਾ ਪੁਤ ਸਦਾਵਾਂ। ਓਹਦੇ ਪਿਓਨੇ ਆਵਦਿਆਂ ਸੀਰੀਆਂਨੂੰ ਆਖਿਆ ਭਈ ਚੰਗੇ ਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਲਿਆਓ ਤੇ ਏਹਨੂੰ ਪਨ੍ਹਾਓ ਤੇ ਹੱਥ ਵਿਚ ਮੁੰਦਰੀ ਤੇ ਪੈਰਾਂ ਵਿਚ ਜੁਤੀ ਪਵਾਓ। ਅਸੀਂ ਖਾਈਏ ਤੇ ਮੌਜਾਂ ਕਰੀਏ ਜੋ ਏਹ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਜੀਆ ਹੈ ਗਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਲਭਯਾ ਹੈ। ਫੇਰ ਓਹ ਖੁਸੀ ਮਨਾਵਨ ਲੱਗੇ॥

ਤੇ ਓਹਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਖੇਤ ਸੀ। ਜੋ ਘਰਦੇ ਨੇੜੇ ਆਯਾ ਤਾ ਗਾਵਨ ਤੇ ਨਚਨ-ਦੀ ਅਵਾਜ ਸੁਨੀ। ਤੇ ਇਕ ਸੀਰੀਨੂੰ ਬੁਲਾਕੇ ਪੁਛਿਆ ਜੋ ਏਹ ਕੀ ਹੈ। ਓਸਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਤੇਰਾ ਭਰਾ ਆਯਾ ਹੈ, ਤੇ ਤੇਰੇ ਪਿਓਨੇ ਰੋਟੀ ਕੀਤੀ ਹੈ ਜੋ ਭਲਾ ਚੰਗਾ ਘਰ ਆਯਾ ਹੈ। ਓਹਦੇ ਜੀ ਵਿਚ ਗੁੱਸਾ ਆਯਾ ਜੋ ਘਰ ਨ ਵੜਾ। ਫੇਰ ਓਹਦੇ ਪਿਓਨੇ ਆਕੇ

ਮਨਾਯਾ। ਓਸਨੇ ਆਵਦੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਦੇਖ ਐਨੇਂ ਵਰਹੇ ਮੈਂ ਤੇਰੀ ਟਹਲ ਕੀਤੀ ਤੇ ਕਦੇ ਤੇਰਾ ਮੋੜ ਨਾ ਕੀਤਾ ਪਰ ਤੂੰ ਕਦੀ ਇਕ ਬਕਰੀਦਾ ਪਠੋਰਾ ਵੀ ਮੈਂਨੂੰ ਨਾ ਦਿੱਤਾ ਜੋ ਕਦੀ ਆਵਦੇ ਬੇਲੀਆਂ ਵਿੱਚ ਬਹਕੇ ਖੁਸੀ ਮਨਾਵਾਂ। ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ੍ਰ ਆਯਾ ਜਿਨਹੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰਾਂ ਵਿਚ ਉੜਾਯਾ ਸੀ ਤਾਂ ਤੂੰ ਵੱਡੀ ਰੋਟੀ ਕੀਤੀ। ਤਦ ਓਸਦੇ ਪਿਓਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਪੁਤ੍ਰ ਤੂੰ ਤਾਂ ਸਦਾ ਮੇਰੇ ਕੋਲ ਹੈਂ। ਜੋ ਕੁਸ਼ ਮੇਰਾ ਹੈ ਸੋ ਤੇਰਾ ਹੈ। ਫੇਰ ਖੁਸੀ ਮਨਾਵਨਾ ਤੇ ਖੁਸੀ ਹੋਵਨਾਂ ਚੰਗੀ ਗਲ ਸੀ ਜੋ ਏਹ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਸੀ ਤੇ ਮੁੜਕੇ ਜੀਮਿਆ ਹੈ ਤੇ ਗੁਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਹੱਥ ਆਯਾ ਹੈ॥

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INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT FEROZEPORE, TAḤṢĪL MUKTSAR)

TRANSLITERATION AND TRANSLATION.

Ik ādmīdē dō putr sīgē Ūnhā̃ vichō chhōṭē putrnē
One man-of two sons were Them from-among the-younger son-by

piōnū̃ ākhiā jō, 'bāpū, jēhrā hisā māldā maĩnū̃
the-father-to it-was-said that, 'father, what share property-of me-to

ā̃wdā-hai, ōh maĩnū̃ dē-dē.' Tā̃ ōhnē māl unhā̃nū̃ wand-dittā
coming-is, that me-to give' Then him-by property them-to was-divided

Thōṛē dinā̃ pichhō̃ chhōtē putrnē sab kuchh katthā
A-few days afterwards the-younger son-by all anything together-having

kar-kē, ik dūr walāyatnū̃ utth giā, tē ōthē
made-having, one distant country-to having-arisen it-was-gone, and there

āwdā māl bhairē lachhnā̃ vich gawāyā Jadā̃ sab kuchh
his-own property ill conduct in was-squandered When all anything

lag-giā, tā̃ ōthō̃dē ik sardār kōl giā Ōsnē
was-spent, then that-country-of one wealthy-man near he-went Him-by

ōhnū̃ āwdī pailī vich sūr charāwan ghalā Tē ōh tarsdā sī
him-as-for his-own field in swine to-tend it-was-sent And he desiring was

jō unhā̃ chillā̃-nāl jō sūr khāndē-san, āwdā dhiḍ bharē
that those husks-with which the-swine eating-were, his-own belly he-may-fill

Ōhnū̃ kōī khānnū̃ nahī̃ dēndā-sī Tad ōhnū̃ surt āī, tē
Him-to no-one eating-for not giving-was Then him-to senses came, and

ākhan laggā jō, 'mērē piōdē sīriā̃nū̃ vī rōtīdī parwāh
to-say he-began that, 'my father-of servants-to also bread-of concern

nāhī̃, tē maĩ bhukkhā mardā-hā̃ Maĩ utth-kē āwdē piō
(is-)not, and I hungry dying-am I arisen-having my-own father

kōl jāwā̃gā, tē ōhnū̃ ākhā̃gā jō, "piō, maĩ tērā tē Rabdā
near will-go, and him-to I-will-say that, "father, I of-thee and God-of

gunāhī hā̃ Maĩnū̃ hun sajdā nahī̃ jō tērā put sadāwā̃
sinner am Me-to now being-proper (it-is-)not that thy son I-may-be-called.

Maĩnū̃ āwdē sīriā̃ vich rakh-lai"' Phēr ōh ṭur-kē
Me-to thine-own labourers among keep"' Then he started-having

āwdē piō kōl jā-nikalyā Tē ōh ajē dūr-hī sī, jō ōhdē
his-own father near went And he still far-even was, that him-of

piōnũ ōs-tē tars āyā, tē bhaj-kē ōhnũ gal lā-liā,
the-father-to him-on pity came, and run-having him-to neck it-was-embraced,
tē ōhnũ chumyā Putrnē piōnũ ākhiā jō, 'bāpū,
and him-to it-was-kissed The-son-by the-father-to it-was-said that, 'father,
maĩ Rabdā tē tērā gunāhī hã; maĩnũ hun laikī nahĩ jō
I God-of and of-thee sinner am; me-to now worthiness (is-)not that
hun tērā put sadāwã' Ōhdē piōnē āwdiã sīriãnũ ākhiā,
now thy son I-may-be-called' His father-by his-own servants-to it-was-said,
'bhaĩ, changē-tõ changē lirē kaḍh-hāō, tē ēhnũ panhāō; tē
'ho, good-than good dress bring-forth, and this-one-to put-on, and
hatth vich mũdarī, tē pairã vich jutī pawāō, asĩ khāiē tē
hand in ring, and feet in shoes put-on; we may-eat and
maujã karīē, jō ēh mērā putr mar-giā-sī, tē hun jīā
happiness may-do; because this my son dead-gone-was, and now alive
hai; gavāch giā-sī, tē hun labhyā-hai' Phēr ōh khusī
is; lost gone-was, and now found-is' Then they happiness
manāwan laggē
to-celebrate began

Tē ōhdā wadḍā putr khēt sī Jō ghardē nēṛē āyā,
And his elder son (in-)field was When house-of near he-came,
tã gāwan tē nachandī awāj sunī Tē ik sīrīnũ
then singing and dancing-of noise was-heard Then one servant-to
bulā-kē puchhiā jō, 'ēh kī hai?' Ōsnē ōhnũ ākhiā
called-having it-was-asked that, 'this what is?' Him-by him-to it-was-said
jō, 'tērā bharā āyā hai. Tē tērē piōnē rōtī kītī-hai, jō
that, 'thy brother come is And thy father-by feast given-is, that
bhalā-changā ghar āyā-hai.' Ōhdē jī vich gussā āyā jō,
well-sound (to-)house he-come-is' His mind in anger came that,
'ghar na warã' Phēr ōhdē piōnē ā-kē manāyā
'house not I-may-enter' Then his father-by come-having it-was-entreated
Ōsnē āwdē piōnũ ākhiā jō, 'dēkh, ainẽ warhē maĩ
Him-by his-own father-to it-was-said that, 'see, so-many in-years by-me
tērī tahal kītī, tē kadē tērā mōr nā kītā, par
thy service was-done, and ever thy transgression not was-done; but
tũ kadī ik bakrīdā paṭhōrā vī maĩnũ nā dittā, jō kadī
by-thee ever one goat-of kid even me-to not was-given, that ever
āwdē bēliã vich bah-kē khusī manāwã Jad tērā ēh
my-own friends among sat-having happiness I-may-celebrate Now thy this
putr āyā jinhē tērā māl kañjarã vich urāyā-sī, tã
son came by-whom thy property harlots among squandered-was, then

tũ vaddī rōtī kītī' Tad ōsdē piōnē ōhnũ ākhiā
by-thee a-great feast was-given' Then his father-by him-to it-was-said
'jō, 'putr, tũ tã sadā mērē kōl haĩ Jō kush mērā
that, 'son, thou indeed always me near art What anything mine
hai, sō tērā hai Phēr khusī manāw'nā tē khusī hōw'nā
is, that thine is Again happiness to-celebrate and happy to-be
changī gal sī, jō ēh tērā bhāī mar-giā-sī, tē mur-kē-
good thing was, because this thy brother dead-gone-was, and again
jammiā-hai, tē guwāch giā-sī, tē hun hatth āyā-hai'
born-is, and lost gone-was, but now found come-is'

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PAÑJĀBĪ.

MĀLWĀĪ DIALECT (DISTRICT FEROZEPORE, TAHṢĪL FAZILKA.)

ਕੋਈ ਰਾਜਾ ਸਕਾਰਨੂੰ ਟੁਰਿਆ ਜਾਂਦਾ ਸੀ। ਰਾਹ ਬਿਚ ਇਕ ਜਟ ਟਿੱਬੇ ਉੱਤੇ ਹਲ ਬਾਹੋਂਦਾ ਸੀ। ਤੇ ਉਹਦੀ ਉਮਰ ਸਤਰ ਅਸੀ ਬਰੇਦੀ ਸੀ। ਰਾਜਾ ਉਸਨੂੰ ਬੇਖਕੇ ਬੋਲਿਆ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਕੇ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਚਲਾਇਆ ਤੀਰ ਇਕ ਚਲਾਇਆ ਤੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਆਪਨੇ ਰਾਹ ਲੱਗਾ ਤੇ ਜਦੋਂ ਆਪਨੇ ਘਰ ਪੁੰਹਚ ਪਿਆ ਤੇ ਦਰਬਾਰ ਲਾਂਇਆ ਆਪਨੇ ਵਜੀਰ ਕੋਲੋਂ ਇਸ ਬਾਤਦਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਵਜੀਰ ਸੁਨਕੇ ਸੋਚਾ ਬਿਚ ਪੈ ਗਿਆ। ਜਦੋਂ ਕੋਈ ਜਵਾਬ ਉਹਦੀ ਸਮਝ ਬਿਚ ਨਾ ਆਇਆ ਤਾਂ ਸਤਾਂ ਦਿਨਾਂ ਕੀ ਮੁਹਿਲਤ ਮੰਗ ਲਈ, ਤੇ ਜਿਸ ਪਾਸੇ ਰਾਜਾ ਓਸ ਦਿਨ ਗਿਆ ਸੀ ਪੁਛ ਪੁਛਾ ਕੇ ਓਸੇ ਪਾਸੇ ਵਜੀਰ ਬੀ ਟੁਰ ਪਿਆ। ਚਲਦੇ ਚਲਦੇ ਰਾਹਿ ਬਿਚ ਓਹ ਜਟ ਓਸੇ ਤਰਾ ਹਲਵਾਹੀ ਕਰਦਾ ਮਿਲਿਆ। ਵਜੀਰ ਨੇ ਸੋਚ ਕੀਤੀ ਬਈ ਹੋਵੇ ਨਾ ਤਾਂ ਏਹੋ ਜਟ ਹੈ ਜੀਹਦੀ ਗਲ ਰਾਜੇਨੇ ਮੇਰੋ ਕੋਲੋ ਪੁਛੀ ਹੈ। ਤੇ ਵਜੀਰ ਓਥੇ ਖੜੋ ਗਿਆ। ਜਟ ਕੋਲੋ ਵਜੀਰਨੇ ਰਾਜੇਦੇ ਆਨਦਾ ਹਾਲ ਪੁਛਿਆ। ਜਟਨੇ ਆਖਿਆ ਰਾਜਾ ਜਰੂਰ ਆਇਆ ਥੀ। ਗਲ ਬੀ ਮੇਰੇ ਨਾਲ ਏਹੋ ਕੀਤੀ ਸੀ। ਵਜੀਰਨੇ ਜਟ ਕੋਲੋ ਏਸ ਗਲਕਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਜਟ ਕਹਿਨ ਲੱਗਾ ਅੰਤਰਾ ਤਾਂ ਦੱਸੂੰਗਾ ਜੇ ਤੂੰ ਮੇਰੀ ਪਾਨੀ ਪੀਨਵਾਲੀ ਝਾਰੀ ਤੇ ਹੁੱਕਾ ਰੁਪੀਆਂ ਕਾ ਭਰ ਦੈ। ਵਜੀਰਨੇ ਹੁੱਕਾ ਤੇ ਝਾਰੀ ਰੁਪੀਆਂ ਨਾਲ ਭਰ ਦਿੰਤੀ। ਜਟਨੇ ਅੰਤਰਾ ਮਨ ਭਾਉਂਦਾ ਵਜੀਰਨੂੰ ਆਖ ਸੁਨਾਇਆ। ਵਜੀਰਨੇ ਜਾਕੇ ਰਾਜੇਨੂੰ ਸੁਨਾਇਆ ਤੇ ਅੰਤਰਾ ਠੀਕ ਠੀਕ ਰਾਜੇਦੇ ਮਨ ਲੱਗਾ। ਪਰ ਰਾਜੇਨੇ ਸੋਚ ਕੀਤੀ ਕੇ ਜਟ ਬਿਨਾ ਏਸਦਾ ਅੰਤਰਾ ਕਿਸੇਨੂੰ ਮਲੂਮ ਨਹੀਂ ਸੀ। ਵਜੀਰਨੇ ਓਸੇ ਕੋਲੋਂ ਪੁਛ ਕੇ ਦੱਸਿਆ ਹੈ। ਏਹ ਸੋਚ ਕੇ ਰਾਜਾ ਜਟ ਕੋਲੋ ਜਾਕੇ ਕਹਿਨ ਲੱਗਾ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਭਰਾਈ ਝਾਰੀ ਤੇ ਇਕ ਭਰਾਇਆ ਹੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਰਾਜੀ ਹੁਆ। ਇਸ ਅਕਲਦਾ ਇਨਾਮ ਦੇ ਕੇ ਘਰਨੂੰ ਮੁੜ ਗਿਆ॥

[No 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (DISTRICT FEROZEPORE, TAHṢĪL FAZILKA.)

TRANSLITERATION AND TRANSLATION.

Kōī rājā sakārnũ turiā jãdā-sī Rāh-bich ik jat
A Rājā hunting-for started going-was The-way-in a Jatt
tibbē-uttē hal bāhõdā-sī, tē uhdī umar satar asī
a-sandy-hillock-on plough ploughing-was, and him-of age seventy eighty
barēdī sī Rājā usnũ bēkh-kē bōlhā, 'Jat, tũ barā
years-of was The-Rājā him seen-having said, 'Jatt, thou very
ukkā' Jat bōlhā kē, 'rājā, maĩ nahĩ ukkā Ik
acted-foolishly' The-Jatt said that, 'Rājā, I not acted-foolishly One
chalāiā tīr, ik chalāiā tukkā' Rājā sun-kē
propelled a(-sharp)-arrow, one propelled a-blunt-arrow' The-Rājā heard-having
āpnē rāh laggā, tē jadõ āpnē ghar pũhch-piā, tē
on-his-own road continued, and when in-his-own house he-arrived, and
darwār lāiā, āpnē wajīr kōlõ is bātdā antrā puchhiā
a-darbār held, his-own minister from this thing-of purport was-inquired
Wajīr sun-kē sōchã-bich pai-giā Jadõ kōī jawāb uhdī
The-minister heard-having thinking-in fell When any answer that-of
samajh-bich nā āiā, tã satã dinã-kī muhilat mang-laī,
understanding-in not came, then seven days-of respite was-asked-for-(and-)obtained,
tē jis pāsē rājā ōs din giā-sī, puchh-puchhā-kē
and in-what in-direction the-Rājā on-that day gone-was, asked-inquired-having
ōsē pāsē wajīr bī tur-piā Chaldē-chaldē
towards-that-very direction the-minister also started In-going-in-going
rāhi-bich ōh jaṭ ōsē tarā hal-wāhī kardā milhā
the-way-in that Jatt in-that-very manner plough-ploughing doing was-met
Wajīrnē sōch kītī, 'baī, hōvē nā tã ēhō
The-minister-by thought was-made, 'ho he-may-be (may-he-)not then this-very
jaṭ hai jīhdī gal rajēnē mērō kōlō puchhī-hai' Tē wajīr
Jatt is whom-of word the-Rājā-by me from inquired-is' And the-minister
ōthē kharō giā Jat kōlō wajīrnē rājēde
there standing-having-become went The-Jatt from the-minister-by the-Rājā-of
āndā hāl puchhiā Jat-nē ākhiā, 'rājā
coming-of the-circumstance was-inquired The-Jatt-by it-was-said, 'the-Rājā

jarūr	ākhdā;	gal	tū	māgā	nāl	ēhā	kitā.'	Wajīrā	
certainly	*come-was;*	*word*	*also*	*me-of*	*with*	*by-him*	*made-was.'*	*The-minister-by*	
Jaṭ	kōlō	ēs	gal-dā	asrā	puchhā.	Jaṭ	kahin	laggā,	
the-Jaṭ	*from*	*this*	*word-of*	*purport*	*was-inquired.*	*The-Jaṭ*	*to-say*	*began,*	
'asrā	tā	dassīdā	jā	tē	mērī	pīṭh	pir-vich	jhārī '	tē
'the-purport	*then*	*I-will-show*	*if*	*this*	*my*	*water*	*drinking-pot*	*jug*	*and*
bhabhā	rupē-dā	bhar-dā.'	Wajīrā		bhabhā	tē	jhārī	rupē	
hugga	*rupees-of*	*fill.'*	*The-minister-by*		*the-hugga*	*and*	*jug*	*rupees*	
nāl	bhar-dittā.	Jaṭā	asrā	man-bhāvdā	rajīrā				
with	*were-filled.*	*The-Jaṭ-by*	*the-purport*	*mind-nature-of*	*the-minister-to*				
ēhā	sunāī.	Wajīrā	jā-kē	rājā					
having-told	*was-caused-to-be-heard.*	*The-minister-by*	*gone-having*	*the-Rājā-to*					
sunāī,	tē	asrā	ṭhīk-ṭhīk	rājē	man				
if-was-caused-to-be-heard,	*and*	*the-purport*	*accurately*	*the-Rāj-of*	*mind*				
laggā.	Par	rājē	sōch	hōr	hē.	'jaṭ	binā		
became-attached.	*But*	*the-Rāj-by*	*thought*	*was-made*	*that.*	*'the-Jaṭ*	*without*		
ēsdā	asrā	kisē	nālōn	nahī	sī.	Wajīrā	ēsē		
this-of	*purport*	*anybody-to*	*known*	*not*	*was.*	*The-minister-by*	*that-very-man*		
kōlō	puchhā-dā	dassīdā.'	Ēh	sōch-dā	rājā	jaṭ			
from	*inquired-having*	*shown-it-is.'*	*This*	*thought-having*	*the-Rāj-*	*the-Jaṭ*			
kōl	jā-kē	kahin	laggā,	'jaṭ,	tū	bahā	akhā.'	Jaṭ	
near	*gone-having*	*to-say*	*began.*	*'Jaṭ,*	*thou*	*very*	*acted-foolishly.'*	*The-Jaṭ*	
bōlā,	'rājā,	main	nahī	akhā		Ik	bhārī	jhārī	tē
said.	*'Rājā,*	*I*	*not*	*acted-foolishly.*		*One*	*was-filled*	*the-jug*	*and*
bhabhā	bhitā.'	Rājā	sun-kē	rājī	hōā;	is			
was-filled	*the-hugga.'*	*The-Rāj-*	*heard-having*	*pleased*	*became;*	*this*			
ākhdā	tērā	dā-kē	ghar-nū	mur-giā.					
wisdom-of	*record*	*given-having*	*the-house-to*	*returned.*					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king went a-hunting. On the way he saw a Jaṭ ploughing his field on the top of a sandy hillock, and he seventy or eighty years old. The king called out to him, 'Jaṭ, you are a fool!' The Jaṭ replied, 'Sire, I am not a fool. Some people can shoot with sharp arrows, and others have only blunt ones to shoot with!' The king proceeded on his way. When he reached home he called a *darbār*, told his vizier what the Jaṭ had said, and asked him what the meaning of it was. The vizier set to work a-thinking, but couldn't hit on the right meaning, so he begged for seven days' grace and got it. Then he traced the steps of the king, asking as he went, where

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[1] These sandy hillocks are a well-known feature in Panjab. There are several proverbs dealing with the sand which they are ploughed, owing to the light nature of the soil and the miserable return which comes in the shape of crops. S. for Jaṭ, see Mr. Maxwell's *Selected Agricultural Proverbs of the Punjab*, Nos. 6 and 7.

His Majesty had gone, and finally saw the same Jatt ploughing away on the top of his hillock The vizier thought to himself that this was probably the fellow who had told the king the puzzling saw, so he stopped there and asked him if the king had been that way lately 'Indeed he has,' said the Jatt, 'and I had a talk with him' Then the vizier asked the Jatt the meaning of what he had said, and the other replied that he would tell him if the vizier would fill his water pot and his hookah with rupees The vizier did so, and the Jaṭt told him the meaning of the dark saying Then the vizier returned to the palace and explained it to the king, who was much pleased with the explanation But the king said to himself that the only person who could have known the meaning of the saying was the Jatt himself, and that the vizier must have got it from him So he went off to the Jatt again and again said, 'Jatt, you *are* a fool' The Jatt replied, 'Sire, I am not a fool One thing, my drinking pot, and another thing, my hookah, have both been filled with rupees'[1] Then the king was much pleased, and after giving him a reward for his intelligence returned to his palace

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[1] The Jaṭt's original puzzle and his second rejoinder together form a rhymed couplet Thus —

ik chalāiā tīr, ik chalāiā tukkā
ik bharāī jhārī, te ik bharāiā hukkā

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (NABHA STATE, DISTRICT PHUL.)

ਇਕ ਰਾਜੇਦੇ ਸਤ ਧੀਆਂ ਸਨ। ਇਕ ਦਿਨ ਰਾਜੇਨੇ ਓਨ੍ਹਾਂਨੂੰ ਆਖਿਆ ਧੀਓ ਤੁਸੀਂ ਕੀਦਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹੋ। ਛੀਆਂਨੇ ਆਖਿਆ ਅਸੀ ਬਾਪੂ ਤੇਰਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹਾਂ ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਮੈਂ ਤਾਂ ਅਪਨਾ ਭਾਗ ਖਾਂਦੀ ਹਾਂ। ਤਾਂ ਰਾਜੇਨੇ ਆਖਿਆ ਮੈਂ ਥੋਨੂੰ ਕਿਹਾ ਜਿਯਾ ਪਿਆਰਾ ਲਗਦਾ ਹਾਂ। ਛੀਆਂਨੇ ਆਖਿਆ ਤੂੰ ਸਾਨੂੰ ਖੰਡ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈਂ। ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਤੂੰ ਮੈਨੂੰ ਨੂਨ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈ। ਤਾਂ ਰਾਜੇਨੇ ਹਰਖ ਕੇ ਆਖਿਆ ਏਹਨੂੰ ਕਿਸੇ ਲੰਗੜੇ ਲੂਲੇ ਨਾਲ ਬਿਹਾ ਦੇਓ ਦੇਖੋ ਫਿਰ ਕਿਨੂੰ ਅਪਨਾ ਭਾਗ ਖਾਊਗੀ। ਤਾਂ ਓਹ ਇਕ ਲੰਗੜੇ ਨਾਲ ਬਿਹਾ ਦਿੱਤੀ। ਓਹ ਵਿਚਾਰੀ ਲੰਗੜੇਨੂੰ ਖਾਰੀ ਵਿਚ ਪਾ ਕੇ ਮੰਗਦੀ ਖਾਂਦੀ ਪਈ ਫਿਰਦੀ। ਇਕ ਦਿਨ ਖਾਰੀਨੂੰ ਇਕ ਛੱਪੜ ਤੇ ਕੰਢੇ ਤੇ ਧਰ ਕੇ ਆਪ ਮੰਗਨ ਚਲੀ ਗਈ। ਤਾਂ ਲੰਗੜੇਨੇ ਕੀ ਦੇਖਿਆ ਕਿ ਕਾਲੇ ਕਾਂ ਛੱਪੜ ਵਿਚ ਬੜ ਕੇ ਬੱਗੇ ਹੋ ਹੋ ਨਿਕਲਦੇ ਆਉਂਦੇ ਹਨ। ਤਾਂ ਓਨਾਂਦੀ ਰੀਸਮਰੀਸੀ ਲਗੜਾ ਬੀ ਟੁੜ੍ਹਦਾ ਪੈਂਦਾ ਛੱਪੜ ਵਿਚ ਜਾ ਡਿੱਗਾ ਤੇ ਓਹ ਨੌ ਬਰ ਨੌ ਹੋ ਗਿਆ। ਤਾਂ ਜਦ ਓਹਦੀ ਬਹੂ ਮੰਗ ਤੰਗ ਕੇ ਆਈ ਤਾਂ ਓਹ ਆਉਂਦੀਨੂੰ ਰਾਜੀ ਬਾਜੀ ਹੋ ਕੇ ਖੜ ਗਿਆ॥

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (NABHA STATE, DISTRICT PHUL)

TRANSLITERATION AND TRANSLATION.

Ik	rājēdē	sat	dhīã̃	san	Ik	din	rājēnē
One	*Rājā-of*	*seven*	*daughters*	*were*	*One*	*day*	*the-Rājā-by*
unhã̃nũ̃	ākhiā,	'dhīō,	tusī̃	kīdā	bhāg	khã̃dīã̃-hō ?'	
them-to	*it-was-said,*	*'daughters,*	*You*	*whom-of*	*fortune*	*eating-are ?'*	
Chhīã̃nẽ̃	ākhiā,	'asī,	bāpū,	tērā	bhāg	khã̃dīã̃-hã̃'	Tē
The-six-by	*it-was-said,*	*'we,*	*father,*	*thy*	*fortune*	*eating-are'*	*And*
satmīnē	ākhiā,	'maī̃	tã̃	apnā	bhāg	khã̃dī-hã̃'	Tã̃
the-seventh-by	*it-was-said,*	*'I*	*verily*	*my-own*	*fortune*	*eating-am'*	*Then*
rājēnē	ākhiā,	'maī̃	thōnũ̃	kihā-jiyā	piārā	lagdā-hã̃ ?'	Chhīã̃nē
the-Rājā-by	*it-was-said,*	*'I*	*you-to*	*what-like*	*dear*	*seeming-am ?'*	*The-six-by*
ākhiā,	'tũ̃,	sānũ̃	khand-bargā	piārā	lagdā-hai'		
it-was-said,	*'thou,*	*us-to*	*sugar-like*	*dear*	*seeming-art* (i e, *seemest to be*)'		
Tē	satmīnē	ākhiā,	'tũ̃	mainũ̃	nūn	bargā	
But	*the-seventh-by*	*it-was-said,*	*'thou*	*me-to*	*salt*	*like*	
piārā	lagdā-hai'	Tã̃	rājēnē	harakh-kē	ākhiā,		
dear	*seeming-art'*	*Then*	*the-Rājā-by*	*become-angry-having*	*it-was-said,*		
'ēhnũ̃	kisē-langrē-lūlē-nāl	bihā-dēō	Dēkhō	phir	kikũ̃	apnā	
'this-one-to	*some-lame-maimed-with*	*marry*	*See*	*then*	*how*	*her-own*	
bhāg	khāũgī'	Tã̃	ōh	ik	langrē-nāl	bihā-dittī	
fortune	*she-will-eat'*	*Then*	*she*	*one*	*lame-man-with*	*was-married.*	
Oh	vichārī	langrēnũ̃	khārī-vich	pā-kē	mangdī	khã̃dī	
That	*poor-girl*	*the-lame-man-to*	*a-basket-in*	*put-having*	*begging*	*eating*	
paī	phiridī	Ik	din	khārīnũ̃	ik-chhappar-tē	kandē-tē	
fallen	*used-to-wander*	*One*	*day*	*the-basket-to*	*one-pond-on*	*the-bank-on*	
dhar-kē	āp	mangan	chalī-gaī,	tã̃	langrēnē	kī	
placed-having	*herself*	*to-beg*	*went-away,*	*then*	*the-lame-man-by*	*what*	
dēkhiā	ki	kālē	kã̃	chhappar-vich	bar-kē	baggē	
was-seen	*that*	*black*	*crows*	*the-pond-into*	*entered-having*	*white*	
hō-hō	nikaldē-āõdē-han	Tã̃	onã̃dī	rīsam-rīsī	langrā		
becoming-becoming	*coming-out-are*	*Then*	*them-of*	*in-imitation*	*the-lame-man*		
bī	rurhda	paīda	chhappar-vich	jā	diggā,	tē	ōh
too	*rolling*	*tumbling*	*the-pond-into*	*having-gone*	*fell,*	*and*	*he*

nau-bar-nau	hō-giā	Tā̃	jad	ōhdī	bahū	mang-tang-kē	āī,
fresh-and-well	*became.*	*And*	*when*	*his*	*wife*	*begged-having*	*came,*

tā̃	ōh	āūdinū̃	rājī-bājī	hō-kē	khaṛ-giā
then	*her*	*coming-for*	*perfect-healthy*	*become-having*	*he-stood*

FREE TRANSLATION OF THE FOREGOING

(The following folk tale is current all over India Another version of it will be found on p 309, Vol V Pt II of this Survey It will be noticed how the opening agrees with that of the story of King Lear)

Once upon a time there was a king who had seven daughters One day he asked them by whose good fortune they were enjoying life - Six of them said that they did so by his good fortune, but the seventh said that it was by her own good fortune

Then the king asked them like what did they love him The six said they loved him like sugar, but the seventh said she loved him like salt

Then the king burst into a fury and ordered her to be married to some maimed cripple 'Let us see,' said he, 'how she enjoys life by her own good fortune' So they married her to a cripple, and as is the manner of people of that class, she put him in a basket, and carried him about asking for alms

One day she put the cripple down on the bank of a pond, and went off to beg by herself. While she was away, the cripple observed that black crows came and bathed in the tank and that when they came out their feathers were white So he rolled and tumbled to the edge of the water and bathed as they had done. He immediately became clean and whole, and when his wife returned she found him standing there hale and hearty.

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT (STATE PATIALA, THANA GOBINDGADH)

دیکھو کیتے ھتھ نال ھتھی دب چھڈی ھے سچے ھتھ وچہ پُرانی
ھے - سوھیں روکھہ دے ھیٹھ حقہ اور حل دا توڑا دھرا ھے - اوتھے اک صدا
بیٹھا ھے - ھالی بچارہ پُہہ پھٹی نال اُٹھا ھے - ھل اور بلداں نوں لیکے
موہہ اندھیرے کھیت وچہ پہونچا ھے - سکھر دوپہرے تیویں روٹی
لیاوندی ھے - ایہہ حوتا ڈھال دیندا ھے - بلداں نوں ککھہ پاوندا ھے - آپ
ھتھ موہہ دھو ٹھنڈا ھو ے روٹی کھاندا ھے حُقہ پیندا ھے - بلداں نوں
پانی پلاوندا ھے تھوڑا چر ے رھندا ھے - تیویں ساگ لے جاندی ھے -
بھاھلا کم ھوندا ھے - تاں بچارہ اسی دھندے وچہ آتھں کر دیندا ھے - نہیں
تاں ھور کم دھندا کردا ھے - دن چھیے ھل اور بلداں نوں لیکے گھر
آوندا ھے - چرھی دا بھار لیاوندا ھے - بلداں موھرے پاوندا ھے - تیویں دھار
کڈدی ھے - روٹی بکاوندی ھے - ایہہ چاو نال مُنڈے کُڑیاں وچہ بیٹھہ ے
کھاندا ھے - پھر اِس موج نال لتاں بسال ے سوندا ھے کہ بادشاھاں نوں
پھلاں دے بچھاوے اوتے بھی نہیں تھیاوندی *

[No 19]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT (STATE PATIALA, THANA GOBINDGADH)

TRANSLITERATION AND TRANSLATION.

Dēkhō, khabbē hatth-nāl hatthī dab-chhaddī-hai, sajjē hatth-vichh
See, left hand-with plough-handle pressed-is, right hand-in

purānī hai. Sōhē rōkhdē hēṭh huqqa aur jaldā tauṛā
ox-whip is In-front a-tree-of beneath hookah and water-of pot

dharā-hai Uttthē ik mundā baiṭhā-hai Hālī bichāra
placed-is There a child seated-is. The-cultivator the-poor-man

puh phaṭī nāl uṭhā-hai. Hal aur baldāñnū lē-kē. mūh
dawn bursting with risen-is Plough and oxen taken-having face

ādhērē khēt-vichh phaūchā-hai. Sikhar dō-pahrē tīvī rōṭī
in-dark the-field-in arrived-is Highest-point at-midday the-wife bread

lyāūdī-hai Ēh jōttā dhāl-dīdā-hai Baldāñnū kakh
bringing-is He plough loosening-is The-oxen-to cut-grass

pāūdā-hai. Āp hatth mūh dhō ṭhanḍā
causing-to-fall-he-is Himself hand mouth having-washed cool

hō-kē rōṭī khāūdā-hai, huqqa pīdā-hai, baldāñnū pānī
become-having bread eating-he-is, hookah drinking-he-is, the-oxen-to water

palāūdā-hai. Thōrā chir pai rahndā-hai. Tīvī
causing-to-drink-he-is A-small time having-fallen remaining-he-is The-wife

sāg lē-jāūdī-hai Bhāhlā kamm hūdā-hai Tā bichāra
vegetables taking-away-is Much work becoming-is Then the-poor-fellow

isī dhandē-vichh ātthan kar-dīdā-hai. Nahī-tā hōr kamm dhandā
this occupation-in sun-set making-he-is Otherwise other work business

kardā-hai. Din chhipē hal aur baldāñnū lē-kē
doing-he-is The-day or-being-hidden plough and oxen taken-having

ghar āūdā-hai. Charhīdā bhār lyāūdā-hai. Baldā mūhrē
house coming-he-is Fodder-of load bringing-he-is The-oxen before

pāūdā-hai Tīvī dhār kaḍdī-hai. Rōṭī pakāūdī-hai.
causing-to-fall-he-is The-wife milk drawing-is Bread cooling-she-is

Ēh chāō-nāl mundē kuryā-vichh baith-kē khāūdā-hai. Phir
He delight-with sons daughters-among sat-having eating-is Again

is mauj-nāl lattā̃ nisāl-kē sõdā-hai, ki bādshahā̃nū̃
this comfort-with legs stretched-having sleeping-he-is, that kings-to
phullā̃dē bichhāuṇē-uttē bhī nahī̃ thiāũdī [1]
flowers-of bed-on even not experiencing(-are)

[1] For a Free Translation of the Foregoing, see p. 635

BHAṬTIĀNĪ

The Bhātīs (or, as they are called in the Punjab, Bhattīs) are a Musalmān tribe of Rajput origin which is found widely distributed over the Punjab and North-Western Rajputana They are specially strong in North Bikaner, and in that portion of the Ferozepore District which is immediately adjoining This part of the country is known as Bhattiānā, and one of its chief towns is the famous stronghold of Bhatnēr Owing to the leading part taken by the Bhattīs in this part of the country in the beginning of the 19th century, the word Bhattī became applied to all the Musalmān residents of this tract, and their name became almost synonymous with Rāth or Pachhādā,—the title given to the Pachhādā Musalmāns (a different tribe) of the Ghaggar Valley [1]

We have seen that one of the names given to the dialect of Pañjābī spoken by the Pachhādā Musalmāns was Rāthī, and, as just explained, the same name is given to the dialect of the Bhattīs of Bikaner, while the dialect spoken by the Bhattīs of Ferozepore is locally known as Rāthaurī The two Rāthīs are not the same dialect, for the Rāthī of the Pachhādā Musalmāns is, as we have seen, a mixture of Pōwādhī Pañjābī with Western Hindī, while the Rāthī or Rāthaurī of the Bhattīs is Mālwāī Pañjābī mixed with the Bāgrī of North Bikaner

It will have been observed that this Rāthī is a tribal language In the south of the Fazilka Tahsīl of Ferozepore all the inhabitants (whether Bhattīs or not) speak a language locally known as 'Bāgrī' An examination, however, of the specimens of this form of speech which have been received from Ferozepore shows that it is not Bāgrī at all It is exactly the same as the Bhattī Rāthī, a mixture of Pañjābī and Bāgrī, with the latter predominating

The Bhattīs of Ferozepore appear under various names (usually those of sub-clans), such as Wattū, Jōyā, Rassīwatts, or Rāthaurs The last name accounts for the title Rāthaurī given to their dialect in that district It is spoken for a considerable distance up the right bank of the Sutlej, in the Fazilka and Mamdot *Tahṣīls*, and is the same as the Rāthī of Bikaner, and the 'Bāgrī' of Fazilka,—simply a corrupt Pañjābī much mixed with Bāgrī The proportions of the two forms of speech differ according to locality, but over the whole of these three areas, the general characteristic of the language is the same, and, as some general name is required to include all the varieties of this mixed dialect, I call it Bhattiānī, from its head-quarters,—Bhattiānā Under its various names, Bhattiānī is reported to be spoken by the following numbers of people:—

Rāthī of Bikaner	22,000
'Bāgrī' of Ferozepore (Fazilka)	56,000
Rāthaurī of Ferozepore	38,000
TOTAL BHAṬṬIĀNĪ	116,000

In the year 1824, the Serampore Missionaries translated the New Testament into this dialect, which they called the 'Bhutuner (*i e* Bhatnēr) Language.'

As specimens of Bhattiānī I give a complete version of the Parable of the Prodigal Son in the Rāthī of Bikaner, and also extracts from it in the so-called Bāgrī, and in the Rāthaurī of Ferozepore Finally, for the sake of comparison, I give a similar extract from the Serampore Bhatnērī version of 1824

[1] See Sirsa Settlement Report (1879-83), page 69

RĀTHĪ OF BIKANER.

The version of the Parable here given well illustrates the foregoing remarks The language is a mixture of Pañjābī and Bāgrī with here and there an idiom borrowed from the Lahndā spoken to the west Thus, take the very first line *Hēk*, one, is Lahndā, *dē*, (plural masculine), of, is Pañjābī, *hā* (plural masculine) is Bāgrī So, elsewhere, *jāsā̃*, I will go, is a Bāgrī future with a Pañjābī termination, *bhāj-gē*, having run, is Bāgrī, *khā̃dē-hā*, they were eating, is half Pañjābī, half Bāgrī, *tusādā*, your, is Pañjābī, *thāṛō*, your, is Bāgrī It is unnecessary to go into further detail

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INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (RĀTHĪ) DIALECT BIKANER STATE

हेक आदमीदे दोय पूत हा । उसदे छोटे पूत पिऊनूँ अखा हे पिऊ माल विच जेड़ा मेरा हिसा होवे मैनूँ देहे । उसनूँ तदाँ माल वाँट दीता । टेर दहाड़े नहीं हुए छोटा पूत सब कुज कठा करने दूर देस जाँदा रहा ओर उथे लुचपणे विचे आपणा माल गमा दीता । ओर वो सबो कुज भजा चुका तब उस देस विचे डाढा काल पया ओर वो गरीब हो गया । ओर वो उस देसदे रैणेवालेदा नोकर हो गया । ओर उसने तिसनूँ अपने खेत विच सूरनूँ चरावणनूँ घाला । ओर उसने उन छीलड़ा नाल अपणा डिढ भरणा चाता था जिनाँनूँ सूर खाँदे-हा । ओर कोई उसनूँ कुज नाहीं देता-हा । जदाँ उसनूँ चेता आया ओर उसैं अखा के मेरे पिऊदे कितने मेहेनतीयोंनूँ फादल टिकियाँ वणदी थी ओर असाँ भूख नाल मरदा हाँ । मैं उठीने पीऊ नाल जासाँ ओर उसनूँ अखसाँ हे बाबा मैने बेहेस्तनूँ काण्ड कीती ओर तुसाडे आगे गुना कीता । असाँ फिर तुसाडा पूत कहावणे के लायक नहीं हूँ । आपदे मेहेनतीयाँ विच हेकदी जागे मैनूँ कर-लो । तदाँ वो उठते आपदे पीऊदे पासे गिया । मगर वो दूर हा तदाँ पिऊ उसनूँ देखते तरस कीता । ओर भाज-गे उसनूँ गले नाल लगाते उसनूँ चूमा । पुत्र उसदे बापनूँ अखा हे पिऊ मैने बेहेस्तने काण्ड कीती ओर आपदे सामने गुना कीता ओर फिर थारे पुत्र तेरा कुहावण लायक नहीं हूँ।

मुड़ उसदे पिज़ने आपदे नोकरॉनूँ अखा पुत्रनूँ थौगड़े अछे पधावो ओर उसदे हथ विच मुदड़ी ओर पेरों जूती घतावो ओर आपाँ खाते मजे करें। क्यूँके पुत्र मेरा मुया हा मरते मुड़ आया है। खड़ी गया हा मुड़ लाभ्या है। तदाँ वो मजे करण लगे ॥

उसदा वडा पुत्र खेत्रच हा। जदों वो अमदा हुया घरदे कोल आया तदाँ वाजते नचणदा खड़का सुणा। आपदे नोकराँ विचूँ हेक नोकरनूँ आपदे कोल सदते आखा के * * *। उस अखा तेरा भीरा आया है आपदे पिज़ने चंगा खाँणा कीता है इस वास्ते जो उसनूँ भला चंगा लाद्या है। उसने कावड़ कीती। उस घर विच आवण ना चाया। इस वास्ते उसदा पिज़ वाहार आते उसनूँ मनावण लगा। उस पिज़नूँ जवाव दीता की वेखो मैं इते वराँ-तूँ तुहाडी खिदमत करदा-हा। आपदे हुकमनूँ कदे अदुल न कीता। आप मैनूँ कदे हेक लेला भी न दीता के मैं आपदे वेलीआँ नाल खुसी करदा-हा। मगर आपदा ए पुत्र जो कंजरीआँदे नाल रलते आपदा सव कुज भंजा-देता जू आया उसदे वास्ते आप चंगा खाँणा कीता। पिज़ उसनूँ अखा पुत्र तूँ नित मेरे नाल रहेदा-है। जो कुज मेरा वो सवो कुज तेरा है। मगर डाढी खुसी करणी ठीक हाई। क्यूँके तेरा भीरा मुया हुवा मुड़ जी आया-है खिड़ी गया-हा मुड़ लाभ गया-है ॥

[No 20]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (RĀTHĪ) DIALECT — BIKANER STATE.

TRANSLITERATION AND TRANSLATION.

Hēk ādmīdē dōy pūt hā Usdē chhōtē pūt piūnũ
One man-of two sons were Them-of by-the-younger son father-to

akhā, 'hē piū, māl-vich jērā mērā hisā hōwē mai-nũ
it-was-said, 'O father, property-in as-much my share may-be me-to

dēhē' Us-nũ tadã māl bãt dītā Dhēr dahārē nahī
give' Him-to then property having-divided was-given Many days not

huē chhōtā pūt sab kuj kathā karnē dūr dēs
became the-younger son all whatever together made-having a-far country

jãdā-rahā ōr uthē luchpanē-vichē āpnā māl gamā-dītā
went-away, and there riotousness-in his-own property was-squandered-away

Ōr wō sabō-kuj bhajā-chukā tab us dēs-vichē dādhā
And he all-whatever had-wasted-completely then that country-in a-great

kāl payā, ōr wō garīb hō-gayā, ōr wō us dēsdē rainēwālēdā
famine fell, and he poor became, and he that country-of an-inhabitant-of

nōkar hō-gayā Ōr usnē tisnũ apnē khētr-vich sūrnũ charāwannũ
servant became And him-by him-as-for his-own field-into swine-to grazing-for

ghālā Ōr usnē un chhūlrā-nāl apnā didh bharnā
it-was-sent And him-by(sic) those husks-with his-own belly to-fill

chātā-thā, jinãnũ sūr khãdē-hā, ōr kōī usnũ kuj nāhī
wishing-was, which-to swine eating-were; and anyone him-to anything not

dētā-hā Jadã usnũ chētā āyā ōr usaī akhā kē, 'mērē
giving-was Then him-to sense came and by-him it-was-said that, 'my

piūdē kitnē mēhēnatīyõnũ phādal tikiyã bandī-thī, ōr
father-of how-many labourers-to superfluous bread being-prepared-was, and

asã bhūkh-nāl mardã-hã Maī uthīnē pīū nāl jāsã ōr usnũ
I hunger-with dying-am I arisen-having father near will-go and him-to

akhsã, "hē bābā, mainē bēhēstnũ kānd kītī, ōr tusādē āgē
I-will-say, "O father, me-by heaven sin was-done, and you-of before

gunā kītā; asã phir tusādā pūt kahāwanē-kē lāyak nahī hũ;
offence was-done; I again your son being-called-of worthy not am;

āpdē mēhēnatīyã-vich hēkdī jāgē mainũ kar-lō"' Tadã wō
your-own labourers-in one-of in-place me-to make"' Then he

uthtē āp-dē pīūdē pāsē gīyā Magar wō dūr hā, tadā̃
on-arising his-own father-of near went But he far was, then
pīū usnū̃ dēkhtē taras kītā, ōr bhāj-gē usnū̃
by-the-father him-to on-seeing compassion was-done, and run-having him-to
galē-nāl lagātē usnū̃ chūmā Putr usdē bāpnū̃
the-neck-on on-applying him-to it-was-kissed By-the-son his father-to
akhā, 'hē pīū, mainē bēhēstnē kānd kītī, ōr āpdē
it-was-said, 'O father, me-by heaven-to sin was-done, and Your-Honour-of
sāmnē gunā kītā, ōr phir thārē putr tērā kuhāwan lāyak
before offence was-done; and again to-you son thy to-be-called worthy
nahī hū' Mur usdē pīū-nē āpdē nōkrā̃nū̃ akhā, 'putrnū̃
not I-am' But his father-by his-own servants-to it-was-said, 'the-son-to
thīgrē achhē padhāwō, ōr usdē hath-vich mudadī, ōr pērō̃ jūtī
a-robe good cause-to-wear; and his hand-in a-ring, and on-feet shoes
ghatāwō, ōr āpā̃ khātē majē karē̃, kyū̃-kē putr mērā
put, and we-all eating merriment may-make; because-that the-son my
muyā hā, martē mur āyā-hai, kharī-gayā-hā, mur lābhyā hai' Tadā̃
dead was, on-dying again come-is; lost-gone-was, but found is' Then
wō majē karan lagē
they merriment to-do began

Usdā badā putī khētrach hā Jadā̃ wō amdā-huyā ghardē kōl
His elder son field-in was When he while-coming house-of near
āyā, tadā̃ bājtē nachandā kharkā sunā Āpdē nōkrā̃-vichū̃
came, then in-musicking dancing-of noise was-heard His-own servants-from-among
hēk nōkarnū̃ āpdē kōl sadtē ākhā kē, * * *[1] Us
*one servant-to himself-of near in-calling it-was-said that, * * * By-him*
akhā, 'tērā bhīrā āyā-hai, āpdē pīūnē changā khā̃nā
it-was-said, 'thy brother come-is, Your-Honour-of father-by good feeding
kītā-hai; is-wāstē jō usnū̃ bhalā-changā lādyā-hai' Usnē kāwar
done-is; for-this-reason that him-to good-well obtained-is' Him-by anger
kītī us ghar-vich āwan nā chāyā Is-wāstē usdā
was-made; by-him house-in coming not it-was-wished For-this-reason his
pīū bāhār ātē usnū̃ manāwan lagā Us pīūnū̃ jawāb
father out in-coming him-to to-persuade began By-him the-father-to reply
dītā kī, vēkhō maī ītē varā̃-tū̃ tuhādī khidmat kardā-hā,
was-given that, 'see, I so-many years-from your service, doing-was,
āpdē hukamnū̃ kadē adul na kītā Āp
Your-Honour-of order-to ever disobedience not was-done By-Your-Honour
mainū̃ kadē hēk lēlā bhī na dītā kē maī āpdē bēlī̃ nāl
me-to ever one kid even not was-given that I my-own friends with

[1] Words missing in original.

khusī kaıdā-ḥā Magar āpdā ē putr, jō kanjrīãdē
pleasure might-have-made But Your-Honour-of this son, who hai lots-of
nāl raltē āpdā sab kuj bhañjā-dētā, jū
with in-living Your-Honour-of all anything squandering(-was), as-soon-as
āyā usdē wāstē āp changā khãnā kītā' Piū
he-came him-of for by-Your-Honour good feast was-made' By-the-father
usnũ akhā, 'putr, tũ nıt mērē nāl rahēdā-haı, jō-kuj mērā
him-to it-was-said, 'son, thou always me-of near living-art, whatever mine
wō sabō kuj tērā haı, magar dadhī khusī karnī thīk hāī;
that all anything thine is, but much rejoicing to-do proper is,
kyũ-kē tērā bhīrā muyā-huwā, mur jī-āyā-haı, khuṛī-gayā-hā
because-that thy brother dead-was, again alive-has-become; lost-was,
mur lābh-gayā-haı'
again found-is'

SO-CALLED BĀGṚĪ OF FEROZEPORE.

Fifty-six thousand people are reported to speak Bāgrī in the Fazilka *Tahṣīl* of the Punjāb District of Ferozepore, along the Bikaner border An examination of the specimens sent shows that this dialect has none of the typical Bāgrī characteristics, such as the genitive in *gō* and the like It is bad Pañjābī, like the Rāthī of Bikaner mixed with some Bāgṛī forms. No importance attaches to this mixed dialect, and it will suffice to give as an example of it a brief extract from a version of the Parable of the Prodigal Son in transliteration only The original was written in the Persian and also in the Gurmukhī character

[No 21]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (SO-CALLED BĀGRĪ) DIALECT (DISTRICT FEROZEPORE, TAHṢĪL FAZILKA.)

Ēk mānas-rā dē bētā hā Wā̃-miā̃ chhōṛō bētō bāp-nē
A man-of two sons were Them-in-from (the-) younger son father-to

kahiō, 'ō bāp māl-rā hisā jikā āwē mi-nē dē'
said, 'O father property-of share which comes (-to-me) me-to give'

Janā pāchhē bi-nē māl-rā pā̃tī bā̃t-dīnī Thōrē
Then afterwards them-to property-of shares was-divided A-few (days)

pāchhē chhōtakīō bētō saglō dhan-māl bhēlō kar-kē
after the-younger son the-whole property collected having-made

dūr dēs-nē uth-giō Bathē āpnō māl harāmakārī-mai
a-far country-to having-arisen-went There his-own property debauchery-in

khō-diō Janā saglō māl khō-dīnō, bī̃ dēs-rē ēk
was-wasted When whole property was-wasted, that country-to a

bhāgwān-kē jā-lāgiō. Bā-nē apnē khēt-mai sūr
wealthy-man-in-of having-gone-he-was-joined Him-by his-own fields-in swine

charāw bhējiō Bai-rē jī ḍabkiō ki ai chhūtkā-hū̃ khā-hō̃,
to-graze he-was-sent. His desire arose that these husks-even I-may-eat,

jikā sūr khai-hai; ki bī-nē aisō bhī kō-milē-nī.
which swine eating-are; for him-to such even at-all-were-given-not

RATHAURĪ OF FEROZEPORE.

The Rāṭhaurī of Ferozepore is even more of a mixture than the so-called Bāgrī. The foreign element is rather Bīkānērī than true Bāgrī as is shown by the use of *chhai*, to mean 'is'. A short extract from a version of the Parable in transliteration only, will be quite sufficient

[No 22]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

BHATTINĪ (RATHAURĪ) DIALECT (DISTRICT FEROZEPORE, TAHSĪL FAZILKA)

[illegible]

BHĀṬNĒRĪ

Finally I give (also in transliteration) a similar extract from the version of the Parable, as it appears in the Serampore translation of 1824. It will be seen that its general character is the same as that of the preceding specimens

[No 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHATTIĀNĪ (BHĀṬNĒRĪ) DIALECT.

(Serampore Missionaries, 1824.)

Kāī mānakhdē dōy gabharu handā Phēr bā̃-mā̃y-tā chhōṭōḍē
A-certain man-to two sons were Then them-in-from by-the-younger
bhāyjīnū ākhyā, 'hē bhāyjī, māyāñī jō pā̃tī paḍḍī,
the-father-to it-was-said 'O father, the-property-of what share falling(-is),
bā asē dō' Phēr ũ bādē kōl māyāñī pā̃tyā̃ kitī.
that to-us give' Then by-him them-of near the-property-of shares were-made.
Phēr ghanā dan na huyā̃-tā chhōṭōḍō gabharu āprō sārō bhēlō
Then many days not becoming-from the-younger son his-own all together
karar dūr dēśnū parō-gayō Phēr uthē zaṅg-ras-mē̃ jīr
having-made a-far country-to went-away. Then there debauchery-in having-lived
apnī māyā uḍāy-dī. Tad ũñī sārī khuṭ-gayā̃-tā
his-own property was-squandered Then him-of all(-property) wasted-being-gone-on
ũ dēś-mē̃ ghaṇō kardō kāl paḍiyō Phēr u ghaṭāw-mē̃ paḍan
that country-in a-very heavy famine fell Then he want-in to-fall
lagyō Phēr u jāyar ũ dēśdē kāī bastī-bālē̃dē nāl
began Then he having-gone that country-of a-certain villager-of with
mil-gayō Phēr ũ śūwar charāwaṇ liyē apṇē khēt-mē̃ ũnū
was-joined Then by-him swine feeding for his-own field-in him-to
pathyō Phēr śūwar jō khā̃wdā-handā ũ chhawḍā̃-tā ũ
it-was-sent. Then the-swine what eating-were those husks-by by-him
apṇō pēṭ bharan chāyō. Phēr kāī ũnū na diyā
his-own belly to-fill it-was-wished. Then by-anyone him-to not they-were-given.

PAÑJĀBĪ MERGING INTO LAHNDĀ

The district of Lahore lies on both sides of the river Ravi On the east side (in the Bari Doab between the Ravi and the Sutlej) the dialect of Pañjābī spoken is Mājhī. On the west of the Ravi (in the Rechna Doab between the Ravi and the Chenab), the Lahore dialect of Pañjābī shows signs of the increasing influence of Lahndā

It has already been remarked that the old form of speech from which Lahndā is derived must once have extended far to the east beyond its present territories In the Eastern Panjab this language has been overlaid by a language belonging to the Central Group, and the resultant language is that now known as Pañjābī As we go westwards from the Gangetic Doab, relics of the original Lahndā basis become more and more evident We have already met some noteworthy instances in the Mājhī dialect which is admittedly the best and purest form of Pañjābī When we cross the Ravi into the Rechna Doab, the Lahndā basis becomes much more in evidence, and the conventional boundary line between Lahndā and Pañjābī after crossing the district of Gujrat runs nearly north and south through this Doab, starting at about Ramnagar in Gujranwala on the Chenab, and running due south to the northern corner of the Montgomery district Thence it continues its course due south (crossing the Ravi on its way) to the southern corner of the latter district on the banks of the Sutlej A part of that portion of the Montgomery district which lies to the east of this conventional line is thus in the Bari Doab, but linguistically it belongs to the north-east of the Rechna Doab

The line described above is a purely conventional one adopted for this Survey Everywhere in India we meet with instances of languages merging into each other, but nowhere in India do we find the merging so gradual as that which takes place between Lahndā and Pañjābī The wave of the language of the Central Group, which at first overwhelmed the most eastern Lahndā gradually lost its force as we go westwards, allowing the Lahndā basis to become more and more evident The wave extended to the west of the line just described, but by this time it was so shallow, and had lost so much power, that the language is no longer Pañjābī coloured by Lahndā but rather Lahndā coloured by Pañjābī We may roughly put this line as indicating the boundary between these two conditions of affairs, but in the country near this line, on each side, the local patois is so indefinite that it may with equal correctness be classed with either language, and many authorities may claim that the language spoken immediately to the west of it in Gujranwala and Montgomery is Pañjābī and not Lahndā Such a claim I do not oppose The circumstances of the case make opposition out of the question On the other hand, the line I have drawn is a convenient one, and roughly shows the western boundary of Pañjābī

To the east of this line we have first, the north-eastern half of the district of Gujrat, then, in the Rechna Doab the district of Sialkot, half the district of Gujranwala, the trans-Ravi portion of Lahore, and a small portion of Montgomery Crossing the Ravi into the Bari Doab we have, to the east of the line, the eastern half of the Montgomery district, roughly corresponding to the *Tahsīls* of Dipalpur and Pak Pattan Over the whole of this tract the language is the same,— Pañjābī with a strong infusion of Lahndā I give three specimens,—one from West Lahore, another from

Sialkot, in the north of the tract, and another from Pak Pattan of Montgomery, in the extreme south

When the boundary line touches the Sutlej at the southern corner of Montgomery, it follows that river for a few miles and then crosses Bahawalpur, so as to include the north-eastern corner of that state. Here the language is the same as that of Pak Pattan and no specimen of it is necessary. This concludes the review of Pañjābī merging into Lahndā

We may estimate the number of speakers of this mixed dialect as in the table given below The figures for Gujranwala include about 155,000 speakers of Pañjābī from other parts of the province who have settled in the Chenab Canal Colony, most of them probably speak Mājhī. As given the figures have been revised by the local officials since the Rough Lists of Languages spoken in the Panjab were published So also the Bahawalpur figures are revised ones—

North-East Gujrat	457,200
Sialkot	1,010,000
East Gujranwala	505,000
Trans-Ravi, Lahore	17,398
East Montgomery	292,426
North Bahawalpur	150,000
TOTAL	2,432,024

The Lahore figures in the above seem to be too small, but I have no means of checking them, and the loss is probably balanced by the number of Chenab Canal colonists who speak Mājhī

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PAÑJĀBĪ OF WEST LAHORE

Directly we cross the Ravi into the western portion of Lahore district we find that the Lahndā basis of Pañjābī makes itself much more strongly felt There are also a few local peculiarities As a specimen of the dialect of this part of the Lahore district I give a version of the Parable of the Prodigal Son, which offers several instructive forms

In pronunciation we may notice the total absence of the cerebral *l*, as is also the case in the Pañjābī of the Mājhā The cerebral *n* is very capriciously used Thus, we have *gāwan* and *nachchan* in the same sentence The vowel scale in some words is irregular The root *rah*, remain, is sometimes spelt *rah*, sometimes *rih*, and sometimes *rath*. Compare the *rēh* of the Lahndā of Shāhpur

In the declension of nouns we may note that the postposition of the agent case is *nē*, not *nai*, which is very often omitted (as in Lahndā) *Nē* is also occasionally used instead of *nũ*, as the sign of the dative Thus, *naukai-nē ākhiā*, he said to the servant

In the pronouns, we have *tũ* used for the agent case singular, as well as for the nominative Thus, *tũ māz dittī*, thou gavest a feast *Asã* and *tusã* are often used for the nominative, to mean 'we' and 'you,' respectively The usual word for 'he' is the Lahndā *ō*, with an oblique singular *us* or *un* In *ẽdhē* for *ihdē*, of this one, we have a transposition of the aspirate 'Own' is *apnā*, not *āpnā* The relative pronoun is *jēṛā* (*cf* Lahndā *jehṛā*) 'What?' is *kīh*

The verb substantive regularly takes the Lahndā forms, thus, we have *hin*, they are, *āhā* or *hā*, he was Sometimes we find *jē* used to mean 'he is' or 'they are'[1] In the finite verb we have both the Lahndā form of the future, as in *uthisã-(gā)*, I will arise, and the Pañjābī one, as in *rahãgā*, I will remain

Now and then we find instances of pronominal suffixes attached to verbs, exactly as in Lahndā Thus, *dittōī*, given by thee The Lahndā present participle is also common Thus, *karẽdā* for *kardā*, doing

We also find instances of the Lahndā negative verb substantive, as in *nahã*, he was not

There are also a number of Lahndā expressions Such are the use of the root *chā*, raise, prefixed to a verb in order to intensify its meaning Thus, *chā-kītā*, was done, *chā-jān*, consider So also we may quote (among others occurring in the specimen) as typical Lahndā expressions *hikk*, one, *thigrā*, a garment; *kāvīr*, angry, *hatthõ*, on the contrary

Mr Newton, on page 33 of his *Panjābī Grammar*, states that, in the Lahore district, the word *nē* is often used redundantly Thus, *ih bī ākh dittā-sā nē*, this too he said I have not met any examples of this in the specimens It is a question whether in such cases, *nē* is not, like *jē*, a pronominal suffix Lahndā has *nē* for the second and third persons plural, and it is quite possible that, in Lahore, it may also be used for the singular In Kāshmīrī, which is closely related to Lahndā, *an* is used for the singular of the pronoun of the third person

[1] See the remarks on p 628.

[No 24]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHṢĪL SHARAKPUR)

ਹਿੱਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਆਹੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋ ਪਿਉਨੂੰ ਨਿੱਕੇ ਆਖਿਆ ਪਿਉ ਜੋ ਮੇਰਾ ਹਿੱਸਾ ਰਿਜ਼ਕ ਵਿੱਚ ਹੈ ਓ ਵੰਡ ਦੇ। ਉਸਨੇ ਅਪਨਾ ਮਾਲ ਦੁਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਬਾਹਲੇ ਦਿਨ ਅਜਾ ਨਹੀਂ ਹੋਏ ਨਿੱਕੇਨੇ ਸਾਰਾ ਮਾਲ ਇਕੱਠਾ ਚਾ ਕੀਤਾ ਕਿਸੀ ਦੂਰ ਮੁਲਕ ਲੇ ਕੇ ਵਾਢਾ ਰਹਾ ਤੇ ਉਥਾ ਭੈੜੇ ਕੰਮਾਂ ਵਿੱਚ ਮਾਲ ਵਿੰਞਾਇਆ। ਜਿਸ ਵੇਲੇ ਹੱਥੋ ਮਾਲ ਉਸਨੇ ਲਾ ਲਿਆ ਵੱਤ ਉਸ ਮੁਲਕਦੇ ਵਿੱਚ ਬੌਹ ਕਾਲ ਪੈ ਗਿਆ। ਵੱਤ ਉਸਨੂੰ ਲੋੜ ਪਵਨ ਲੱਗੀ। ਵੱਤ ਓ ਗਿਆ ਉਸ ਮੁਲਕਦੇ ਹਿੱਕ ਸ਼ਾਹਰਦੇ ਆਦਮੀਦੇ ਨਾਲ ਨੌਕਰ ਰਾਹ ਪਿਆ। ਉਸਨੇ ਉਸਨੂੰ ਸੂਰਾਂਨੂੰ ਚਾਰਾਵਾਨ ਵਾਸਤੇ ਪੈਲੀਆ ਵਿੱਚ ਘੱਲਿਆ। ਜੇੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਦੇ ਆਹੇ ਓ ਵੀ ਢਿੱਢ ਰਾਜੀ ਹੋਕਰ ਭਰ ਲੈਂਦਾ। ਜਦ ਉਨਨੂੰ ਸੁਰਤ ਆਈ ਉਸ ਆਖਿਆ ਮੇਰੇ ਪਿਉਦੇ ਨੌਕਰ ਕਈ ਹਿਨ ਓ ਰੱਜ ਕੇ ਖਾ ਭੀ ਲੈਂਦੇ ਹਿਨ ਤੇ ਵਧਿਆ ਭੀ ਰਹੁੰਦਾ ਹੈ। ਮੈਂ ਭੁੱਖ ਨਾਲ ਪਿਆ ਮਰਨਾਂ ਹਾਂ। ਮੈਂ ਉਠਿਸਾਗਾ ਤੇ ਵੱਧ ਪਿਉ ਕੋਲ ਵਾਦਾ ਰਹਾਗਾ ਤੇ ਉਨਨੂੰ ਆਖਾਂਗਾ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਤੇ ਤੇਰਾ ਭੀ ਕੀਤਾ ਮੈਂ ਇਸ ਗਲ ਜੋਗਾ ਨਹੀ ਰੈਹ ਗਿਆ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਮੈਂ ਸਦੀਵਾਂ। ਮੈਂਨੂੰ ਵੀ ਅਪਨਾ ਹਿੱਕ ਨੌਕਰ ਚਾ ਜਾਨ। ਵੱਤ ਓ ਉਠਿਆ ਤੇ ਅਪਨੇ ਪਿਉ ਵਲੇ ਗਿਆ। ਅਜਾ ਓ ਢੇਰ ਦੂਰ ਆਹਾ ਉਨਦੇ ਪਿਉ ਉਸਨੂੰ ਵੇਖ ਲਿਆ ਉਨਨੂੰ ਤਰਸ ਆਇਆ ਤੇ ਭੱਜ ਵਗ ਗਿਆ ਤੇ ਉਨਨੂੰ ਗਲ ਵਿਚ ਲਾ ਲਿਆ ਤੇ ਚੁੰਮ ਲਿਆ। ਪੁਤ੍ਰ ਉਨਨੂੰ ਆਖਿਆ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਹੈ ਤੇਰਾ ਭੀ ਕੀਤਾ ਹੈ ਤੇ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦੀਵਾਂ ਜੋਗਾ ਨਹੀ। ਵੱਤ ਪਿਉਨੇ ਅਪਣੇ ਨੌਕਰਾਨੂੰ ਆਖਿਆ ਚੰਗੇ ਥਿਗੜੇ ਕੱਢ ਲੇ ਆਓ ਤੇ ਉਨਨੂੰ ਪਾ ਦੇਓ ਈਂਧੇ ਹੱਥ ਵਿੱਚ ਮੁੰਦਰੀ ਘੱਤੋ ਤੇ ਪੈਰਾਂ ਵਿੱਚ ਜੁੱਤੀ ਪਵਾਓ। ਆਓ ਖਾ ਲਈਏ ਤੇ ਰਾਜੀ ਹੋਈਏ ਏ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਹਾ ਜੀਂਦਾ ਹੋ ਗਿਆ ਹੈ ਤੇ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ। ਤੇ ਓ ਖੁਸ਼ ਹੋਵਨ ਲੱਗੇ॥

ਤੇ ਉਂਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਪੇਹਲੀਆਂ ਵਿੱਚ ਗਿਆ ਆਹਾ। ਜਿਸ ਵੇਲੇ ਓ ਆਇਆ ਤੇ ਘਰਦੇ ਨੇੜੇ ਆਇਆ ਉਸਨੇ ਗਾਵਨ ਤੇ ਨੱਚਣ ਸੁਣਿਆ। ਉਸ ਹਿੱਕ ਨੌਕਰਨੇ ਆਖਿਆ ਤੇ ਪੁਛਿਆ ਤੇ ਕੀਹ ਹੈ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਿਰਾ ਆਇਆ ਹੈ ਤੇਰੇ ਪਿਉਨੇ ਨਿਆਜ ਇਸ ਵਾਸਤੇ ਦਿੱਤੀ ਹੈ ਤੇਰਾ ਭਿਰਾ ਖੈਰ ਮੇਹਰ ਨਾਲ ਆਇਆ ਹੈ। ਓ ਕਾਵੀਰ

ਹੋਇਆ ਤੇ ਅੰਦਰ ਨਹਾਂ ਜਾਂਦਾ। ਇਸ ਵਾਸਤੇ ਉੱਦਾ ਪਿਉ ਬਾਹਰ ਨਿਕਲ ਆਇਆ ਅਤੇ ਉੱਦੀ ਮਿੰਨਤ ਕੀਤੀ। ਉਸ ਪਿਉਨੂੰ ਆਖਿਆ 'ਦੇਖ ਮੈਂ ਬੌਹੁੰ ਵਰ੍ਹੇ ਤੇਰੀ ਖਿਦਮਤ ਕਰੇਂਦਾ ਰਿਹਾ ਹਾਂ ਤੇਰਾ ਆਖਿਆ ਕਦਾ ਮੈਂ ਨਹੀਂ ਸਿੱਟਿਆ ਤੇ ਹਿੱਕ ਲੇਲਾ ਵੀ ਨਾ ਦਿੱਤੋਈ ਅਪਨਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਮੈਂ ਖੁਸ਼ੀ ਕਰੇਂਦਾ। ਜਿਵੇਂ ਤੇਰਾ ਏ ਪੁਤ੍ਰ ਆਇਆ ਹੈ ਜਿਸ ਸਾਰਾ ਮਾਲ ਤੇਰਾ ਕੰਜਰੀਆਂ ਤੇ ਗਵਾਇਆ ਹੈ ਉੱਦੇ ਵਾਸਤੇ ਹੱਥੋਂ ਤੂੰ ਨਿਆਜ ਦਿੱਤੀ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੂੰ ਹਰ ਵੇਲੇ ਮੇਰੇ ਕੋਲ ਹੇਂ। ਜੇੜਾ ਮੇਰਾ ਮਾਲ ਹੈ ਸਾਰਾ ਤੇਰਾ ਹੀ ਹੈ। ਅਸਾਂਨੂੰ ਹਿੱਕ ਗਲ ਲਾਇਕ ਆਹੀ ਜੇ ਖ਼ੁਸੀ ਕਰੇਂਦੇ ਤੇ ਖੁਸ਼ ਹੋਂਦੇ ਇਸ ਵਾਸਤੇ ਕਿ ਭਿਰਾ ਤੇਰਾ ਮਰ ਗਿਆ ਆਹਾ ਔਰ ਵੱਤ ਜੀਵਦਾ ਹੋ ਗਿਆ ਹੈ ਓ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ ਹੈ॥

[No 24]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB (DISTRICT LAHORE, TAḤSĪL SHARAKPUR.)

TRANSLITERATION AND TRANSLATION.

Hikk ādmī-dē dō putr āhē Unhā̃ vichchō̃ piunū̃
One man-of two sons were Them from-among the-father-to

nikkē akhiā, 'piu, jō mērā hissā rizk-vichch hai, ō
by-the-younger it-was-said, 'father, that my share wealth-in is, that

wand-dē' Usnē apnā māl duhā̃nū̃
having-divided-give' Him-by his-own property both-to

wand-dittā Bāhlē din ajā̃ nahī̃ hōē nikkēnē
having-divided-was-given Many days yet not became the-younger-by

sārā māl ikatthā chā-kītā, kisī dūr mulk
the-whole property together was-made, a-certain distant country

lē-kē vā̃dhā rahā, tē uthā̃ bhairē kammā̃-vichch
taken-having (as-)a-sojourner remained, and there bad doings-in

māl viññāiā Jis vēlē habbhō māl usnē lā-hā,
property was wasted (At-)what at-time the-whole property him-by was-spent,

watt us mulkdē vichch baũh kāl pai-giā Watt usnū̃ lōr,
then that country-of in great famine fell Then him-to need,

pawan laggī Watt ō giā, us mulkdē hikk shāhardē ādmīdē
to-fall began Then he went, that country-of one city-of man-of

nāl naukar rāh-piā Usnē usnū̃ sūrā̃nū̃ chārāwān wāstē
with servant he-remained. Him-by him-to swine-to the-feeding for

pailiā̃-vichch ghallhā. Jēiē chhillar sūr khā̃dē-āhē, ō vī
the-fields-in it-was-sent What husks the-swine eating-were, he also

dhiddh rāzī hō-kai bhar-laĩdā Jad ūnnū̃ surt āī, us
belly happy become-having used-to-fill When him-to senses came, by-him

ākhiā, 'mēre piudē naukar kaī hin, ō rajj-kē khā
it-was-said, 'my father-of servants many are, they satiated-being eating

bhī laĩdē-hin, tē wadhiā bhī rahũdā-hai Maĩ bhukkh nāl
also taking-are, and surplus also remaining-is I hunger with

piā marnā̃-hā̃ Maĩ uthisā̃gā tē waddh piu kōl wā̃dā-rahā̃gā,
fallen dying-am. I rise-will and then the-father near I-will-go-forth;

tē unnū̃ ākhā̃gā, "piu, maĩ Khudādā gunāh bhī kītā tē
and him-to I-will-say "father, by-me God-of sin also was-done and

tērā bhī kītā, maĩ is gal jōgā nahĩ rah-gīā jō tērā
of-thee also was-done, I this thing worthy not remained that thy
putr maĩ sadīwã, maĩnũ vī apnā hikk naukar chā-jān"'
son I may-be-called, me-to also thine-own one servant consider"'
Watt ō uthiā tē apnē pir walē gīā Ajẽ ō dhēr
Then he rose and his-own father towards went Yet he a-great
dūr āhā, undē pir usnũ vēkh-hā, unnũ tars āīā, tē
distance was, his by-father him-to it-was-seen, him-to pity came, and
bhajj wag-gīā tē unnũ gal-vich lā-hā, tē chhum
having-run he-went and him-to neck-with it-was-applied, and kiss
hā. Putr unnũ ākhiā, 'pir, maĩ Khudādā gunāh
was-taken By-the-son him-to it-was-said, 'father, by-me God-of sin
bhī kītā-hai, tērā bhī kītā-hai, tē hun tērā putr sadīwã jōgā
also done-is, of-thee too done-is, and now thy son to-be-called worthy
nahĩ' Watt pirnē apnē naukrãnũ ākhiā, 'changē
I-am-not' Then the-father-by his-own servants-to it-was-said, 'good
thigrē kaddh lē-āō, tē unnũ pā-dēō, ĩdhē hatth-vichch
clothes having-taken-out bring, and him-to put-on, his hand-in
mundrī ghattō, tē pairã-vichch juttī pawāō, āō, khā-laīē, tē
ring put, and feet-in shoes put-on, come, we-may-eat, and
rāzī hōīē, ē mērā putr mar-gīā-hā, jĩdā hō-gīā-hai, tē
happy let-us-become, this my son dead-gone-was, alive become-is, and
khairī gīā āhā, tē labbh-pīā' Tē ō khush hōwan laggē
lost gone was, and found-is' Then they happy to-become began

Tē undā waddā putr pēhliã-vichch gyā-āhā Jis vēlē
And him-of the-elder son the-fields-in gone-was At-which at-time
ō āīā, tē ghardē nērē āīā, usnē gāwan tē nachchan
he came, and the-house-of near came, him-by singing and dancing
sunīā Us hikk naukarnē ākhiā tē puchhrī, 'ē
was-heard By-him one servant-to it-was-said and it-was-asked, 'this
kīh hai?' Usnē unnũ ākhiā, 'tērā bhirā āīā-hai, tērē
what is?' Him-by him-to it-was-said, 'thy brother come-is, thy
pirnē māz is-wāstē dittī-hai, tērā bhirā khair-mēhr nāl āīā-hai'
father-by feast this-reason-for given-is, thy brother safety with come-is'
Ō kāvrī hōīā, tē andar nahã jãdā Is-wāstē undā
He angry became, and within not (was-)going This-reason-for his
pir bāhar nikal-āīā, atē undī minnat kītī Us
father outside out-came, and him-of remonstrance was-made By-him
pirnũ ākhiā, 'dēkh, maĩ bahuh warhē tērī khidmat karēdā
the-father-to it-was-said, 'see, I many years thy service doing

rihā-hẽ: tērā ākhiā kadẽ maĩ nahĩ siṭṭiā, tē
remained-was; thy what-was-said ever by-me not was-thrown-down, and
hikk lāiā vī nẽ. dittō, apniā bēlīā-nāl maĩ khushī
one fit even not was-given-by-thee, my-own friends-with I happiness
karēdī. Jivē tērā ē puttr āiā-hai, jis sārā māl
might-have-made When thy this son come-is, by-whom the-whole property
tērā kañjrīē-tē gawāiā-hai. undē wāstē hatthō tū niāz
thy harlots-with wasted-is him-of for-the-sake on-the-contrary by-thee a-feast
ditti. Usnē unnū ākhiā, 'tū har vēlē mērē kōl
was-given. Him-by him-to it-was-said 'thou at-every time me near
hē: jēṯā mērā māl hai, sārā tērā-hī hai; asānū hikk
art; whatever my property is the-whole thine-also is; us-to one
gal lāik āhī, jē khushī karēdē tē khush
thing proper was, that happiness we-should-have-done and happy
hōdē: is wāstē ki bhirā tērā mar gia āhā, aur watt
should-have-been; this for that brother thy dead gone was and again
jīwdā ho-giā-hai; ō khaṛī giā-āhā, tē labbh-piā-hai.
alive become-is; he lost gone-was, and found-been-is.

PAÑJĀBĪ OF SIALKOT, EAST GUJRANWALA, AND NORTH-EAST GUJRAT

The conventional boundary line between Lahndā and Pañjābī starts at the north end of the Pabbi range in Gujrat, and, entering Gujranwala at Ramnagar, divides that district into two nearly equal parts The tract to the east of this line embraces the whole of Sialkot, the eastern half of Gujranwala, and the north-east of Gujrat On the east it has the Mājhī Pañjābī of Gurdaspur, on its south, the mixed dialect of West Lahore just described

The dialect of this tract has been fully described by Mr Grahame Bailey and Mr Cummings, in the works referred to on p 744. It closely resembles that of West Lahore, and as a specimen I give a short folktale from Sialkot, written in the Persian character, with transliteration and translation

We may note the following peculiarities in the specimen, nearly all of which are due to the influence of Lahndā There is a strong tendency to drop the letter *h* after an accented syllable,[1] and even elsewhere Thus, *rá'ē*, for *ráhē*, they remained, *ē* or *hē*, is, and so on We see the origin of the standard Pañjābī present participle in *nā* instead of *dā* in the word *dẽdā* or *dēnnā*, giving All over Indo-Aryan India, a *d* preceded by a nasal may optionally be pronounced as *n*

In the declension of nouns, the postposition of the genitive is treated as in Lahndā, so that we have *diã̃* or *dẽã̃* instead of *dē* agreeing with a masculine noun in the plural

The pronouns present some irregularities 'Our' is *sāddā*, *asã̃ddā* or *asāddā* (Mr Bailey gives *sāddā*) 'Your' is *tusāddā* or *tohāddā* (Mr Bailey gives *tuhāddā*) The oblique form singular of the pronoun of the third person is *ōs* (as the oblique form singular of *th*, this, is *ēs*), and its oblique plural is *ōnã̃* or *ōhnã̃* *Jērā* or *jehṛā* is 'who,' with *jis*, or the Mālwāī form *jit*, for its oblique singular

The following forms of the verb substantive occur,—*ã̃*, or *hã̃*, I am, we are; *ẽ̂*, thou art, *ē*, or *hē*, he, she, it is, *sān*, or *haisān*, they were

For further particulars, the student is referred to the very full details given in the Grammars already referred to

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[1] See the remarks on p 628

[No 25]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB (DISTRICT. SIALKOT.)

ساڈا وڈا مہر مٹھہ ہویا اے - اوسدے آکھیا کہ میرا ناں جہاں
وچ مشہور رئے - بادشاہ اکبر نے اوسدے پاسوں لڑکیدا ساک منگیا -
اوس اگوں آکھیا توں بادشاہ اے - میں رعیتدار آں - ساڈا تساڈا بر
نہیں مچدا - اوس آکھیا تینوں ایس گل وچ کی اے - میرا دل
ایا اے - جس وقت اوسنے ساک دینا چا کیتا ناں اوسنے آکھیا میرے
گھر آڈھوک - اونان تد میل منڈل اکٹھا کیتا - اوس آکھیا بادشاہ
میری لڑکیدا ساک منگدا اے - توہاڈی کی صلاح ہے - کسے آکھیا
دینے ہان تے کسے آکھیا نہیں دیدینے - باقیاں نے کہیا کہ دینے
ہان - اونان ساک دیدتا - بادشاہ آ ڈھوکا - مہر مٹھہ نے سارے
بھرا بلائے روٹی کھوان واسطے اور جنج دی خدمت واسطے - کج جت
بادشاہ ول گئے - جت وقت وہ دو راتیں مہر مٹھہ دے گھر رئے اونے
کسے آکھیا کہ کج دیئے کہ آساندا نان رئے - بادشاہ ول جیڑے لوک
آے سان اونان نال وی مراسی خدمت واسطے گئے سان - ہور جیڑے
لوک مہر مٹھہ ول میل آے سان اوناں نال وی مراسی آے سان -

ھُن جیڑے ویلے کوٹھے تے بھہ ے حَیراب کرن لگے رُپیے سِکّہ آکبر بادشاہ دے سان - مہر مِٹّہ اونان لوکان دیان مِراسیان نُون جِھڑے اوس ول میل آے سان اِک اِک رُپیا دتّا - ھور جِھڑے جٹ بادشاہ دے نال جنجی آے سان اوناندیان مِراسیانون آٹھہ آٹھہ آنے دِتّے کہ اونان اساڈِی گُھٹّدِی کِیتی اے - مُڑ وِاھہ ے بادشاہ نُون ڈولا دتّا *
